

3 1761 05507507 1

Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation





Theol.
S.

Complete Works

OF

Rev. Thomas Smyth, D. D.

EDITED BY

REV. PROF. J. WM. FLINN, D. D.

NEW EDITION

WITH BRIEF NOTES AND PREFACES

BIOGRAPHICAL SKETCH IN LAST VOLUME.

VOLUME V.

131989
20/3/14

Columbia, S. C.

Reprinted by The R. L. Bryan Company.

1908.

EDITORIAL NOTE.

Dr. Smyth's Complete Works comprised in these volumes are published under written instructions left by him. The cost of publication is paid by a fund which he provided.

The Editor's work has been confined mainly to proof reading and to occasional recensions of the printed text. The works are re-issued not for the general book-market, but for donation to public libraries.

J. WM. FLINN.

MANUAL

FOR THE

USE OF THE MEMBERS

OF THE

Second Presbyterian Church

CHARLESTON, S. C.

PREPARED UNDER THE DIRECTION OF THE CHURCH

BY THE

REV. THOMAS SMYTH,

Pastor.

CHARLESTON :

PRINTED BY JENKINS & HUSSEY, 36 BROAD STREET

1888.

1—VOL. V.

N. B. This Sermon, which is now very rare indeed, was first published in Charleston, and subsequently in 1829 in the "Presbyterian Preacher," issued at Fayetteville, N. C.

TO THE MEMORY
OF THE
ORIGINAL FOUNDERS
Of This Church
AND TO
ITS PRESENT AND FUTURE MEMBERS
IS THIS

Work
RESPECTFULLY AND AFFECTIONATELY
DEDICATED.

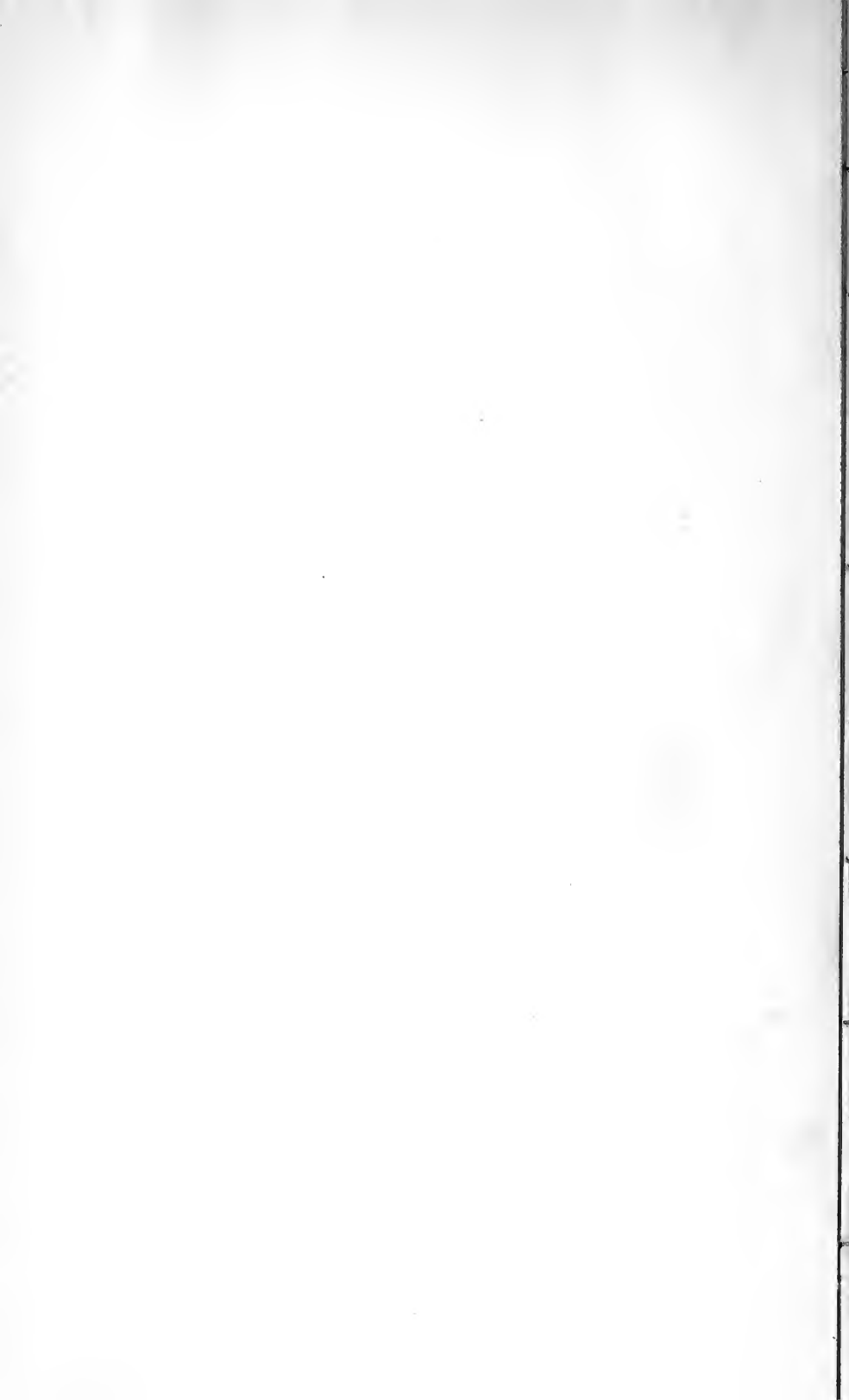


TABLE OF CONTENTS.

VOLUME V.

I. Manual for the use of the members of the Second Presbyterian Church, Charleston, prepared by Rev. Thomas Smyth, pastor, 1838, pp. i-viii.....	11-158
Title page of Manual	i
Dedicatory page of Manual	iii
Preface to Manual	vii-viii
God's Presence in His Church—Sermon preached at dedication of Second Presbyterian Church, by Andrew Flinn, D. D., 1811	11-28
The Design and Duty of a Church—Sermon by Rev. Thomas Smyth, 1832	29-42
History of the Second Presbyterian Church, in two discourses, by Rev. Thomas Smyth, 1837:	
First Discourse	43-60
Second Discourse	61-67
The Moral Influence of a Church—A Discourse by Rev. Thomas Smyth, 1837	69-79
Rules for the temporal government of the Second Presbyterian Church	81-91
Rules for the spiritual government of the Second Presbyterian Church	93-99
List of Officers of the Second Presbyterian Church prior to the year 1838	101-104
List of Officers of the Second Presbyterian Church in the year 1838	105-106
Lists of Church Members and Sabbath School Teachers....	107-113
Appendix to Manual, containing Practical Directions, &c., for the use of the Members of the Second Presbyterian Church	115-158
II. Pastoral Memento, dedicated to the Members of the Second Presbyterian Church, consisting of two discourses, by Rev. Thomas Smyth, D. D., pastor, 1850:	161-191
Introduction to Pastoral Memento	165-169
First Discourse, Love Waxing Cold	171-181
Second Discourse, Pastoral Fidelity and Affection	182-192
III. The Exodus of the Church of Scotland and the Claims of the Free Church of Scotland to the Sympathy of American Christians:	193-233
Title page	193
Prefatory notes, &c.....	195-200
Sermon on the Claims of the Free Church of Scotland, by Thomas Smyth, D. D., 1843	201-222
Appendix I.—Article printed in New York Observer on the Free Church of Scotland, by Thomas Smyth, D. D.....	223-228
Appendix II.—Protest made by ministers and elders of the Free Church in 1843	229-233
IV. The Voice of God in Calamity; or, Reflections on the loss of the steamboat Home; A sermon by Rev. Thomas Smyth, 1837:	235-259
Title page	235
Preface to fourth edition of sermon	237
Introductory Remarks	239-240
Sermon—The Voice of God in Calamity	241-249
Narrative concerning loss of the steamboat Home.....	251-258
List of passengers	259

TABLE OF CONTENTS.

V. Two Discourses on the Great Fire in Charleston, by Rev. Thomas Smyth, 1838:	261-301
Title page	261
Prefatory	263
First Discourse	265-274
Second Discourse	275-280
Map of City of Charleston, showing part destroyed by fire..	281
Appendix, containing newspaper account of the fire, losses, &c.....	283-301
VI. The Theatre, a School of Religion, Manners and Morals!	
Two discourses, by Rev. Thomas Smyth, 1838:	303-348
Title page	303
Prologue	307-311
First Discourse	312-328
Second Discourse	329-348
VII. The Relation of Christianity to War, and the Portraiture of a Christian Soldier:	
Sermon delivered at the first commencement of the Citadel Academy, Charleston, 1847, by Rev. Thomas Smyth, D. D.	351-377
VIII. The Principle of Secrecy and Secret Societies;	
Two discourses, by Rev. Thomas Smyth, D. D.:	380-404
First Discourse, The Principle of Secrecy	380-388
Second Discourse, Secret Societies	389-404
IX. Oration, delivered on the forty-eighth anniversary of the Orphan House, Charleston, by Rev. Thomas Smyth.....	407-426
Address, written by Dr. John B. Irving and delivered by Thomas Neil, an orphan boy	427-429
Orphan's Hymn, by Mrs. C. Gilman	430
X. The Successful Merchant, and the Lessons of His Life and Death:	
A discourse upon occasion of the death of James Adger, 1858, by Rev. Thomas Smyth, D. D.....	433-467
XI. A Pattern of Mercy and of Holiness, Exhibited in the Conversion and Character of Col. William Yeadon:	
A discourse, by Rev. Thomas Smyth, D. D.....	469-489
Obituary of Col. William Yeadon, from Charleston Courier.	490-492
XII. God in the Storm,	
A narrative, an address and a sermon, prepared on board the steamship Great Western, 1846.....	495-527
Narrative concerning the storm encountered by the Great Western, prepared by Rev. L. P. W. Balch.....	495-505
Address, delivered on board the Great Western, by Dr. Lyman Beecher	506-513
God's Providence, a discourse by Rev. Thomas Smyth, D. D., prepared on board the Great Western	514-527
XIII. Denominational Education, Its Necessity and Practicability; An address delivered at Oglethorpe University, by Rev. Thomas Smyth, D. D., 1846:	529-574
Preface	531-536
Address on Denominational Education	537-568
Appendix I.....	569
Appendix II.....	570-571
Appendix III.....	572-574
XIV. An Address on Sunday Schools, delivered in Charleston by Rev. Thomas Smyth, D. D., 1844	577-584
XV. A discourse on the twenty-second anniversary of the American Sunday School Union, delivered in Philadelphia by Thomas Smyth, D. D., 1846	587-611
XVI. Our Fathers, a discourse delivered on the occasion of the Jubilee Celebration of the Second Presbyterian Church, Charleston, on July 31, 1861, by Rev. Thomas Smyth, D. D.....	613-625
XVII. Review and Lessons of Fifty Years, a discourse on the occasion of the Jubilee Celebration of the Second Presbyterian Church, Charleston, on March 31, 1861, by Rev. Thomas Smyth, D. D.....	627-643

PREFACE.

This publication, it is hoped, will prove useful to the members of the Second Presbyterian Church and congregation. It will do so, by imparting all that information which is so desirable to those who connect themselves with any society. The origin, history, and progress of the church, is here disclosed; its present condition delineated; its rules and regulations declared; its officers, elders and members published. It will do so, by giving form and character to the church; by attaching to its history and doings, their reasonable importance; and thus making it an object of greater interest and regard.

It will do so, by treasuring up, for future generations, the correct history of the present and the past,—ere time has rolled its oblivious wave over the transactions of by-gone days.

It will do so, by constituting a bond of union among the members of the church—making them acquainted with each other, and with all that is done in the church; and thus promoting union, harmony, and brotherly love.

In olden times, “they that feared the Lord, spake often one to another, and the Lord hearkened and heard it.” The great obstacles to a personal acquaintance, and familiar intercourse among Christians, in a city like this, are, their wide dispersion, the continual change in their places of residence, and the consequent difficulty of ascertaining where they reside, from year to year. The following manual will obviate these difficulties. Every member of the church may be furnished with it; and, it is hoped, will feel the obligation of cultivating that spirit of mutual intercourse, which has, in former years, been so productive of good to this people. “A new commandment I give unto you, that ye love one another.” “Hereby know we, that we have passed from death unto life, because we love the brethren.” “Thereby shall all men know that ye are my disciples, if ye have love one towards another.”

And if the directions given in the introductory discourses, and in the conclusion of the volume, are in any good degree followed, will they not very powerfully contribute to the advancement of holy living, and thus prepare for holy dying?

Let every member of the church and congregation, put themselves in immediate possession of this little volume. Let them read it at least once a year. Let them endeavour to reduce its rules to practice, and to act upon its suggestions. Let them study the government of the church—become acquainted with

its nature and design—co-operate in the prosecution of all its plans—manifest an affectionate interest in all its members, the poor as well as the rich,—and then will she arise and shine, the glory of the Lord being risen upon her; she will lengthen her chords and strengthen her stakes; and the Lord will add to her continually such as shall be saved.

N. B. Blank space is left, for filling up, from time to time, so as to render this manual of continued utility.

GOD'S PERPETUAL PRESENCE IN, AND CONSTANT
WATCHFULNESS OVER HIS CHURCH.

A SERMON

PREACHED

AT THE

DEDICATION

OF THE

SECOND PRESBYTERIAN CHURCH,

CHARLESTON, S. C.

APRIL 3D, 1811,

BY THE

REV. ANDREW FLINN, D. D.

FIRST PASTOR OF THE CHURCH.



SERMON ON THE DEDICATION
OF THE
SECOND PRESBYTERIAN CHURCH.

2 CHRONICLES, vi. 20.

That thine eyes may be open upon this house, day and night, upon the place whereof thou hast said, that thou wouldest put thy name there.

Matters of everlasting interest, and eternal consequence, my brethren, demand our attention this day. We are assembled, to make a free will offering to the God of Jacob; to present him with a house, in which to record his name—to manifest his glory, and to make his power known, and the riches of his grace, in preparing sons and daughters for the Jerusalem above. Will God indeed “dwell with men upon the earth,” and is the dedication of a house exclusively to his service, the purpose for which we are now convened in his presence? then the transactions of this day are solemn; their consequences press onward to eternity, and hasten to meet us in the judgment of the great day.

Does not the spirit of prayer already begin to settle on this assembly, and to direct the eyes of the waiting multitude to the mercy-seat of the Most High God? Do I see you, with your faces toward Mount Zion, where the church of the first-born worships, and with emotions too big for utterance, struggling to direct to the throne of grace, the fervent supplications of your hearts? And is this the language in which you express the feelings of your souls? “O God, whose dwelling is in light unapproachable—whose praises seraphs sing, we beseech thee. let thine eyes be open upon this house day and night, upon the place whereof thou hast said, that thou wouldest put thy name there.” May *he* who sitteth in the heavens hear our united prayer! May his choicest blessings rest upon this house during the time of our pilgrimage, and may our children, and our children’s children, to the latest generation, here find the Covenant-God of their fathers!

The text, in connection with the history of which it is a part, presents us with one of the most august and solemn scenes, that perhaps was ever displayed at the dedication of any place of religious worship—A temple, the most magnificent and splendid ever built by man,—a temple whose grandeur was the result of the united wisdom and riches of the king of Israel and the king of Tyre,—a temple on which had been bestowed the

labour of an hundred and eighty thousand workmen for more than seven years, was now completed;—Deep were laid its foundations in the base of mount Moriah;—six hundred and eighty feet did its walls ascend;—the cedars of Lebanon, and the gold of Ophir, at once strengthened, and adorned the building. Thither were the thousands of Israel to repair for the purposes of worship, and *there* was the God of Jacob to deliver his responses. *There* were the Urim and Thummim to sparkle on the breast of Aaron—there the Almighty was to keep his court, and thence dispatch his ambassadors to his world around—thence as from a centre were the lights of the law, and the beams of the gospel to shine upon surrounding nations. Therefore it was, that Jerusalem was emphatically called, the “City of our God; the mountain of his holiness; beautiful for situation; the joy of the whole earth.” He who thundered with terrible majesty from amidst the flames and smoke on the top of Sinai, was now to let the placid serenity of his glory rest between the cherubim, amidst the splendor of this temple, now about to be consecrated to the Lord Jehovah. The period for the solemn transaction arrives—the temple is finished—the dedicated treasures deposited in it—the Ark is brought into the most holy place—the Levites, clothed in white, with their cymbals, their psalteries, and their harps, accompanied by an hundred and twenty priests, have gone on before, making the land ring, and the heavens re-echo with the praises of the Most High God, whose glory has filled the house—the thousands of Israel are assembled—a brazen scaffold is erected in the midst of the open court. In presence of the vast congregation, the royal worshipper comes forward and ascends the place prepared for him. “Upon it he stood,” says the sacred historian, “and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven.” His eyes are directed to the throne of God—his soul is overwhelmed with a sense of the Divine Majesty—he breaks the solemn silence with a prayer, expressed in language the most appropriate, lofty and sublime. He makes grateful mention of the goodness of the Lord, to his father David, and his faithfulness to the covenant which he had made with him. As he proceeds, his soul is overpowered with divine glory, and he bursts forth into such strains as these—“But will God in very deed dwell with men upon the earth? Behold, the heaven and the heaven of heavens cannot contain thee—how much less this house which I have built: Have respect therefore to the prayer of thy servant, and to his supplication—that thine eyes may be open upon this house day and night; upon the place whereof thou hast said, thou wouldest put thy name there.” Thus prayed Solomon at the dedication of the temple at Jerusalem, and thus prays the

Christian worshipper on all such occasions. Brethren, we stand in as much need of the gracious presence of God now, as ever the tribes of Israel did. We are equally interested, that his eyes should be open on this house, as they were that he should look propitiously upon the Jewish temple. When rising for the first time in this humble house, reared for the worship of the same God, I know of no language which can better suit the feelings that ought to accompany us into this sacred place, or is better accommodated to the exercises of this day

Be this the prayer then, which shall burst from a thousand hearts, while the fire of God burns in a thousand bosoms, and a thousand tearful eyes are directed to the mercy-seat. "Let thine eyes be open, O Lord, upon this house day and night; upon the place whereof thou hast said, that thou wouldest put thy name there."

I shall now proceed to enquire:

In the *first* place, in what manner must a church of God conduct herself, and under what circumstances must she be found when she has a right to expect that "the eyes of the Lord will be upon her for good," and his name be recorded in the midst of her?

Secondly. What advantages has a church of God a right to promise herself from thus having the eyes of the Lord open upon her day and night?

Behold the questions which naturally suggest themselves from the words before us. Their solution, I shall attempt to give, and then direct your attention to the purposes for which we are convened. May the glory of God fill the house, and his spirit open our understanding to receive the truth!

I. In what manner must a church of God conduct herself, and under what circumstances must she be found when she has a right to expect that the eyes of the Lord will be upon her for good, and his name be recorded in the midst of her? This is the first enquiry which solicits our regard. To this we answer:

No church, calling herself a church of Christ, has a right to expect that the eyes of the Lord will be upon her for good, unless she be sound in her doctrine—pure in her discipline— fervent in her devotions. Behold the leading features in the character of a church which the Lord will bless—upon which his eyes will be day and night.

She must be sound in her doctrines. The Gospel, like all other systems, has its first principles—its established laws—leading to certain grand results, which must accord with the original designs of its author. A departure from these principles, a perversion of these laws, must therefore defeat the objects which the system has in view, and lead to consequences different from those which entered into its original designs.

To effect these designs and attain these objects, the agency of the spirit of God is absolutely necessary. The eyes of the Lord must be propitiously open day and night upon that church, relative to which, the grand designs of the Gospel shall be accomplished. But no church can reasonably expect this blessing of the Lord, this agency of the Spirit of God, these propitious regards of the Holy One of Israel, when she is departing from the established laws and order of his house. Such expectation would involve the absurdity of supposing, that a being of infinite wisdom, majesty, and grandeur, would not only wink at, but assist in carrying into effect an impious attempt to unsettle the principles of his own government—to find fault with the laws he has established, and in its consequences, to arraign the perfection of every attribute of his nature. Now, the grand design of the Gospel, into which enter the wisdom and power of the Almighty, is to save sinners from the wrath to come, and thereby bring a revenue of glory to God. The principles by which these are to be effected, are unalterably established; they carry with them the evidences of wisdom, goodness and power. To depart from them is impious—to deny their necessity is an attempt to be wiser than God—an attempt the folly of which is equalled only by its wickedness. It is an insult offered to the majesty of heaven, which he will stamp with reprobation, while he will overwhelm with confusion its guilty author. The church which shall thus depart from the radical principles and doctrines of the Gospel—principles and doctrines, comprehended in the “faith once delivered to the saints”—may expect that the eyes of the Lord will be open upon her—but it will be that *he may mark her for judgment*, and that his jealousy may smoke against her, till she return to the fold whence she has strayed.

I am not unapprised of the objection which has long been urged by infidelity against the Gospel, on the ground of the diversity of sentiment among its votaries, relative to its doctrines. This objection, though often brought forward with an air of triumph, assumes a principle which is not correct, and is; therefore, not able to sustain the weight which has been laid upon it. It assumes the principle that every doctrine which is received by one church and rejected by another is a fundamental doctrine of the Gospel. This is an assumption however, which we are not prepared to grant, to the extent which the objection would render necessary. We are far from supposing that every shade of difference in opinion which obtains among the churches implies a departure from the essential doctrines of the Gospel. We believe that thousands and tens of thousands will sit down together in the kingdom of glory, who cannot *precisely* walk together in the kingdom of

grace; they cannot *precisely* think and act together on earth, but they shall sing and triumph together, in heaven. While we grant this, however, we do not, for a moment, surrender the position that there are doctrines essential to the salvation of the sinner, and the purity of the Church; doctrines, consequently, which no church can give up without incurring the displeasure of God, and giving up her claim to Christianity.

It cannot be expected that I should here enter both upon the enumeration and defense of those doctrines which I deem essential to the system of salvation revealed in the Gospel. I deem it my duty, however, upon this solemn occasion, to state some of those grand, leading doctrines of the Gospel, which we consider at once essential to our future glory in heaven, and to the purity of the Church on earth; doctrines which we believe, not because our fathers have told us of them; not because the martyrs have sealed them with their blood; but because we find them stated in the Word of God, and essential to the objects which the Gospel has in view; doctrines, for the inculcation of which, this house was built, and is this day solemnly set apart.

With the assumption of the being and perfections of God, together with the truth and divinity of the Scriptures, we believe the testimony of the Holy Ghost relative to the entire depravity of the human heart, and its departure in temper and spirit from the laws of holiness; that man is a sinner before God exceedingly; helpless and polluted; utterly and absolutely unable to justify himself, in whole or in part, by works of righteousness which he can do. This we believe, both because we find it clearly and unequivocally stated as a doctrine of the Gospel, and because our own experience, and that of the saints in every age, have proved it to be true.

Another doctrine of the Gospel, which we believe essential to the salvation of the sinner and the purity of the Church, is the necessity of divine influence—the active agency of the Spirit of God in regenerating the soul, thus dead in trespasses and sins—implanting in it holy principles—enabling it to put forth the acts of a living, purifying faith in the Lord Jesus Christ, and opening the springs of evangelical sorrow for sin. This we regard as a fundamental doctrine of the Gospel, the rejection or corruption of which by any church is an evidence that the eyes of the Lord are not upon her for good. We follow no “cunningly devised fables” when we receive and adopt this as an essential article of our faith. We receive it on the testimony of Jesus, who has unequivocally declared, that without its practical influence on the heart, no man shall enter into life.

On the doctrine of faith in the Son of God, we have already touched. Its necessity is stated among the first principles of the Gospel. I again bring it into view for the purpose of

directing your attention for a moment to another, which we receive as an essential doctrine of the Gospel, and which exhibits the *object* of the Christian's faith. The Lord Jesus Christ, both in his human nature and divine, is the object to which I allude. At a time like the present in the Christian Church, when many are departing from the "faith once delivered to the saints;" when the hedges from around many parts of the Lord's vineyard are taken down, and the vine which his own right hand has planted, is exposed to the ravages of the beasts of the desert; when the enemies of our Father's inheritance are rushing in like a flood, and the impious hand of licentious criticism is attempting to strip the Redeemer of his glory, I deem it my duty on this solemn occasion, both for myself and for the congregation which has reared this house for the worship of the living God, to bear public testimony in favour of the divinity of Jesus. We receive this as an essential article of our faith, necessary to our salvation and the purity of our Church, not merely because it has been handed down to us, sealed with the blood of the saints; not merely because the nations of the redeemed have cherished it as the foundation of their hope, rejoiced in it on earth, and triumphed in it on the mount of glory, but because we find it stated in no equivocal terms in the word of God. When we hear the Holy Ghost declare of him, that "He is the Mighty God, the Everlasting Father, and the Prince of Peace;"—that "he is the brightness of his Father's glory, and the express image of his person—that he thought it no robbery to be equal with God—that all men are bound to honour the Son even as they honour the Father"—that the high command of God bids the angels of heaven to worship the Saviour—When we find every attribute of Deity ascribed to him; eternity, omnipotence, omniscience, and omnipresence,—we have no difficulty on such testimony in receiving as true, the doctrine of the divinity of Christ. It is *this* that gives us security, when we surrender our souls into his hands, that "he is able to keep what we have committed to him against that day"—*this* is the crown which shall flourish on his head, when his enemies shall sink beneath the rod of his wrath. When these shall tremble before the terror of his frowns, we hope to sing the God-head of the Son when we shall meet him in the clouds of heaven.

We receive, as an essential article of our faith, the sublime and incomprehensible doctrine of the adorable Trinity. It shall never excite in us a blush, that we receive, without being able to develope this great mystery. We are contented to believe that there may be modes of existence which we cannot comprehend. For us, it is sufficient that God has *revealed* this doctrine—that the essential attribute of deity are ascribed alike to

the Father, the Son, and to the Holy Ghost, and that "these three are One."

These are the grand fundamental doctrines of the Gospel, into which all others may be resolved, which we believe to be essential to Christianity. In whatever church these are believed, and their practical influence felt, there is evidence that "the eyes of the Lord are upon her for good." I say, "*their practical influence felt*," for I wish it to be deeply impressed upon every heart, that the mere belief of the doctrines of the Gospel is far from being sufficient for the purposes of salvation. A church or an individual, may be strictly orthodox in principle, and yet be far from the righteousness of God. But when these doctrines are brought home to the heart by the agency of the Spirit, then it is, that they are made mighty through God to the pulling down of strong holds; then it is, that the work of God is revived, his temple filled with glory, sinners brought to the knowledge of the truth, saints built up in their holy faith, and the fetters broken from around the captive. "May the eyes of the Lord be thus upon this house, day and night, that we may see his glory, as our Fathers have seen it in the sanctuary."

The Church then, must be sound in her doctrines. She must also be pure in her discipline. This is not the place, nor does it comport with the object I have in view, to enter upon the vindication of any particular form of church government. I am very far from supposing, that all who differ in their forms of government from the church to which I belong, are therefore to be stricken from the rolls of the redeemed. Nor do I for a moment suppose, that other forms of government in the affairs of the house of God, may not admit of as much purity of discipline as those we have believed it our duty to adopt. Were I to admit all that the most extensive liberality could require, viz., that God has left it discretionary with his Church, to be regulated by circumstances in the adoption of her forms of government, it would not affect the proposition now before us, which is, that under whatever forms of government the affairs of a church may be placed, she is bound to preserve her ordinances pure, her doctrines correct, and her members, as far as possible, unspotted by the world. The truth of this proposition will not, I presume, be questioned—the very nature of the case, and the positive instructions of the word of God, prove it to be true. Necessary to the existence and good order of any society, are certain laws and regulations, which are binding upon the members. The interests and purity of such a society, will always be in proportion to the strictness, with which its laws are executed. If the government be feeble and inefficient, the pernicious effects will soon be felt through every

commission some who held doctrines which were not according to the truth of the Gospel. If a Church of Christ therefore expects that she shall stand approved by her Lord, and that his "eyes will be upon her for good," she must be strict, vigilant and pure in her discipline. Her standard of doctrine, as set for according to the word of God, and the terms of her communion let her settle, and having it done, let her see to it that with strict impartiality she preserve these rules.

Does the Church expect that the eyes of the Lord will be upon her for good, and that she desire an increase of this? Then she must be fervent in her devotions. Let the fire of heaven be always burning upon her altar. Let the celestial flame never become languid. Let her converse rise with strict discipline that it may come up to the throne of God with acceptance. Let this solemn truth be written upon her walls that whenever she lifts her eyes she may read it that the Lord, whom she has to do is "a Spirit," and that therefore he requires the worship of the heart. No costly offerings, no splendid sacrifices, no decorated choirs can compensate for the absence of the heart. Refuse this, O my people, take no pains to light up the fire of devotion when you assemble in this place to worship, and from this sacred temple God will turn away in his wrath. Upon this house his eyes will be propitiiously open neither day nor night and in this place will be refused to record his name. Hear the charges which he exhibits against his ancient Church, and the disorders which break forth against her because of the truth of those charges. He charges his people with "worshipping him with their lips and leaving heart him with their mouth, while their hearts were far from him," with appearing before him in the house of prayer with their bodies, while the flames of devotion were extinguished in their souls, therefore he arranges them in his temple, and demands of them a reason for their inconsistent conduct. "To what purpose," says he, "is the multitude of your sacrifices unto me? I am full of the burnt offerings of rams, and the fat of fat beasts. Your new moons, and your appointed feasts my soul hateth. When you spread forth your hands, I will hide mine eyes from you, and when you make many prayers, I will not hear." Terrific denunciations! May we never know them, but by the hearing of the ear! Alas, should we, by the frozen formality of our devotions, bring these judgments upon us, we have built this house in vain! We have reared these costly walls, but the finger of the angel shall write "Tebal" upon them, reminding us that we are "weighed in the balances and found wanting."

Let the terrible denunciations of God, directed to the Church at Laodicea, be written upon our altars, with the point of a diamond, that we may profit by the solemn admonition, and

avoid *her* doom. "I know thy works," says the "Amen, the faithful, and true witness, I know thy works; that thou art neither cold nor hot; I would thou wert either cold or hot; so then because thou art luke-warm, and neither cold nor hot, I will throw thee out of my mouth."

Spirit of the living God, dwell with celestial fires within these sacred walls, and preserve us and our children to the latest line, from these fearful judgments! Sacred to the inculcation of doctrines thus pure, to the exercise of discipline thus strict, and to devotions thus fervent, be this holy edifice to the latest generation! Then shall "the eyes of the Lord be open upon this house day and night, for good;" and when its foundations shall tremble in the general convulsions of nature, it will be found that the name of Jehovah was recorded here.

Do you ask, O congregation of the Lord, what advantages shall result from the eyes of your God being thus open upon you day and night? This is the

II Question, suggested by the text which we promised to answer. Blessed is that house in which God has recorded his name. Blessed is that church upon which his eyes are open, day and night continually. Although the fires of persecution may rage against her, she shall issue from the midst of them, having lost nothing but her dross. Like the bush of Moses, in which the flame burned, she shall not be consumed. The rage of men and devils shall not be able to hurt her. Enemies may encamp, and foes invade, but the Breaker of Israel goes up before her; the Lord of hosts at her head, therefore she shall not be afraid. The captain of her salvation, on whose vesture and on whose thigh is the name "King of kings, and Lord of lords," shall wave the banners of eternal triumph over the camps of those who would spoil her. She may have many sore conflicts, and be brought very low; she may even be made to cry out, "The Lord hath forsaken me, and my God hath forgotten me;" her songs may be turned into mourning, and her tuneless harp be hung upon the willow. In the camp of her enemies the shouts of triumph may be heard;—it shall be for a moment: the *Hope* of Israel, and the Saviour thereof in time of trouble, shall soon return and cover her with his buckler; the night of her darkness shall be chased away by the returning beams of his glory. Our Jesus holds up to the view of his Church, no Mahometan paradise; no visionary notions of superior bliss, or exemption from trouble in this world. He has never told her that she shall pass to glory on a bed of down; nor that the path that conducts her to his Father's kingdom shall be covered with roses. No: very different are the terms upon which he has taken her into covenant-relation with him. Through many tribulations must she pass; many a conflict must she experi-

ence; many a tear must flow, and many a weary, trembling step must she take, before she finish her pilgrimage upon earth. But she has the promise of her Lord, that, during this pilgrimage, he will be with her, to support and to bless her; to increase, to strengthen, and finally to conduct her to glory and triumph in heaven. On earth he will bless her with a faithful ministry; with peace among her members; with the agency of her Spirit to make the word and ordinances effectual for her salvation; and finally with protection and defence, until her warfare be accomplished.

Behold the advantages which a Church of God has a right to promise herself, from having "the eyes of the Lord open upon her for good."

He will bless her with a *faithful Ministry*. The promise of God to his Church is, "I will give you pastors according to my own heart, who shall feed you with knowledge and understanding." Ah, it is a solemn, it is a weighty business to guide the flock, to feed the Church of Christ, which he has purchased with his own blood. There is awful responsibility attached to the station occupied by him who "stands between the dead and the living." How important is it to the interests of a Church, that her pastors feel the spirit of their station; that they be "men fearing God, and hating covetousness;" "taking good heed to themselves and to their doctrine, that they may save themselves and them that hear them." If God intended to curse a people, and blast their spiritual interests from the blossom to the root, I know of no way in which it could be more certainly effected, than by giving them up to an unfaithful ministry—a ministry from which the Spirit of God must forever stand at a distance. To fill the office of a faithful minister, and "rightly to divide the word of life;" to "declare the whole counsel of God;" to feed the flock; and, unabashed by the countenance of man, to warn the sinner of his danger; to stem the torrent of iniquity and popular prejudice, requires much firmness, much prudence, much courage, and much grace. Such men are blessings to the world; such pastors are blessings to the Church. Their names shall be had in everlasting remembrance, when the memory of the temporizer shall rot. The worth of such men in the Church of God is seldom known, until their light has been put out in the sanctuary. After they are dead, the church begins at once to feel their worth and her loss. But whether the church be sensible of it or not, these are the men under whose ministry she shall eventually flourish as the palm tree. These are the ministers of whom Jesus hath said, "I will be with you always, even to the end of the world." Receive them, brethren; they bring blessings in their train; they will be evidences that "the eyes of God are upon you for good."

These are the earthen vessels, in which, for your edification and the furtherance of your salvation, he has deposited the treasures of his gospel and his grace. Thus their gifts and graces your Saviour kindly bestows upon them, that he may make them instrumental in blessing you. "When he ascended upon high," says the Apostle, "he led captivity captive, and gave gifts unto men." He gave some Apostles, some Evangelists, some Prophets, some Pastors, and some Teachers," for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ.

With such a ministry will the Lord bless that church, "upon which his eyes are open day and night," and in which he has "recorded his name." He will also give her peace in all her borders; and her sons and her daughters shall be united together as one family. The religion of the Gospel is a *peaceful* religion, and its peaceful and happy effects are felt in that church upon which the eyes of the Lord are open for good. Before its blissful influence, envy, malice and revenge; wrath, hatred and strife, retreat back to the dungeons of darkness. If, in the wilderness below, there can be found any thing which resembles the paradise above, it is a Christian Church cemented together by the principles of christian love. "Behold," exclaimed a heathen, when looking upon such a Church, "Behold how these Christians love one another."* "Behold," says the spirit of God, "how good and how pleasant it is for brethren to dwell together in unity." And why should they not? Children of the same family; heirs of the same inheritance; travelers to the same distant country; hastening to the same eternal home, and preparing to sing the same song, the burden of which is, "to Him that loved us, and washed us from our sins in his own blood." These considerations might surely induce the members of the Church of Christ to live in amity with one another. "Great peace have they who love thy law," is the promise, and with peace, both within and without, will the Lord bless that church "upon which his eyes are open day and night for good."

He will also bless her with the visitations of his Holy Spirit. This is the divine agent, without whose influence no church can ever prosper. It is *He* who opens the fountains on high and "pours water on him that is thirsty, and floods upon the dry ground." We may stand in the midst of the "valley of dry bones," and prophecy for ever, but unless the Spirit of eternal truth awaken the north and the south winds to blow upon them, they will continue to be dry bones still. There will be neither noise nor shaking among them; but let him proclaim aloud, "O ye dry bones, hear the word of the Lord!" and immediately

*Pliny's Epistles to Trajan.

there is a movement among them; they prepare to stand on "their feet an exceeding great army."

Why is it, my brethren, that so many of the branches of Zion languish, and why have the word and ordinances of God so little effect upon our worshipping assemblies? Why so few flowing to the standard of the cross, and crowding the gates of salvation? It is because of the absence of *God the Spirit*. Only let *Him* return, and Zion begins to rejoice, and to blossom as the rose. Her converts are numerous as the drops of dew. Sinners are smitten with a sense of guilt, and with bleeding hearts and streaming eyes ask the way to the Saviour, earnestly enquiring "the road to Zion, with their faces thitherward."

The saints go on their way rejoicing, and with songs of redemption flowing from their lips, they proclaim, as they march along, that times of refreshing, from the presence of the Lord hath visited them; the groans of the mourner are turned into songs of praise, when he finds that his feet are taken from the fearful pit, and placed upon the Rock of Ages.

Then the "light of Zion breaks forth as the morning, and her health springs forth speedily." The house of God is a Bethel, and his courts are filled with his glory; the flocks of the chief shepherd are conducted to the green pastures, and made to lie down beside the still waters.

With such glorious seasons does the Lord oftentimes bless his Church when "his eyes are upon her for good." Thus did he bless his infant Church on the day of Pentecost; thus in every age has he continued to make his word and ordinances effectual to the salvation of sinners and the refreshing of saints, and thus will he continue to make his Church flourish, until he shall call her to the Church Triumphant.

These are some of the blessings which a Church of God has a right to promise herself from the eyes of the Lord being upon her for good.

We notice, in the last place, the protection and defence of the Most High, which shall be as a munition of rocks to his Church. He places her in possession of these great and distinguishing privileges, and guards her in safety while she enjoys them. He protects her against the machinations of her foes, whether they be of a temporal or spiritual nature. "When the enemy rushes in like a flood, the spirit of the Lord lifts up a standard." He preserves her from error, and from the influence of false teachers, who would sap the foundation of her faith. "The Lord (says the Holy Prophet) will create upon every dwelling of Mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night; for upon *all* the glory shall be a defence. This shall be written for the genera-

tions to come, and the people which shall be created shall praise the Lord."

These, O brethren, are the blessings which shall make *this* branch of Zion flourish like the palm tree, so long as the eyes of the Lord shall be open upon this house, and his name stand recorded in this place. But if we should become luke-warm in our worship, licentious in principle, or immoral in practice; if, forgetful of our high privileges, we should hereafter practically ask, "Who is the Lord that we should obey him?" shall we turn from our God and "heap to ourselves teachers having itching ears," we have reason to fear that he will turn away from us; remove our candlestick out of its place; smite our house in his wrath, and take away our mercies till we shall learn by their loss, to appreciate their worth; and with unavailing lamentations be left to deplore our situations when these slighted mercies are gone, and the things that belong to our peace may for that reason be eventually hid from our eyes.

Let this salutary caution be written in our hearts. "The Lord is with you while ye be with him, and if ye seek him he will be found of you, but if you forsake him he will forsake you." In every period of the Church, God has made good these promises to her. He was with her in the wilderness when she was fitly represented by the burning bush. When Jacob was small, and his spiritual sons but few in number, yet when "they spake one to another, the Lord hearkened and heard them." Nor has he in later times left himself without a witness. In the primitive ages of Christianity he displayed his mighty power, and went up before his servants with signs and mighty wonders; and when Imperial Rome drenched the earth with the blood of the saints, the great Jehovah was with them, realizing his promise, that "as was their day, so should their strength be." "Through the long and dark period of Anti-Christian tyranny, while fiery trials beset her on every side," his right hand conducted her to the glorious morning of the Reformation, and from that period to the present, he has displayed his glory in the fulfillment of his promises to his people.

But we hasten to a conclusion. I have directed your attention to the principal features in the character of a church, which has a right to expect the presence of the Lord to be favourably with her. These features consist in soundness of doctrine; purity of discipline, and fervency of devotion. To the advantages which a church has a right to promise herself from the presence of the Lord being so with her, I have also directed your attention, and have stated them to consist in a faithful ministry; peace among her members; the visitations of his Holy Spirit; and final protection and defence. Happy Church! Glorious blessings.

A particular and formal application of the subject must yield to the immediate business which now presses upon us. Present solemnities, future prospects, eternal consequences, rise and pass in awful review before me. When I look upon them, my eyes moisten, my soul trembles, my heart is affected. Men of prayer, to your posts! Heirs of immortality, put off the shoe, for the place is holy. Bow yourselves before the glory which fills this House of God. Majesty of Heaven, descend—descend with the power of thy Spirit, and rest upon this assembly! Present solemnities, how awful they are! Another dwelling erected for the Most High God! *This Day* sets it apart for his service. Sacred edifice! Residence of our God—future birth-place of souls—object of our prayers, our exertions, and our hopes—have we at length seen thee receive the worshipper into thy bosom? Long may the pure doctrines of the Gospel be here taught! Long may the streams of salvation here flow; May no unhallowed tongue ever here be lifted to pervert the Word of Life! Confounded be the wretch who, under the garb of a Gospel Minister, shall ever enter here, for the purpose of beguiling unstable souls with false doctrine—doctrine different from that which we have this day proved to be the doctrine taught by the Holy Spirit. Witness, my brethren, who have built this house of prayer. Witness, ye fellowship of the body of Christ, who from other Churches are present with us to-day. Witness, ye Angels who hover over this assembly. Witness, thou Son of the Most High God, who bought us by thy agonies in the Garden and on the Cross; witness for us that we *this day* cleave to the doctrines of Grace; to the doctrines of the Reformation; to doctrines, in the strength of which, the Martyrs triumphed in flames, and passed in chariots of fire to Glory; to doctrines, the belief of which, fully accords with the confident expectation that this place shall be the scene of revivals of religion, produced by the extraordinary effusions of the Spirit of God. And for the preaching of these doctrines; “for the purposes of prayer and praise; for the administration of the sacraments of the New Testament;” for the purpose of feeding the Church of God with the pure milk of the word; in pursuance of the object for which we are now assembled, we proceed to dedicate this house to the great Head of the Church.

God of Jacob attend! Church of the first born witness! WE SOLEMNLY DEVOTE THIS SACRED EDIFICE TO GOD THE FATHER, SELF-EXISTENT AND OMNIPOTENT; TO GOD THE SON, THE BRIGHTNESS OF HIS FATHER’S GLORY; TO GOD THE HOLY GHOST, ONE WITH THE FATHER AND THE SON; “TO THE SERVICE AND THE GLORY OF THE ADORABLE AND INCOMPREHENSIBLE TRINITY,” WE MOST DEVOUTLY DEDICATE THIS HOLY BUILDING, WITH ALL THAT APPERTAINS TO IT. And now, O Lord God of

Israel, "the great and terrible God," let thine eyes be open day and night upon this House. In it record thy name, and here delight to meet thy people to bless them. When pursued by their enemies they shall fly to this house for refuge. When thy chastisements are upon them for their sins, and they shall come to confess their iniquities, and tell their sorrows before thee in this house, "then hear thou in heaven thy dwelling place," and answer the prayer of thy people.

"Now therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength." Let thy priests, O Lord God, who shall minister in this house, be always "clothed with salvation;" and let thy saints here rejoice in thy goodness. How awful is this place! This is now the house of God; this is the gate of heaven! How deep the present solemnities which rest upon it! But O, when I look into future times and dwell upon future prospects, I am filled with awe. With eternal things we shall be *here* conversant for a little while. *Here* God shall sit upon the Mercy-Seat, at the foot of which we shall present our prayers and our tears. Hither shall some of us bring our burdens and lay them down at the feet of Jesus. Hence shall issue the overtures of mercy to the guilty of the present generation, and balm be here administered to the broken heart. Here the trembling sinner shall enquire for the Saviour and find his gloom penetrated with the beams of hope. Here the believer shall sit down at the Supper of God, and have his soul wrapt hence away to the temple of which the Lamb is the light. Here at times our eyes shall behold the Redeemer, when he shall appear in the galleries and shed his glories through the house; and *here* (fearful prospect) the Gospel shall be to some of us and of our children, "the savour of death unto death."

Thus shall matters move on in this house of God, with respect to us of the present generation, until the time of our probation shall be finished; but soon, very soon shall this be completed, and our seats in this house be left vacant forever. Soon shall my voice cease to sound within these walls. The cold sod shall soon press upon this bosom, and my labours give place to the silence of the tomb. I shall soon sleep with my fathers; but the prospects of this house shall not be affected by it. From this place where I now stand, I look down the stream of time, and I see the successive generations which shall rise up after us, floating to this house, enquiring for *Him* of whom their fathers had told them that he was their God. Hither do I see the despairing sinner of after ages, direct his trembling steps. To the mercy seat which is here erected, he lifts his streaming eyes, and breathes his broken prayer for mercy; and behold within these walls shall be heard the first accents of his song of redemption. Hither do I see the believer of future times

come to "pay his vows to the Lord in the presence of his people."

These are affecting prospects which rise before me, when looking forward to generations which shall assemble here when we shall be numbered with the dead. But methinks a still more affecting object presents itself before me. Here do I see the sinner yet unborn, with a heart alienated from God, and harder than the nether-millstone, with a soul cased in adamant, *slumbering away* the moments allotted to the house of God. May the "stone cry out of the wall, and the beam out of the timber answer it," and rouse him from his sleep of death! Here also do I see the future herald of the cross, with strong crying and tears, urge the flight of the sinner from the wrath to come. We shall be dead, but Jesus shall be here with our children; here shall he speak to them in their sorrows and ease their aching hearts; when we shall be shut up with our fathers in the tomb. Future prospects, how awful! how affecting! Eternal consequences, how pleasing! how terrible! How many thousands shall hear the word of life in this house! From the bosom of eternity every one of these thousands, millions of ages hence, shall look back to this holy place, with higher notes of praise, or louder groans of anguish. The believer, of whom it shall be written that he was born here, standing high in salvation before the throne, shall look back to this house, the place of his birth, and the song, "To Him that loved me, and washed me from my sins in his own blood," shall swell into louder and *louder* strains continually. From out of the pit do I see the flames streaming with more dazzling glare; and thence issuing, do I hear more fearful shrieks and lamentations, at the recollection of opportunities neglected and mercies slighted within these walls. My soul trembles. Let the vail be drawn.

A word to my own people and I have done:

My brethren of this congregation, this is a solemn day to you. Receive my most hearty congratulations, and my fervent prayers for your present and future peace. You have built a house for the God of your fathers, which the proceedings of this day attest. The history of your enterprise is short and simple. It originated in no spirit of division or party rancor. With your brethren of the First Presbyterian Church in this city, you are at perfect peace. Their liberal and friendly exertions, to assist you in carrying into effect your laudable undertaking, furnish ample evidence that they are at peace with you. Long may the principles of christian fellowship and holy love cement your interests! The growing population of our city called for another place of public worship. You heard the call; it united you as one man. Your brethren of other churches generously strengthened your hands for the good work, and here is the house which

you have built and offered to the Lord. You have done well. May the God of your fathers bless you! He has hitherto prospered you almost without a parallel. This spacious edifice has been erected without the loss of either life or limb among the workmen. This is cause of gratitude. True, amidst the praises and congratulations of this day, the tear gathers in your eye, when you look upon the vacant seats of *Milligan* and *Boyd*. Shades of our departed friends, we well remember your anxieties and exertions relative to this house, while you were in the body. To this day you often looked forward, while you dwelt in your houses of clay. Will you pass this way at times, and visit our worshipping assemblies here? But I forbear.

Brethren, you have done much; but much more remains yet to be done. You have built a house for the Most High God. It remains that you fill it with devout and pious worshippers. Let not your seats, left empty in this place of prayer, testify against you in the day of eternity, that you here neglected the offers of mercy, and turned away from the ordinances of God, which were designed to secure your salvation. Let not the fires which burn upon the Pagan Altar, reproach your want of zeal in the service of the God of *truth*. With souls hungering and thirsting for the Word of Life, come, with your wives and children, to this house which you have built for the Lord, and *here* enquire for Jesus. He will meet you in this place and bless you. And when he shall come in the clouds of heaven, with his own glory and the glory of his father, accompanied by the splendid retinue of the skies, may we all be received into his presence with, "well done good and faithful servants, enter into the joy of your Lord." Having finished our probation *here*, may we all be translated to the "Temple not made with hands," where *we* who sow, and *you* who reap, shall rejoice together!

And now to the Father, to the Son, and to the Holy Ghost, be glory in the highest; and let the Church Militant join the Church Triumphant, in the loud—*Amen*.

THE DESIGN AND DUTY OF A CHURCH.

A
S E R M O N

DELIVERED IN THE
SECOND PRESBYTERIAN CHURCH,
IN CHARLESTON, (S. C.)

On Sabbath Morning, April 1, 1832,

BEING THE
TWENTY-FIRST ANNIVERSARY
OF THE
DEDICATION OF THAT CHURCH.

BY THE REV. THOMAS SMYTH.

CHARLESTON:
OBSERVER OFFICE PRESS.
1832

To the Corporation of the Second Presbyterian Church.

GENTLEMEN:—I received through your Committee, a request to furnish a copy of the accompanying Sermon for publication. In the hope that, through the blessing of God, it may be made effectual to promote the interests of your Church, and that its inculcated duties may in this way be more deeply felt, I most cheerfully consent to its publication, with all its liabilities to the severity of criticism.

I am Gentlemen, most respectfully,

Your servant in the Lord,

April 7, 1832.

THOMAS SMYTH.

SERMON.

"To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God."—EPHESIANS III: 10.

The probable existence of a Church upon the earth, might be argued from the very nature which God has given us. There are implanted within us principles, which, on whatever cause they may be employed, find their exercise only in social union. The noblest feelings and energies of man would lie forever dormant, crushed and buried in their very birth, were he matured in isolated separation from his fellows. No efforts could be made, no achievements effected, no victory gained over the powers of matter, or those physical evils which beset and crowd our pathway through a world lying under the curse, and which in its whole creation groaneth and travaileth in pain,—without the conjunction of talent, enterprise and strength.

Now, religion does not destroy or supersede nature. The religious history of man is not something opposed and contradictory to his natural history. Religion is no more than the highest and only *proper* exercise of the faculties of man. It is their right direction, their proper culture, their homeward aspiration to that God, and that holiness, and that heaven to delight in which, they were originally adapted, and to enjoy which, they are eminently capacitated.

It might therefore be expected, as one mark of a true and heaven-derived religion, that provision in it would be made for those eternal and unchanging principles, which characterize man, and which, though they *may be* made subservient to vice, are more powerfully assistant to holiness.

A Church—that is, a union of men in one body, meeting together in one place, for the celebration of the worship of God,—is a wise adaptation by our heavenly Father, of his required services, to our natural constitution. All the finer feelings of the soul, are here made auxiliary to the cause of truth. Sympathy, love, mutual esteem, reciprocal attachments, all the combined forces, and moral influences, which can be brought to bear, by men, upon each other, are here formed into a spiritual battery, to break down the resisting opposition of immorality, impurity, and sin.

The enemy has come in upon our world, like an impetuous and overwhelming flood. He has swept over it in a deluge of corruption—he has broken up all the fountains of iniquity in the

it is raging like wild-fire in the desert. "Be persuaded therefore, to give the more earnest heed to the things which you have heard, lest at any time you should let them slip." Call to mind what HE, who is now your first ambassador, sent to glory, to bear witness of your faith—of what HE taught you, and which you will find recorded in his funeral sermon upon the Rev. Dr. KEITH.* "Of his sermons, Jesus was the centre and the sun. They were distinguished for their manly sense, evangelical purity, and searching truth. Knowing that the great end of the Gospel Ministry, is to bring sinners home to God, he was more solicitous to reach the conscience, and to mend the heart, than to please the fancy, or to tickle the ear. He deemed that sermon worth nothing, that had not in it something of Christ. His theological opinions were in the strictest sense of the word, orthodox. He stated and defended the doctrines of grace—the doctrines of the reformation. He taught the entire depravity of the human heart—the absolute necessity of being born from above—the necessity of divine influences to change the heart, and to sanctify the soul—the nature and necessity of repentance and faith, influencing the heart to the production of good works in the life. The divinity of the Lord Jesus, and atonement through his blood, were in his system, doctrines of primary importance. On these, he rested his eternal hopes."

Let these doctrines be engraven upon your hearts. Bind them as a frontlet upon you. View them as identical with your very existence as a Church. Let them be that immovable foundation, upon which it rests. The warning of the Apostle, (Gal. 1: 7.) is too applicable at the present time. "There be some who would trouble you, and pervert the Gospel of Christ. But though we, or an angel from Heaven preach any other Gospel than that which we have preached unto you, let him be accursed. As we said before, so say I now. If any man preach any other Gospel unto you than that ye have received, let him be accursed."

2. Another grand design for which a Church was formed, is, that it might urge on with power and efficiency, its component members, to attainments in holiness. To secure such results, it is, as we have already shewn, wisely and beneficially adapted. A holy emulation is awakened. A fresh impulse is constantly received, pressing on, in the forgetfulness of what is past, to greater excitements. The system is one, animated in every part with life and energy. Duty presses, not upon any one main-spring of this moral machinery, but is equally laid in their respective position and relations, upon every individual *and*

*See a Funeral Discourse, commemorative of the Rev. Isaac S. Keith, D. D. on p. 23. It is evident from the connection of the above quotation, and the manner of its introduction, that in thus speaking of Dr. Keith, Dr. Flinn is exhibiting these sentiments, which were approved, and valued by himself.

constituting part. The pulse of feeling beats in every heart, and flows in a full channel through every vein.

The obligations which such an endearing and important connection impose upon you, ought not to be forgotten. You must be filled with zeal, and constrained by love. You must esteem each other as yourselves. You must watch over each other's interests, as the members of one family. You must bear one another's burdens; sympathize with the griefs and the joys, common to the whole—and restore each other when you fall. "Now we exhort you brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all, see that none render evil for evil unto any; but ever follow that which is good both among yourselves and to all."

3. This leads me to remark, that it is your special duty as a Church, to preserve that unity, which characterizes Christians as members of one family, of which Christ is the head. You must not confine your views and feelings to the walls, or the limits of this Church; or to that sect of Christians, of whom you are a part. View yourselves as members of that family, which is composed of all who are called, whether in heaven or on earth. All Christians as far as they are sanctified, are *one*, and joined together by the strictest bonds of union. They are quickened by the same spirit, born by the same Almighty power, nourished and sustained by the same grace, and watched over and befriended by the same Redeeming love. They travel together through the same wilderness, drink at the same fountains, eat the same heavenly manna. They are guided by the same "great Jehovah," and they journey towards the same land of promise and of hope. They are lighted on their path-way to Zion, by the same lamp of heavenly truth—and when they reach the holy city of our God, and arrive upon the peaceful shores of glory, one song will roll off from every harp, one blissful emotion shall swell with rapture every soul, and every knee shall bow in worshipful adoration to the Lamb that was slain for sinners.

The ties of grace are therefore strong. They are more enduring than life. They are formed of *love*. They were wrought in heaven—they are spiritual—they are immortal. Death will not break, it will indissolubly cement them. They are links formed for eternity—or streams issuing from Him who is love, and flowing in their endearing and assimilating waters, through every believing heart.

Shall not therefore this spirit of brotherly love be cultivated among *Christians* of every denomination.

Our fears, our hopes, our aims are one,
Our comfort and our cares.

Shall we not therefore rally around the ark of God committed to our care? And feeling of all the disciples of Jesus, that

though "distinct as the billows, they are one as the sea," shall we not in this united ocean of strength, and of influence, roll on in our might, that we may bear down that surging tide of opposition, Infidelity and Scepticism, which breaks so furiously against us. There is a heavenly expansiveness in the love of the Christian, which will not be confined to the narrow limitings of sectarian prejudice. It is nobler—it is purer. Those dividing distinctions which confine, in isolated parties, professed believers in Christ and Him crucified, shall soon be consumed by the flame of that sympathizing benevolence now bursting upon us.

This glorious hope revives,
Our courage by the way,
While each in expectation lives,
And longs to see the day.

These cells, within which, as within an enshrined sanctuary, the fellow-feelings of Christians have been enclosed, must soon be thrown open. The night of bigotry is we trust, far spent—the dawn is come, and the day will find every wreck and ruined vestige of the horrid monster, obliterated from the "memory of the heart." The spirit of prejudice, and of illiberal, ungenerous selfishness, will not, and cannot amalgamate with that diffusive benevolence, which is spreading through the atmosphere of our world, and which is breathed in by every Christian heart.

"Endeavor then to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one God and Father of all, who is above all, and over all, and in you all."

4. Another great design of this united body, formed into an organized system, is, that it may promote the cause of Christ, not merely within its own immediate limits, but in the world generally. Every Church is virtually, and by the form of its constitution, a Missionary Society. It is a fortress where the soldiers of Christ receive their armour, and from which they are to issue out against the enemy. The banner of the Cross floating over this battlement, waves not its signal merely to the garrison within. Oh no! It has inscribed upon it "Salvation." It speaks peace and good will to men, of every nation, whether Barbarian, Scythian, bond or free, and when the trumpet of duty is sounded, it speaks forth the positive command, "Go ye into all the world and preach the Gospel to every creature, for I have set thee to be a light of the Gentiles, that thou shouldst be for salvation to the ends of the earth."

In the closing book of Revelation, and in the aspect which she was to assume in these last days, the Church is described as "an angel," flying "in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to

every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters." In this glorious work, *you* must bear *your* part. Nor will individual effort excuse from that duty, which is resting upon you as a Church. Ought there not to be from every Church, ambassadors, sent far hence unto the Gentiles to preach the unsearchable riches of Christ? Would not such devotion to the cause of Him, who bought them with his own precious blood, draw blessings down from heaven which would repay them in this life, an hundred-fold, and reward them in the world to come with glory everlasting?

The untaught Heathen wants to know
The joys the Gospel can bestow.

And oh, how long must they wait, while they are "perishing" by millions, if the Churches of Christ remain indifferent to their wants, insensible to their misery, and unmoved by their imploring cries for help.

If the Church was but waked up to the discharge of this duty, then would that blessed time arrive when the Lord would pour out his Spirit upon all flesh, and when your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions;—when God will "gather all nations," and when the "mighty men," and "all the men of war shall beat their swords into plough shares, and their spears into pruning hooks," and men shall not learn war any more, and when there shall be nothing to hurt, or to destroy in all God's holy mountain.

5. We would notice one other very important object, for the accomplishment of which a Church is established, and that is the union of all the disciples of Jesus Christ—the combination of all the forces attached to the service of Heaven, that thus all who name the name of Jesus, may be enrolled as members of his family, and made partakers of all that care, tenderness, and compassion, which he cherishes towards his own.

Granting the existence of a Church, by the appointment of God, it is evident even to the most superficial glance, that it is the duty of every individual interested in Him, who is Head over all things to that Church, to join himself, (as indeed he is positively commanded) to the Lord. Necessity enjoins it, gratitude requires it, and love constrains to it. In the days of the Apostles, connexion with the Church was always immediately consequent upon believing in the Lord Jesus Christ. Those were added to the Church daily who should be saved.

Our Saviour commands his Apostles, and his ministering servants through them, to "go and disciple all nations," as the original word is. When the friends of the Gospel are spoken

of, they are always addressed as the Church, and as united to it. And in the primitive ages of Christianity, as soon as the converts were able to witness a good confession, they were received as brethren. It must be remembered that the consultation of our own feelings, forms no part of Christian duty, and that while a belief of the Gospel is essentially promotive of the present, as well as the future happiness of man, it by no means terminates in this, as its exclusive or chief design. The object for which believers, through the rich mercy of God, are made "a chosen generation, a royal priesthood, an holy nation, a peculiar people," is, that they "should shew forth their praises of Him who hath called them out of darkness into his marvellous light." They are "predestinated unto the adoption of children by Jesus Christ, to himself," for this most special purpose, that they might be "to the praise of the glory of his grace." All personal feelings and private views, and selfish motives ought therefore to yield to the glory of God, which must swallow up in its immensity and importance, all other considerations. This forms the object of supreme regard to God himself, and ought to be the chief design of man. If then we are brought thus to judge, that if Christ "died for *all* then were all *dead*, and that he died for all, that they who live, should not henceforth live unto themselves, but unto him who died for them, and rose again," on what principle can we disobey the Apostle, when he beseeches us by the mercies of God to present our bodies "a living sacrifice holy, acceptable to God, which is our reasonable service?" And can we thus truly present ourselves to God, if we keep back from his service, and remain separated from his Church? This is the profession of Christ before men, which is no less required, than the belief of the heart. This is taking upon us his cross. This is that submission to his yoke, which is demanded of us. This is confessing Christ with our lips, that is, our outward conduct, and glorying in his cross below, that he may not be ashamed of us before assembled worlds. Not to join the Church, is to stand back from positive duty—to shrink from true devotion—to be ashamed of Jesus—to throw sleighting coldness upon the wise provisions of our heavenly Father's mercy, and by thus keeping ourselves aliens from the commonwealth of Israel, provoke God to leave us without him, and without hope in the world. There are too many promises which are only applicable to those who unite themselves to the Church. It is as much the *duty* of the sinner to join himself to the Church, as to believe in Christ. The one is necessarily consequent upon the other. He must repent and believe on the Lord Jesus Christ, and then in remembrance of him, is he bound to take upon himself the badge of discipleship, and observe all the ordinances of the Lord blameless. The feelings of every believing mind should be those of David, when he said,

“What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vow unto the Lord now, in the presence of all his people.”

It is therefore wise to set apart such seasons as the present, that you may be put in remembrance of these things—of what as a Church, you are, what you ought to be, and what you ought to do.

Most sincerely, respected members of this Church, do I sympathize with you in your present circumstances, while I address you within these walls, which, though they no longer hear the living voice of “the departed spirits of the mighty dead,” are yet even in silence, eloquent in their praise. Great God, how mysterious are thy ways! How wonderful are thy dealings towards the children of men! How hast thou in thy providences towards this Church, abased the pride of man’s wisdom, crushed his most fondly cherished hopes, blasted every scheme of anticipated prosperity, and levelled every lofty tower of expected security, and confidence, and joy! Oh, what a lesson of humility has been here given to man! With what sad demonstration, has the dependence of the creature upon the Creator been established! How have the mighty fallen! How have those pillars, upon which, as upon a firm security, the peace and comfort of this Church were rested, been violently and for ever, torn away. How have those gifted men, in whom its hopes were all garnered, and its treasured visions centred, been taken from it, as by a whirlwind in the night! In the short space of 21 years, during which time this Church has had existence, three men of wisdom, eminence, and talent, embosomed in the esteem, the admiration, and the affections of a reciprocally beloved people, have been committed to the tomb, and now only survive embalmed in the grateful recollections of a bereaved and mourning flock. Scarcely had the opened grave received into its sacred trust the relics of Him, who here woke the first sound of the Gospel trumpet with his *own* power of heart-stirring appeal; and the tears of regret, fallen, as the dew of sorrow, in this night of grief; and the light of hope again smiled upon your countenances, as you gazed with filial complacency on Him who, as a father, went in and out among you, feeding you as children, with the bread of life—than the voice of lamentation, and weeping, and great mourning, was again heard, and the clouds of sorrow again gathered round you, and your hearts refused to be comforted, because HENRY was no more. *Nor*, had this wailing sound yet died away—nor had the gushing fountains of opened grief ceased to flow, when another messenger arrived, and tidings came, that ASHMEAD—so young, so interesting, so appealingly eloquent, had followed in the steps of

those, who had gone before him, and passed from earth to heaven.

Your's, dear flock, has been indeed, a time of trial. Of three gems of "purest ray serene," have you been despoiled by Him, who mocks at beauty, and to whom genius and talent, are but a nobler triumph. They are gone, but no longer deplore them.* Over the dark night of your affliction, they have formed a canopy, and shine forth as three stars of illustrious and constellated splendour. They are not dead, they could not die.† They are still beaming down upon you with eyes of purity and benignity. They are throned on the heart affections of your souls. They outlive their bodies in those deep memories, which the exhausting influence of time cannot erase. They have built themselves a monument, which, while it speaks their fame, secures your glory. They give the sacredness of reverence, and the dignity of immortality to this Church, which, with solemn grandeur, capacious as their souls, enshrines their relics, which sleep peacefully below.

From those graves, though dead, they yet speak. And in the voice of consolation, they address you, saying, "Fear not little flock. Let not your hearts be troubled, neither let them be afraid. Trust in God, and you shall yet praise him. He will not leave you comfortless. He will come again to you. He will build again the wells of your Zion. He will yet visit your vineyard, and water it with the refreshing and healthful spirit of his grace. The night is far spent—the day of your gladness is coming."

Yes, dear friends, give to God this morning thanks, and take courage. Though you are faint, be pursuing. Though troubled on every side, be not distressed; though perplexed, be not in despair; though cast down, you are not destroyed, you are not forsaken. Oh, let nothing separate you from the love of Christ. Bury this morning—in the grateful and adoring thankfulness of your heart, that you are permitted to see it—bury every thing, but *love and hope*. Let brotherly love continue, as it has done amongst you; and while memory gilds with peaceful tranquility, the recollections of the past, let hope brighten the days that are to come.

Let an altar of gratitude and praise, be raised to that Almighty friend, who "in the storm and danger's thrall," amidst the loneliness of your trying hour, when in your unbefriended and shepherdless condition, there was no eye that could efficiently pity, and no hand that could efficiently save—has stood by you, guided and guarded you, and who is still waiting to be gracious.

*Thou art gone to the grave; but we will not deplore thee.—HEBER.

†Thou art not dead, thou couldst not die.—MONTGOMERY.

Have hope then, towards God. Remember, that He, to whom we direct you, is not slow to hear, nor impotent to save. With him there is infinite wisdom to guide, with him there is Omnipotence to help. Adore therefore, his goodness, even in the midst of trials. Praise him for his mercies past—and humbly hope for more. You need not as Christians, be reminded that

God moves in a mysterious way
His wonders to perform;
Ye fearful Saints fresh courage take,
The clouds ye so much dread,
Are big with mercy, and shall break
In blessings upon your head.

Be therefore of one heart, one mind, and let your wrestling petition ascend to Him, who heareth prayer, and answereth requests, and who, if you agree as touching any thing, will give it unto you.

Before I conclude, let me call your most solemn attention, as to the voice of one risen from the grave, to the closing appeal of Him, whose body is in that aisle, mingling in the dust, but who is now gone to his account, and appeared before God, and with whom as your Pastor, you shall all stand before the judgment seat of Christ, and against whom, if applicable, these words will bring a wofully accusing condemnation.

“We must review the past,” said he, “with mingled sensations of pleasure and pain. Not merely the pain which bereavements inflict, when the occasion reminds you of the departed: nor yet the recollection of past anxiety, doubts, and fears. Could angels mingle in this engagement with us, they would point to a cause of sorrow, which abides in the midst of us still. It is in those on whom our hopes have fully rested—who have stood by this Sanctuary in its external concerns, even when others shrunk from responsibility and danger. It is in those, who, in activity and benevolence, plainly discovered of what worth they might be to the cause of God, with a heart devoted to his Son—who, from an early date, have looked on to behold others pressing into the kingdom of Heaven—and yet, who in every refreshing from on high, have remained, like the fleece of Gideon, unmoistened by the dews that fell. Oh, suffer me, by the consideration of the changes I have named, and by the solemn argument they draw from the uncertainty of life—suffer me to gather a plea from the very occasion, to urge you, once more, to accept the tenders of the Gospel! Fathers, and brethren, I would not see you stand aloof from the covenant of grace, in the very temple which has been the object of your care, and in which the cup of salvation has been so repeatedly offered. Realize, we pray you, realize our hopes, by ensuring a place, to

which we have so often invited you, and where we long to see you—a place in the spiritual ranks of Messiah.”*

Let me ask, is there one individual present, who listened to these words, uttered by the living preacher, who then perhaps formed resolutions of obedience and holiness, and who has never, even until this hour, consecrated himself to the service of Him, who died to save him. Oh, let us entreat, beseech, and implore such an one by the mercies of God, by his own immortal and never ending interests, to pause, ere it is too late—to think, ere thought is gone—to work, ere the day is closed, and the night is upon him. Oh, let such an one be wise to-day, and be assured, that it is madness to defer. Amen, and Amen.

*See “The Song of Ascent,”—a Sermon by T. Charlton Henry, D. D.—p. 33.

THE HISTORY
OF THE
SECOND PRESBYTERIAN CHURCH,
CHARLESTON, S. C.
TWO DISCOURSES

DELIVERED
IN THE
SECOND PRESBYTERIAN CHURCH
ON THE OCCASION OF ITS
TWENTY-SIXTH ANNIVERSARY
APRIL 3D, 1837

BY THE
REV. THOMAS SMYTH,
PASTOR.

"Was it worth while to rear this massive edifice, to be a desert in the heart of the town, and populous only for a few hours of each seventh day? Oh! but the Church is a symbol of religion. May its site be kept holy for ever, a spot of solitude and peace amid the trouble and vanity of our week-day world. There is a moral and a religion, too, even in its silent walls. And may the steeple still point heavenward, and be decked with the hallowed sunshine of the Sabbath morn.

*For in the sacred Church the heart grows stronger
With prayers that raise their earnest eyes above;
And in the presence of our God—no longer
Feels like an outcast from all hope and love."*

HISTORY OF THE SECOND PRESBYTERIAN CHURCH, OF CHARLESTON.

DISCOURSE FIRST.

HAGGAI, II. 3.

*Who is left among you that saw this house in her first glory?
and how do ye see it now?*

The power of retrospection, is one of man's peculiar distinctions. Our wisdom lies treasured up in the past, as much as in the future; and memory, as an instructor, is as valuable as hope. The perusal of our individual history is, to every man, an exercise not only of deep interest, but of great profit; and the grateful recollection of past favours is not less beneficial than it is obligatory. To this principle God frequently addresses himself, when, by the memory of his great goodness he would draw unto him the reluctant hearts of men. To this also, he has adapted many of the institutions and ordinances of religion, now and in former times. No duty is more frequently inculcated in the inspired volume, than the thankful remembrance of former providential deliverances. "It is a good thing to give thanks unto the Lord," and constantly "to shew forth his loving kindness." "I will mention the loving kindness of the Lord," says the Church in the language of prophecy, "and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindness." Thus were the Jews required to instruct their children, that they might convey, throughout all generations, the history of those divine interpositions and mercies with which they had been favoured. And is it not, in like manner, the duty of every church, and of the whole Church now, to leave on record, for the perusal and advantage of those who may come after them, the history of their struggles, their victories, and their mercies?

The time in which this can be done with certainty and correctness, for this church, is now fast passing away; for a little while, and the places of those remaining few, who saw the rise,

and have witnessed the progress of this church, will know them no more for ever. With their assistance, therefore, and a careful and laborious examination of all the records of the church, and of other documents, I have prepared a history of this church which I thought would be both profitable and agreeable to its present and future members. Those who are personally acquainted with the facts, will be pleased to retrace their history, and revive the pleasant and happy associations of former days; while they to whom they are new, will be gratified by the knowledge of the past history of that church where it is their choice to worship the God of their fathers.

Before, however, entering upon the history of this individual church, let me make some introductory observations upon the history of Presbyterianism within this State.

Presbyterians were among the first settlers in South Carolina. They have been proportionably numerous in all periods of its history, and during the latter part of the 18th century, the great majority of emigrants were Presbyterians. In the year 1704, when there was but one Episcopal congregation in the whole province, then numbering towards six thousand white inhabitants, the dissenters had three churches in Charleston, and one of the first regular churches formed in the colony was Independent. As early however, as the year 1690, the Presbyterians, in conjunction with the Independents, formed a church in Charleston, which continued in this united form for forty years. During this period, two of their ministers, the Rev. Messrs. Stobo and Livingston, were Presbyterians, and connected with the Charleston Presbytery. After the death of the latter, twelve families seceded, and formed a Presbyterian Church, on the model of the Church of Scotland. Their building was erected in 1731, on the site of the present, which was completed in 1814. Previous to 1790, the Presbytery was not incorporate, from reasons to be presently mentioned. To it belonged the churches of Wiltown, Pon Pon, St. Thomas', Stoney-Creek, Salt Catchers, Black Mingo, the original and first incorporated church of Williamsburgh, Charleston, Edisto, and the church of John and Wadmalaw Islands. In 1790, four of these, by a petition to the Legislature, were constituted a body corporate, principally with a view of raising a fund for the relief of widows and orphans of deceased clergymen. In 1799, the Presbytery of Charleston, as it then existed in an altered and diminished form, made application to be received as a constituent part of the General Assembly of the Presbyterian Church, in the United States,* but this union was never formed. The min-

*This petition came up in the assembly, which met in Philadelphia, in May 1800. Dr. Ramsay, upon what authority I know not, but concluding I suppose, that the application would be of course favourably received, says in his history, that the Presbytery was received into the assembly. It is

istry constituting this Presbytery, were mostly from Scotland and Ireland, "men," says Ramsay, "of good education, orderly in their conduct, and devoted to the systems of doctrine and government established in Scotland."

It may well be inquired, why, with such an early and continued prominence in the colony, Presbyterians did not multiply to a correspondent extent; recommended as they have ever been by an enlightened, educated and laborious ministry? To this, plain answer can be given by the statement of a few facts. In the year 1698, an act was passed by the government, "to settle a maintenance on a minister of the Church of England in Charleston." The precedent, thus set by the Legislature, and without any suspicion acquiesced in by the people, was the germ of a future ecclesiastical establishment. Most of the proprietors and public officers of the province being attached to the Church of England, determined if possible, to secure for it

however, our opinion that the old Presbytery of Charleston, never was connected with the General Assembly. The following is the minute of the Assembly on the petition of the Presbytery:

"The Revd. Doctor Green, laid before the Assembly, a petition from a body stiling themselves the Presbytery of Charleston, South Carolina, requesting to be received into connexion with this body, accompanied with other papers, which being read, On motion, resolved, that Doctors Rodgers, M'Whorter and Green, and the Revd. Messrs. Cathcart, Wilson and Anderson, be a committee to take the same into consideration, and report to the Assembly as soon as may be convenient. The committee to whom was referred by the General Assembly, the consideration of an application from Charleston Presbytery in South Carolina, to be taken into connexion with the Assembly, made their report which being corrected was adopted and is as follows: "After examining the papers and propositions brought forward by the Charleston Presbytery, the committee think it expedient that the General Assembly, refer the business to the consideration of the Synod of the Carolinas, with whom this Presbytery *must* be connected *if they become* a constituent part of our body. That the said Synod be informed, that the Presbytery *ought* in the event of a connexion with us, to be allowed to enjoy and manage without hindrance or control, *all funds and monies* that are now in their possession, and that the congregations under the care of the Presbytery, be permitted freely to use the system of psalmody which they have adopted. That on the other hand, the Synod must be careful to ascertain, that all the ministers and congregations belonging to the Presbytery, do fully adopt not only the doctrines but the form of government and discipline of our church. That the Synod under the guidance of these general principles should be directed, if agreeable to them and to the Presbytery, to receive said Presbytery as a part of that Synod. But if the Synod or the Presbytery find difficulties in finally deciding on this subject, that they may refer such difficulties, and transmit all the information they may collect, relative to this business, to the next General Assembly."

It appears from this that several difficulties were in the way of such a connexion. The Presbytery was not united with the Synod of the Carolinas, partly it would seem through fear of alienating certain funds in its possession, or of interference with some internal regulations. And besides this, the Assembly appears to have had such a limited knowledge of the members of the Presbytery, as not to be assured of their sincere adoption "not only of the doctrines but the form of government and discipline of the church." Difficulties were evidently anticipated, in the arrangement with the Synod. And this arrangement we believe never was effected but rather resisted by the Presbytery. Nothing is said about the matter in the minutes of Assembly for 1801 and 1802, nor in the Assembly's digest. And it is no small confirmation of this opinion that it is in accordance with the recollections of Dr. Green, who was one of the committee on this occasion.

legal pre-eminence and connection with the State. The election of members of this church to the Legislature was covertly promoted, and a majority obtained. "The recently elected members," says Ramsay, "soon after they entered upon their legislative functions, took measures for perpetuating the power they had thus obtained, for they enacted a law 'which made it necessary for all persons thereafter chosen members of the Commons, House of Assembly, to conform to the religious worship of the Church of England, and to receive the sacrament of the Lord's Supper according to the rites and usages of that church.' This act passed the lower house by a majority of only one vote. It virtually excluded from a seat in the Legislature all who were dissenters, erected an aristocracy, and gave a monopoly of power to one sect, though far from being a majority of the inhabitants. Though the infant establishment of the Church of England, thus instituted, was frowned upon by the ruling powers in England, and was disagreeable to a majority of the inhabitants of Carolina, yet no further steps were then taken for restoring to dissenters their equal rights. The Episcopal party continued to maintain their ascendancy in the assembly, and made legislative provision for extending and maintaining their mode of worship. In two years, the colony was divided into ten parishes: St. Philip's, Charlestown, Christ Church, St. Thomas', St. John, St. James', St. Andrew's, St. Dennis', St. Paul's, St. Bartholomews, St. James Santee, and each parish was made a corporation. Some of these were afterwards subdivided, and others occasionally formed as the population extended. Money was provided by law for building and repairing churches; lands were secured by donation, purchase or grants, from the proprietors, at the public expense, for glebes and church-yards; and salaries for the different rectors, clerks and sextons, of the established parishes were fixed and made payable out of the provincial treasury. Legislative acts were passed for the encouragement of Episcopal clergymen to settle in the province, and exercise their clerical functions, in the several parishes designated by law. To such, £25 was paid out of the public treasury immediately on their arrival in Carolina, and their annual legal salary commenced from the same period in case they were afterwards elected rectors of any of the established parishes by the resident inhabitants who were members of the Church of England.*

This state of things, with but little variation, continued for seventy years, and as long as the province remained subject to Great Britain. In the course of that period twenty-four parishes were laid off, most of which were in the maritime districts, and none more than ninety miles from the sea-coast.

*Ramsay.

It was not until the period of the Revolution, that this monopoly of religious privilege was broken up and Presbyterians and other denominations of Christians, were restored to equality of rights, and freed from a taxation which required them to support an established faith, with which in many things they could not agree. Nor was this deliverance even then granted them but from necessity. For they had now an unquestionable majority in the colony, and the physical force necessary for war and defence, was theirs. Without union among all parties, there was no prospect of success, and therefore after seventy years of exclusive authority, the established church was under the necessity of yielding to a constitution which gave equal laws, equal rights, and full and free toleration to all sects and parties.* The unfettered progress of Presbyterians, must be dated therefore, from the period of repose after the storm of the Revolution, when they found their funds unguarded by every previous legal security, almost entirely gone, and their prospects dark and forbidding. In 1808, the Presbytery of Charleston consisted of five ministers and seven congregations. It now numbers twenty-eight ministers, three licentiates and seven churches in regular communion with it. And in 1835, there were in South-Carolina alone, ninety-one churches, thirty-nine ministers, twelve licentiates, four presbyteries, and eight thousand three hundred and twenty-six members in full communion with that church, on whom, as Ramsay expresses it, "the established church, had been too apt to look down with contempt as on an inferior grade of beings."

Thus freed from constraint, the number of Presbyterians multiplied in the city and throughout the state. The church in Charleston was found insufficient to accommodate those who wished to worship with Presbyterians. The house was always crowded, seats could not be procured, except by long delay, and the necessity of another Presbyterian Church became apparent.

Previous to 1811, the First Presbyterian Church was the only accommodation for Presbyterians in Charleston. It had been for many years, however, found altogether insufficient for this purpose. As early as the year 1804, the necessity of a new erection was felt and the design encouraged by Dr. Buist, then Pastor of the church. The Rev. Mr. Malcomson, who arrived from Ireland, in 1794, and had been settled as pastor for many years in Williamsburgh, in this State, was engaged to preach for those who wished to form another congregation, and the temporary use of the French Church was procured. His death, which occurred in September of the same year, blighted the sanguine hopes which were entertained, that ere long, another Presbyterian Church and congregation would be formed in

*See Ramsay.

Charleston. It was not until the year 1809, when the inability to find accommodation in the existing church, made the matter urgent, that the determination was finally and effectually made, to enter upon the formation of the present Second Presbyterian Church.

In presenting a short sketch of the past history of this church, I will pursue the following order, taking up the history of the Church itself, of the Lecture Room, its ministers, its elders, its officers, its doctrines, and its harmonious co-operation with other churches.

It was on Wednesday evening, February 8th, 1809, that the following gentlemen being assembled at the house of Mr. Fleming, entered into an agreement, to unite their efforts to secure a suitable building for a Presbyterian Church, viz., Benjamin Boyd, William Pressly, John Ellison, Archibald Pagan, George Robertson, Samuel Robertson, William Walton, James Adger, Caleb Gray, John Robinson, Alexander Henry, Samuel Pressly, William Aiken, John Porter.

At a subsequent meeting on March 6th, a subscription paper for the support of a minister was presented, when by the subscription of a number present, of one hundred dollars each, for two years, more than a sufficient salary being subscribed, a committee was appointed to request the Rev. Andrew Flinn, then connected with the united congregation of Williamsburg, and Indian-Town, to organize and take charge of this congregation, with a salary of two thousand dollars. That committee consisted of Benjamin Boyd, John Cunningham, Joseph Milligan, Samuel Robertson, and John Robinson, who is the only present surviving member. This invitation, the claims of his charge having been voluntarily surrendered, Mr. Flinn accepted; when a meeting for the formation of a Second Presbyterian Church, was held at Trinity Church, on Monday evening, April 24th, 1809. Committees were appointed to attend to the secular business, to purchase a site for the erection of a church, and to obtain subscriptions. The first standing committee to attend to all the secular affairs of the church and to purchase a site for the church, were Benjamin Boyd, John Cunningham, Joseph Milligan, John Robinson, and Samuel Robertson.

The committee to procure subscriptions, consisted of Benjamin Boyd, John Cunningham, Joseph Milligan, Alexander Henry, John Stoney, John Ellison, William Porter, George Robertson, James Gordon, William Aiken, William Walton, William Pressly, John Robinson.

As a record of the munificence of the donors, who were not confined to Presbyterians, it was resolved, that the names of the subscribers should be preserved in parchment and deposited in the archives of the church. This parchment though somewhat

defaced in one part, is still preserved. By May 16th, the plan of the church was presented by John Gordon, who was appointed to build it, and who immediately entered upon the work. In 1809, an act of incorporation was obtained. At a meeting in January 25, 1810, a subscription paper was presented for the signatures of those who wished to become members of the Second Presbyterian Church, to be governed by prescribed rules and bye-laws, when the following persons signed their names, viz., Benjamin Boyd, Stephen Thomas, Robert Flemming, Richard M. McMillan, Caleb Gray, Richard Cunningham, James Adger, John Porter, William H. Gilliland, Alexander Gray, John Blackwood, John Cunningham, Alexander Henry, John M'Dowell, William Walton, Samuel Robertson, John Walton, Thomas Fleming, John Robinson, James Beggs, George Robertson, J. C. Martindale, John Brownlee, William Scott, John Johnson, Charles Robiou, William Aiken, George Keenan, Archibald Grahame, James Carr, Lewis A. Pitray, James Leman, John Noble, David Bell, James Evans, John Ellison, B. Casey, William M'Elmoyle, John Davis, William Pressly, Thomas Johnson, George Miller, James Blocker, Robert Belshaw, Samuel Corrie, Samuel H. Pratt, James Pennal, Thomas A. Vardell, John Steele, Nathaniel Slawson, John C. Beile, William Porter, Samuel Patterson, Samuel Browne, John M. Fraser, Thomas Milliken, John Smyth, John Mushet, John Crow, John Geddes, Peter Kennedy, James Wall, Charles Martin, Alexander Howard, William Thompson, John Dunn, William Smith, sen., William L. Shaw, Edward Carew, C. B. Duhadway, Samuel Pilsbury, William Scott, R. Galbraith, Richard Fair, Edward M'Grath, James Cooper, William Simms.

In order that the church might be opened for the reception of the Harmony Presbytery, at its first session, it was dedicated to the worship of Almighty God, by a sermon from the Rev. Dr. Flinn, on Wednesday, April 3d, 1811; and connected with the Ecclesiastical Judicatories of the Presbyterian Church. This was the first session ever held in Charleston, by a Presbytery, connected with the General Assembly of the Presbyterian Church, in these United States. The Charleston Union Presbytery, also held its first session in this church, April 10th, 1823. Thus was consecrated to the service of religion, that edifice in which we and our fathers have so delightfully and profitably waited upon the ordinances of the sanctuary. The sermon preached on that occasion is still extant, though rarely to be met with; but few who were present on the interesting occasion survive to tell its tale.

Although great munificence was exercised by the founders of this church, its cost far exceeded both their expectations and their means. By the account of the Treasurer presented up to

April, 1812, it appears that the sum of fifty-five thousand five hundred and forty-eight dollars had been expended, and that a large amount would be still necessary, to carry out the plans, and pay the incurred debt. To meet this, a heavy assessment was laid upon the pews of the church, in March, 1811; and another, to three times its amount, in December, 1815. Notwithstanding these efforts, in June, 1816, it appeared that the sum of thirty-one thousand one hundred and fifty-six dollars, twenty-five cents, was still due, when it was resolved to sell all the pews on which the assessment had not been paid. There still, however, remained in May, 1822, a debt of twenty-two thousand dollars hanging upon the Church, which, in April, 1823, had increased to twenty-three thousand four hundred and eighty-five dollars. The standing committee feeling the great importance of removing in some way this oppressive burden, reported in 1823, a plan of relieving the church of this debt, by transferring the whole property and temporal jurisdiction of the church to an association, who should assume the debt as their own, engaging however, that the Confession of Faith as moulded by the General Assembly, should ever be the rule of government to the church, as well in doctrine as discipline. This report was adopted at a meeting in August, 1823, and in the same month, the committee reported that they had obtained subscriptions for the extinction of the debt, amounting to sixteen thousand and twenty-five dollars, and in April, 1824, the same committee stated that all the debts of the church had been settled. Thus after a night of thick and clouded darkness, the sun of prosperity again arose upon the church, and hope gladdened every heart.

In August, 1827, accordant to the plan, and on the terms already mentioned, the compromise—being sixty per cent. on all the debts due—having been cheerfully received by all the creditors, most of whom were members of the church, the transfer was made from the corporation to the association. This body was composed of members of the same corporation, who had with so great liberality relieved it of all debt. Messrs. William Smith, John Robinson, Richard Cunningham, William Aiken, and James Adger, were elected Trustees, in whose names the titles of the Association should be made out. A committee was at this time also appointed to revise the old rules, and prepare a system of bye-laws, for the association.

Thus was this beautiful temple, at the cost of more than one hundred thousand dollars, finally erected, and delivered from all incumbrance, by the energy, union, and concerted liberality of its founders. The spire alone remained unfinished, but will we hope in due time, arise to its destined summit, with its "silent finger pointing to the skies," and thus like a pyramid of fire.

“burning heavenward,” giving increased beauty to the building, and another ornament to the country; and, we are happy to say, that to such a consummation so sincerely to be desired, the energy of the church, as if refreshed by its unwearied labours, is still willing to aspire. To such efforts, nothing is unattainable—*nil desperandum*,—nothing to be despaired of.*

No other fault could be found to a church so grand in its simplicity, its perfect proportions, and its whole arrangements, but its immense size. Until very recently, no other consideration seems to have entered into the views of the founders of churches, than such as related to the beauty of the architecture. The relation of the church to the capacity of the voice, and the physical energies of man; the connexion between great distinctness of sound and consequent impressiveness; the dependence of both upon a limited extent of space; the natural and incalculable power of sympathy, which is diffused through an audience in proportion to its density, its proximity to a speaker, and its clear view of the working of his spirit as it gives colouring to his countenance; and the necessarily limited power of ministerial visitation and pastoral labour; these things, now felt to be so all-important, have been hitherto strangely overlooked. The immensity of this church; that vacuum, as it were, in which the speaker felt himself uttering; and the unnatural effort necessary to fill it with his voice; have been felt by all its ministers, and in a corresponding degree, by all their hearers. The burden of its debt having been removed from the congregation, it was now prepared to take into consideration the possibility of lessening these evils. And it is with much pleasure and gratification I testify to the readiness, and the needful liberality with which it entered in 1833, upon that series of alterations, which has terminated so beneficially in the present greatly improved condition and aspect of the church. By these alterations, while no injury is done to the appearance of the church, we are put in possession of a very suitable room for its Sabbath School, and will, when the arrangement is completed, have a Session Room, and a ministerial apartment, where can be accommodated a Church Library, and which may be for the study of its pastor.

Previous to the time of Dr. Henry, the weekly lectures of the church were delivered at the private houses of its members.

*But the steeple stands foremost in our thoughts. It impresses us as a giant, with a mind comprehensive and discriminative enough to care for the great and small concerns of all the town. Hourly while it speaks a moral to the few that think, it reminds thousands of busy individuals of their separate and most secret affairs. It is the steeple too, that flings abroad the hurried and irregular accents of alarm: neither have gladness and festivity found a better utterance than by its tongue: and when the dead are slowly passing to their home, the steeple has a melancholy voice to bid them welcome.

—Hawthorne.

But in January, 1824, at the urgency of Dr. Henry, the Corporation authorized the Session to procure a temporary building suitable for a Lecture Room. Such a building was obtained in St. Philip's street. A lot of land was, however, soon leased in Blackbird alley, at fifty dollars per annum, and a Lecture Room erected through the efforts of the ladies of the congregation, at a cost of about seven hundred dollars. This room, with the services connected with it, have proved eminently instrumental in furthering the interests of the congregation. In consequence of the surrounding lots having been filled up with buildings, the narrowness of the entrance, and the limited size and unfinished nature of the building, the attention of the congregation was gradually led to the necessity of a change. In 1835, it was resolved that an attempt should be made to procure subscriptions, for the purchase of a suitable lot, and the erection of a neat building. These being very soon, and very generously procured, to an extent sufficient to authorize the commencement of the work, the present lot in Society street, was purchased, and the building commenced. This beautiful and most creditable edifice was dedicated on Sabbath evening, March, 1837, in presence of a crowded and deeply interested assembly.

Such is a brief outline of the external history of the church. A cursory notice will now be taken of what may be termed its clerical history.

The first pastor of this church, was the Rev. Andrew Flinn, D. D. He was called in February, 1809; installed April 4th, 1811; and died February 24th, 1820; having been eleven years connected with the church. Dr. Flinn was born in the State of Maryland, in the year 1773, of honest, pious, and respectable parentage. When he was about a year old, the family migrated to Mecklenburg County, North-Carolina, where his father died in 1785. For his early education, as well as moral training, he was indebted to a mother, characterized by sincere and ardent piety. Through the kind assistance of some friends, the bud-dings of his genius were encouraged by the fostering spirit of a liberal education. He entered the University of North Carolina, where he graduated with considerable distinction in the year 1799. He engaged in the study of Theology, under the care of the Presbytery of Orange, and was licensed to preach the Gospel in 1800. He soon gave proofs of that eloquence, piety and success, with which he afterwards laboured in the ministry. His first pastoral connection was with the church in Fayetteville, North-Carolina, where he remained a few years; afterwards he removed to Camden, and from thence to the united congregations of Bethel and Indiantown, in Williamsburgh, South-Carolina. From this place he was called to Charleston in 1809, where he organized this church, dedicated

this house of worship, and built up this congregation. In 1811, he was honored with the degree of D. D., by the University of North-Carolina. In 1812, he was a Delegate to the General Assembly, preached the opening sermon, and was elected Moderator. In 1813, he again preached the sermon at the opening of the Assembly from the words, "Be thou faithful unto death, and I will give thee a crown of life." On February 24th, 1820, in the forty-eighth year of his age, after a long and painful illness, Dr. Flinn was removed from the scene of his earthly labours. During the whole of his sickness, he was eminently supported by those truths he had long, faithfully and ably preached to others. His last moments were employed in taking a solemn and affectionate farewell of his mourning family, and his surrounding friends, in which he exhibited that serenity of mind, and that deep impression of soul, which belong to those who die in the Lord. He then with great composure, raised up his hands and eyes to heaven, and said, "Jesus into thy hands I commend my spirit." Being characteristically an extemporaneous speaker, using but partial notes, Dr. Flinn has left behind him, no other publications than a few sermons, which were published during his life.

After the death of Dr. Flinn, the church was supplied by such transient ministers, as could be obtained until April, 1820, when the Rev. Artemas Boies, Pastor of the church at Wilmington, North Carolina, and who had been recommended by Dr. Flinn, was called to supply the church for one year, during the rebuilding of his church at Wilmington, which had been burnt. He was elected Pastor in April, 1821, and continued to labour until May, 1823, when he tendered his resignation to the corporation of the church. This being referred to Presbytery, his pastoral connexion which had continued for three years, was dissolved, and the church declared vacant.

In November, 1823, it was unanimously resolved, to call the Rev. Thomas Charlton Henry to the pastoral charge for one year. This call was very soon made permanent when it was accepted, and Mr. Henry was installed by the Charleston Union Presbytery, January, 1824. He died October 5th, 1827, having been four years connected with the church. The Rev. T. C. Henry, was the son of Alexander Henry, Esqr., of Philadelphia, the venerable and devoted President of the American Sunday School Union, and an elder in the Central Presbyterian Church. He was born September 22d, 1790. He went through an unusually extensive course of literature, and took his first degree with distinguished reputation, at Middlebury College, Vermont, in August, 1814. Immediately after his graduation, having experienced the saving efficacy of divine grace, he devoted himself to the sacred ministry. To fit himself for this

work, he took a course of Theological study at Princeton Seminary, which he left in 1816. In this year, also, he was licensed to preach the Gospel. Having received and declined invitations to the pastoral care of several churches, he finally accepted a unanimous call from the Presbyterian Church of Columbia, South Carolina, where he was ordained and installed in 1818, by the Presbytery of Harmony. It was at the close of his fifth year of labour in Columbia, that Dr. Henry received the unanimous call of this church to become their pastor. Here in the stated services of the Pulpit, and the Lecture Room, in the Bible Class, and Sunday School, his soul was poured forth in earnest instruction and fervent supplication. In the first and second years of his ministry considerable additions were made to the church; but in the third, a blessed effusion of the Holy Spirit was enjoyed. His indefatigable labours during this season, rendered a period of relaxation indispensable, and he therefore embarked for Liverpool in April, 1826. During the four or five months of his stay in Europe, he traveled through the principal parts of Great Britain and Ireland, and visited the continent. Several months were spent both in Paris and London. This tour was attended by many very interesting circumstances, and produced important results. In October, he took leave of his English friends, and after paying a short visit to his venerable father, and numerous relations in Philadelphia, he returned early in December, to his congregation. With redoubled vigour he entered upon his labours among his people, and upon the prosecution of his studies. The latter indeed had known no interruption. For in no part of his life probably, had the acquisition of knowledge been so rapid, or his intellectual exertion so unremitting and successful, as during this season of relaxation.

On the first of October, 1827, when in the enjoyment of perfect health, he was suddenly seized with the Stranger's Fever, then prevalent in the city, which in four days terminated his valuable life, at the early age of thirty-seven, leaving a bereaved widow and three children to lament his loss. Amid the alarm and consternation, occasioned by his fatal illness, he alone was calm and unappalled. While around him stood his afflicted relatives and friends, his expiring voice was employed in rejoicing and praise. And while a "horror of great darkness" fell upon others, at his sudden and premature departure, he viewed it with rapture, as the bright and cloudless dawning of immortal glory.

Dr. Henry has left behind him, several published sermons; an "Inquiry into the consistency of popular amusements, with a profession of christianity;" his "Etchings;" and his "Letters to an anxious inquirer." The two last, were posthumous

works. His "Letters to an anxious inquirer," have been twice published in America, the second edition under the auspices, and with a recommendatory preface of the late Rev. Dr. Bedell; and also in London, with an introduction by Dr. Pye Smith. The account of his death is also published in a volume of the London Tract Society, as an eminent exhibition of the triumphs of divine grace.

After the melancholy death of Dr. Henry, the church remained two years without a pastor, though faithfully supplied by the Rev. Benjamin Gildersleeve and the Rev. Dr. Leland. Various and unsuccessful efforts were made to obtain the services of a suitable minister. In June, 1828, the Rev. Alonzo Church, of Georgia, received a call, which he declined. In September, the Rev. Mr. Kirk (now of Albany) was elected Pastor, but he also refused to come. In February 1829, the Rev. William Ashmead, being in Charleston, on account of his health, received a call. In March he accepted of his appointment, and was in May, installed Pastor. On June 7th, he obtained leave of absence for the summer, with the intention of bringing his family, but died on his return, in Philadelphia, December 2d, 1829, having been connected with this church but little more than six months, of which he was absent more than four.

Mr. Ashmead was born in Philadelphia, in 1797. From his early youth, he was devoted to books and retirement, and was remarked by Dr. Rush as a youth of fine promise. He studied in the University of Pennsylvania, and was graduated in 1818. Having chosen as his future profession, the Gospel Ministry, he studied under the Rev. James P. Wilson, the friend of Dr. Flinn, who published his memoir, and his funeral sermon, and who is yet remembered as a man of erudition and great talent. Mr. Ashmead was compelled to teach by day and study by night, and thus laid the foundation of his future infirmities. Having finished his course of study, he was licensed to preach in 1820. He ere long received a call from the Presbyterian Church in Lancaster, where he laboured for more than eight years previous to his call to this church. Mr. Ashmead has left behind him a few published sermons. Since his death, a volume of his sermons, has been issued from the press, to which is prefixed an interesting memoir by the lamented Grimké, who was his warm friend, and held him in the highest estimation.

After the death of Mr. Ashmead, the church sat in her widowhood for several years, receiving her food from occasional supplies, especially from her tried friend the Rev. Mr. Gildersleeve. In August 1830, the Rev. Alexander Aikman, received an unsuccessful call. In April 1831, a similar call was presented to the Rev. J. B. Waterbury.

It was in April, 1832, we were first acquainted as minister and people. Very wonderful were the leadings of providence, by which I was brought to this country and to this part of it, and by which you were led to extend to me an invitation to supply this pulpit for a year. In August, 1832, you presented to me a permanent call to the pastoral charge of this church. This, in pursuance of a long established conviction, that to the happiness of such a connexion intimate acquaintance with each other is required, I long retained, and left open to any change in your views. Having rendered this building every thing I could desire, and proportioned it to my feebleness of body, I cordially accepted your unanimous call, and was installed by the Charleston Union Presbytery, on Sabbath evening, December 29th, 1834. I have thus been connected with you five years, a period longer than any other pastor has been, except Dr. Flinn.

There have been thirteen Elders connected with this church; six ordained by Dr. Flinn; three by Mr. Boies; three by Dr. Henry, and one by myself.*

The first elders were Benjamin Boyd, Stephen Thomas, and John Cunningham, ordained March 4th, 1810, of whom one venerable for his age still survives. In February, 1812, David Bell, William Pressly, and Henry Bennett were ordained, of whom one likewise survives. In January, 1821, John Todd, Thomas Fleming, and James Black were ordained; one of whom is dead, one has resigned, and one is connected as an active and devoted elder with a church in Philadelphia. In January, 1825, Israel Anthony, Robert Wright, and Charles O'Neale, were set apart to this office by Dr. Henry, two of whom I have committed to the tomb. Thomas R. Vardell was ordained elder December 2d, 1824.† May God inspire the hearts of some of you to fill the vacant places of the departed, and thus recruit the waning strength of your spiritual officers.

The officers of the congregation consist of a President of the Association, a Treasurer and Secretary. The following gentlemen have been successively elected to the office of President: Benjamin Boyd, Samuel Robertson, William Smith, jun., Samuel Patterson, Thomas Fleming, John Robinson, James Black, James Adger, Alexander Black, William Smith. The following have been Treasurers, viz.: Stephen Thomas, George Robertson, James Adger, David Bell, Robert Eager, William C. Dukes, Alexander Brown, Richard Jones, John S. Bird. The Secretaries have been, John Robinson, Thomas Fleming, Alexander Black, Benjamin Hammet, William C. Dukes, and Fleetwood Lanneau.

*Two have since been ordained in Sept. 1837, viz:—Charles S. Simonton, and John Dewees.

†Not at present an acting Elder.

The doctrines of this church have ever been those of the Presbyterian Church, as exhibited in the Westminster Confession of Faith. When the transfer of the church to the present Association was made, we have found that it was guaranteed to the church that the Confession of Faith, and Book of Discipline as moulded by the General Assembly, should ever be the rule of doctrine and government of the church. Dr. Flinn considered it his happiness, to have dedicated this church, "to the service and glory of the adorable and incomprehensible Trinity," and to proclaim here those doctrines of grace which issue from that blessed fountain. Of Dr. Henry, you, who have listened to his pungent exhibitions of the humbling truths of the divine oracles, and of the unsearchable riches and sovereignty of God's love, require not that I should speak. "The religious tenets of the Rev. Mr. Ashmead," it is said, in his memoir, "were according to the strictest form of orthodoxy; and no one could have dwelt with more stress upon the peculiar doctrines of the Gospel of Christ." May such ever be the character of this church, and of its future ministers; that it may prove a fountain of salvation to generations yet unborn, and that thousands, as they here listen to that truth which is according to salvation, may rejoice in hope of the glory of God.

As this church was founded in a spirit of kindness, so has it ever lived in harmony with other churches. Its formation was encouraged by that church from which it sprung. It was regarded as a friend, and coadjutor, and not as a rival. Between the First and Second Presbyterian Churches, the greatest cordiality of feeling existed. In their early history, their elders and pastors assisted at the communion in both churches; and to render this convenient, the administration of it was appointed on different sabbaths. During Dr. Flinn's sickness, the minister of that church officiated at this ordinance in this church. And after the death of Dr. Flinn the following communication was received from John Wilson, Esq., President of the First Presbyterian Church, and the Rev. George Reid their pastor.

"Charleston, March 5th, 1820.

At an extra meeting of the Presbyterian Church held this day the following Resolutions were unanimously adopted:

Resolved, That participating sincerely and affectionately with our brethren of the Second Presbyterian Church, in the severe bereavement which they have sustained, in the death of their faithful and pious Pastor, the Rev. Dr. ANDREW FLINN, the minister of this church be respectfully requested to tender his services to them, to preach for them alternately with ourselves, in the forenoon and afternoon of every Sunday, until they can make a more permanent arrangement to supply in some measure their much lamented loss." Also,

Resolved, That the President of the Corporation and the minister of the church, be requested to communicate the above resolution, as soon as possible, to the corporation of the Second Presbyterian Church, and to say, that, during the vacancy of their Pulpit it will be gratifying to us, to afford them every accommodation in our power.

Extract from the minutes.

(Signed)

JOHN DUFFIE, *Secretary.*"

A communication similar to the preceding was received from the session of the Third Presbyterian Church after the death of Dr. Henry. Such generous sympathy should never be forgotten. And such a spirit of christian courtesy and intercourse should never be interrupted, unless by a defection from the essential doctrines of the Bible. If it is good and pleasant for christian brethren to dwell together in unity; if private christians are required to have fervent charity among themselves, as having amid all their differences, "one lord, one faith, and one baptism;" how much more is this the duty of christian churches, and especially of churches of the same denomination, who are as cities set upon a hill, shedding a benign or malignant influence all around them. It is my design, and my desire, that this spirit of love to all who are of the household of faith, and to all in particular who worship according to the same forms with ourselves, shall never be wounded by me; remembering as I do, that with whatever else the character may be adorned, wanting this, it is without its essential grace. And ye Brethren, put on charity as a garment; clothe yourselves in the lovely spirit of brotherly kindness; be kindly affectionate to all; love especially your brethren in the Lord; and cultivate terms of the kindest interchange with all the churches of Christ. For my own part, I earnestly long for the day, when the whole company of those who truly worship the Father, Son, and Holy Ghost, shall be of one heart and one mind, and shall enjoy in common all things pertaining to godliness.

HISTORY OF THE SECOND PRESBYTERIAN CHURCH, OF CHARLESTON.

DISCOURSE SECOND.

The history of this church, which has been given in the previous discourse, will teach some very valuable and important lessons to its present and future members.

You have often, my brethren, listened to an exhibition of the incalculable power of union. It gives to many forces one direction; and combines them under the power of one momentum. It imparts one mind, and spirit, and purpose, to the whole multitude of associated individuals. It divides equally the responsibility and the danger of an enterprise; and thus, what no one would be willing to undertake singly, every one will meet with cheerfulness in such a copartnership. Union is in the moral world what steam is in the physical; the expansion of intellect and the compression of intellectual force. As water in the condition of steam occupies one thousand six hundred and eighty-five times the bulk of the water from which it was formed, and may have its expansive force increased, so as even to shatter the globe in pieces; so mind, in union, multiplies itself, diffuses its influence to an immeasurable extent, and may mould the sentiments and habits of the whole world. Of the application of this principle, we have, in the present day, some sublime examples. In the Temperance Union, in the Missionary Cause, and in Scientific Associations, we have seen a power, originated by the simple plan of union, before which ignorance, bigotry, and the most adamant prejudices, have vanished. Of this power, my brethren, and of what may be accomplished by union, energy and perseverance, you have an eminent example in the present condition of this church,—beautiful for situation; elegant in her form; respectable in all her appearance; costly beyond example, and yet liberated and free from all her debts, owing no man any thing; and on a march of prosperity and usefulness, which will, we trust, never be impeded by any insuperable obstacle. Should such a season of darkness ever settle down upon her, and threaten her destruction, let her members look back to her origin and progress; let them remember that by the

power of union and energy among a few, she became, "from a little one," a large and respectable society; and, in imitation of their wisdom, let them hold fast their faith and fellowship, knowing that "in due time they shall reap, if they faint not."

Another lesson which this history teaches us, and which is all-important to the observance of the preceding, is the necessity of cherishing a spirit of continued harmony, forbearance and charity. There cannot be union without harmony; there cannot be harmony without forbearance; and there cannot be forbearance without charity. Without love, only the imperfections of others will be observed; without a principle of forbearance, those imperfections will excite unpleasant and irritated feelings; and with such feelings, there can be no harmony and no co-operation, and, of course, none of their thrice happy consequences. Let each member of this church then, recollect, that he is a member of a body, and not that body. Now, the welfare of the body depends upon its possession of all its members, and upon their right discharge of their separate functions. Let not the head strive against the feet, or the feet against the hands; but let all work together, in their individual sphere, and then will there be energy and power. Let each member of this church recollect that, in this life, no man is perfected; no man is free from sin, or frailty; but that in many things all offend. Each will retain his peculiarities, moulded and refined according to the measure of his holiness. Except not, then, in any human being, a man without passions, or free from all distinguishing traits of character and disposition. In all your intercourse, therefore, as members of the church, "bear ye one another's burdens, and so fulfil the law of Christ." Let the strong bear the infirmities of the weak; and let each esteem the other better than himself, "in love preferring one another."

Thus will "charity cover a multitude of sins;" hide manifold deficiencies; "hope all things; bear all things; suffer long; seek not her own things; be not easily provoked; and think no evil." Above all things, therefore, brethren, if ye would dwell together in unity, and peace, and concord, "have fervent charity among yourselves." "Live in peace, and the God of love and peace shall be with you." Your ways will be ways of pleasantness, and all your paths peace.

And that you may be encouraged in this and every other christian duty, reflect much upon that goodness of God which has hitherto followed this church. Only fourteen individuals assembled when it was determined to enter upon the adventurous work of the formation of this church. Of these, some were soon taken away. God gave you and your plan favour in the sight of this community. You have been strengthened under every pressing difficulty, by sympathy and by more substantial

kindness. Thirty-one members composed the congregation in 1809. It now numbers two hundred and one white communicants,* and towards a hundred coloured members; and this too notwithstanding all its losses, removals and deaths. You have endured seasons of drought and famine; you have sustained the effects of earthquake, of storm, and of tempest, when the very foundation stones seemed to tremble; but an arm of deliverance was outstretched, and a shelter provided. To this high rock then, fly, in every moment of despondency. When your soul would be cast down and disquieted within you, shelter yourselves under those wings, which have been outspread over you. Be not fearful for the future, but trust in God, who, as he has been your God, so will he be the God of your children's children, unto the third and fourth generation of them that fear him.

It is pleasant to see the fruits of our toil, and to gather in the harvest of our anxious labours. It is delightful, when we have cast our bread upon the waters to "find it again after many days." And when we have given of our time, and interest, and property, to any cause, it is highly pleasing to know that, in so doing, we have not laboured in vain, nor spent our strength for nought. And is not this your joy, who have thus toiled, and laboured, and expended your money on this vineyard of the Lord? You planted, and has not the seed grown? You planted, and is it not now a goodly tree? Is it not as a tree of the Lord, as the glory of Lebanon, or the palm of Judea? Has it not become resplendent with blossoms of righteousness; has it not borne fruits of piety? And while its leaves are still found effectual to the healing of the spiritually diseased. how many of its shoots, transplanted into heavenly soil, are now growing fast by those rivers which water the paradise of God? Here are, even at this present time, upwards of three hundred immortal spirits who have been collected here like birds in autumn, when the cold blasts of winter remind them of their sunnier home, that they may prepare themselves for a flight beyond this region of sin and sorrow and death. How many are already among the happy throng of the worshippers in that upper sanctuary, who trace to this Zion their spiritual birth, and were here fitted for that inheritance of light? And how many in the desert places of the American forest; in the sandy plains of India; in the wilds of Araby; in the islands of the Pacific; may find their way to that blest abode, and unite in the everlasting song of redemption, through the instrumentality of this church?

I am thus naturally led, as another lesson, forcibly taught us by our subject, to call your attention to the happiness of be-

*Sixteen have been added since.

stowing our charity while we live. On this subject I will quote the strong and fervent language of Bishop Atterbury:

"There are many sensible enough of their obligations to charity, and resolved, some time or other, to discharge them; but they desire to be excused from that duty for the present, and put it off, perhaps to a will or a death-bed, and think it sufficient, if they begin to do good in the world at any time before they leave it. A very fatal error, and very fruitful of ill consequences! for a death-bed charity is no better, in its kind, than a death-bed repentance; which ought not, indeed, to be neglected (because it is the best thing we can do in those circumstances), but yet cannot be relied on. Seldom do either of these proceed from a principle of goodness; nor are they owing to a love of virtue, but to a fear of punishment. However, God forbid that I should condemn, or discourage either of them, any further than is requisite to awaken us into an earlier sense of our duty, and of the danger with which such delays are attended! Indeed, when a man has lived in the practice of charity, he may also die in it with comfort. But of what great worth can that sacrifice be, which we never had the heart to offer, till it was going to be snatched out of our hands? If we can part with that only which we can keep no longer, *what thanks have we?* Whatsoever we employ in charitable uses, during our lives, is given away from ourselves; what we bequeath at our deaths, is given away from others only,—our nearest relations and friends, who else would enjoy it. Besides, how many testamentary charities have been defeated by the negligence or fraud of executors? by the suppression of a will? the subornation of witnesses, or the corrupt sentence of a judge? How preposterous is it, never to set about works of charity, whilst we ourselves can see them performed; and then only to intend the doing of them when it will be in the power of another to frustrate this good intention? Nay, but be thou thy own executor, in such cases, as much as possible. Inure thyself betimes to the love and practice of good deeds; for the longer thou deferrest to be acquainted with them, the less every day thou wilt find thyself disposed to them. Age itself, that weakens all other passions and desires, adds to our unnatural love of money; and makes us then most fondly hug and retain the good things of life, when we have the least prospect, ourselves, of enjoying them. He only, who hath had an early relish of the pleasures of beneficence, will then be persuaded to abound in it; will be *ready to give, glad to distribute.*"

This, brethren, you have done. This course you have taken. This happiness is yours. You have already erected a monument which will outlive you, and which, while it speaks your

praise, will benefit your children, bless posterity, and glorify God.

As in this erection, and in all this self-denying labour, you have had immediate and constant reference to the spiritual and eternal welfare of your children, shall I conclude without pointing out to them their privileges and their obligations?

Children of this church! is it not your privilege and your duty, to carry out and sustain the purposes of your fathers? You love them; will you not love what was dear to them as life itself? You honour them; will you not honour that which is the fruit of their labour, energy and sacrifice? You delight in their happiness; if living, what can give them greater happiness than to see you following in their footsteps, as far as they are followers of Christ, and rallying round that church in which is garnered their affections and their hopes; and if ascended on high, what tidings from the earth could be so welcome to them as the joyful news, that, their children, whom they had left as orphans in a dangerous and sinful world, had found a safe and peaceful asylum in the bosom of their church?

Alexander gloried in pushing his father's victories to the ends of the earth. Hannibal, that it might exalt the glory of his father, with incomparable toil, pressed his way to the very gates of Rome. It is the glory of a child to perpetuate and emblazon the honor of his parents. And shall the children of this church, who were born within her; who were carried by their parents, and placed within her arms, in tender infancy; that they might receive her holiest blessing, and who have grown up under her watchful care, feel no solicitude for her increase, prosperity and advancement? Oh for the sanctified spirit of Alexander and of Hannibal, in you who boast as your parents, those who were devoted in life, interest and affection to the welfare of this church. Would that we could see you, like another *Æneas** or another Appius, bearing on your shoulders, and carrying forward, by your devotion, that which constituted their life and happiness. To you, children of the church, have your fathers entrusted the guardianship, the perpetuity, the stability of this Zion. Yours is the honored task of fulfilling their desires, and carrying forward to full accomplishment their purposes. This is your spiritual home. Here did you first listen to the sound of salvation, and feel the sweet power of devotion. Here were your infant feet planted on the way that leads to immortality and glory. Here were you consecrated to the service of the God of Heaven; of Christ, the Saviour of men; of the Spirit, the sanctifier and comforter; and to the future service of this church, which is the temple of their worship and praise. The recollections and the impressions of your childhood you can

*Virgil, i. 2. 707.

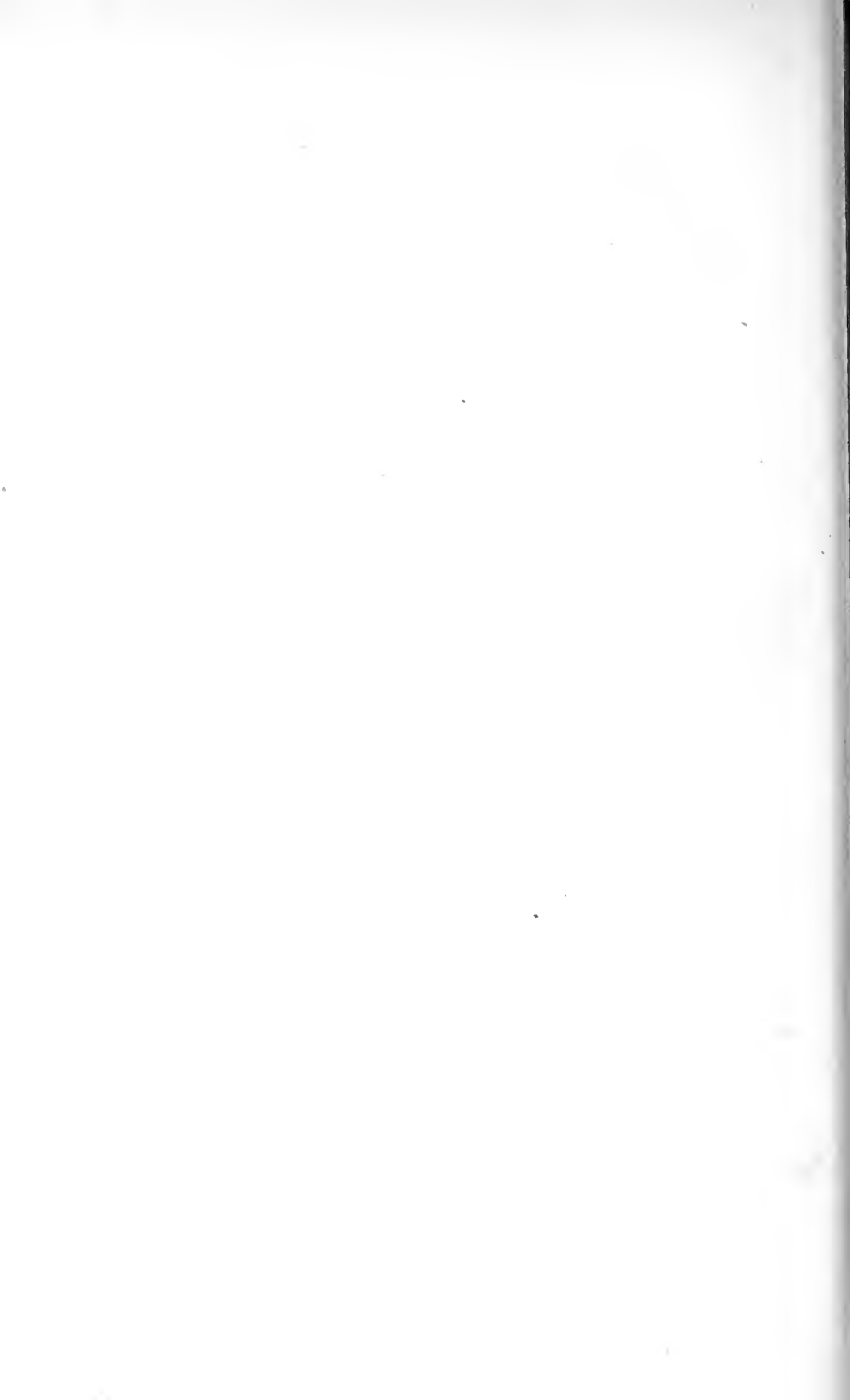
never obliterate, and they bind you to this house of God with strong and inseparable ties. Much of your happiness is centered here. Cherish that home-feeling of remembrance and attachment for the scenes, where the morning of your days, and life's early boyhood, were so happily passed; it is a goodly feeling of our nature, and may, as in this case, be made assistant to the highest virtue. This church is not only the home of your infancy; not only the vista where scenes of heaven were first opened to your view; not only the Pisgah-mount from whence your fathers caught glimpses of the promised land, and from which they entered into rest—it is their *mansoleum*. They are here, or will be here, gathered to *their* fathers. Around this building, reposing in their dreamless beds, they will await in silence the sound of the archangel's trump. Their names will be seen sculptured on these walls, or upon those stones which protect them from the rudely passing tread of the stranger, to whom their virtues and their merits were unknown. When they are gone from you, and you can hear no more their voice of affection, and no more press, in the kiss of love, their lips of kindness, and receive no more their gifts of tenderness,—you will come here what time the moon sheds her soft melancholy radiance over the nightly scene, or while the shadows of eve's twilight hour dispose the heart to meditation, and you will muse upon the dead. And as the wind whispers in the trees without, or sounds through the hollow aisle, their form and memory will present themselves before you, and you will feel happy.

Recall then, Spirit of Grace, every wanderer, to this spiritual home! Fix here the fond attachment of every child of this church! Draw out towards *THEE*, and *IT*, their love and energy! Unite to *Thee*, and to the hope of their parents, their erring souls; and at the hour of resurrection, may every family, united and undivided arise to meet thee, as their reconciled God and everlasting portion.

Ah, my hearers, that final day comes hastening on, and the voice cries aloud, "All flesh is grass, and the glory thereof as the flower of the field." "Who is left among you that saw this house in her first glory? and how do ye see it now?" In the short space of twenty-six years, how has the fashion of it passed away. Change is inscribed upon it all. Of the fourteen who first assembled in February, 1809, to form this Church, five alone survive, and only two are now connected with it. Of the first committee appointed to procure its first pastor, only one survives. Its architect is gone. Of the thirteen appointed to receive subscriptions for its erection, only one remains to this day. Of the first standing committee of the church, the same individual alone exists. Of the seventy-seven who first subscribed their names as members of the congregation, in

January, 1810, only twenty-two are alive to this hour, and only six remain in connection with this church. Of the five trustees chosen in 1823, two are gone. Of the association formed in 1823, of about forty, fifteen are dead. Three of its pastors sleep the sleep of death. Seven elders are, with these pastors, numbered with the departed. Two who have presided over its interests, now meet in its councils no more. And in that time what changes has the material building itself undergone! Twice was it unroofed by the tempest. Above, below, and around, there are evidences of change. And it is now still further necessary to protect it by a new covering from the ravages of time's destructive waste.

Dear brethren, lay these things to heart. Work while it is called day, for the night cometh, in which no man can work. Since my assumption of this office, about seventy individuals, many of them members of the church, have been consigned to this grave-yard. At this rate, how soon will it receive us all, and its grass cover us. Let us then "so number our days, that we may apply our hearts unto wisdom." Let us not imagine, like the rich man in the parable, that we have many years and much earthly good before us; but let us rather live as if this night our soul may be required of us; so that when the master comes, whether at morning, noon, or even midnight, he may find us watching. Blessed is that man whom his LORD when he cometh, shall find thus ready.



THE MORAL INFLUENCE OF A CHURCH

A DISCOURSE

DELIVERED ON THE

DEDICATION OF THE NEW LECTURE-ROOM

OF THE

SECOND PRESBYTERIAN CHURCH,

CHARLESTON, S. C.

March 12th, 1837.

BY THE REV. THOMAS SMYTH,
PASTOR.

*Hail to the Church, the bulk of sacred temple!
By the hands of wisdom reared, and lifted above the cloud
Of the dense air, which town or city breeds
To intercept the sun's glad beams.*

*Who cannot perceive
What in these holy structures we possess
Of ornamental interest, and the charm
Of pious sentiment diffused afar,
And human charity, and social love;
And how bestowing
Upon the thronged abodes of busy men,
Depraved, and ever prone to fill their minds
Exclusively with transitory things,
An air and mien of dignified pursuit;
Of sweet civility—on rustic wilds.*

—WORDSWORTH.

The eyes of the traveller are first struck by that religious spire, the sight of which awakens in his bosom a multitude of feelings and recollections; it is the funeral pyramid, around which the rude forefathers of the hamlet sleep; but it is also the monument of joy, beneath which the sacred brass or marble records the life of the believer. Here husband and wife are again united; here Christians fall prostrate at the foot of the altar; the weak to pray to the God of might, the guilty to implore the God of mercy. Does a landscape appear naked, dreary and desert? Introduce a rural steeple, and the whole instantly becomes animated; the soothing ideas of PASTOR and FLOCK, of an asylum for the traveller, and of hospitality and Christian fraternity, spring up on every side.

—CHATEAUBRIAND.

THE MORAL INFLUENCE OF A CHURCH.

PSALM LXXXIV. 1.

How amiable are thy tabernacles, O Lord of Hosts!

When the elders of the Jews besought Jesus to heal the servant of the Centurion at Capernaum, they thought it a sufficient recommendation to say, "That he was worthy for whom he should do this, for he loveth our nation, and hath built us a synagogue." The justness of the plea our Saviour acknowledged, and he went with them, and effected upon the servant a miraculous cure. Prior to the time of the Babylonish captivity, the Jews, it is believed, held their social meetings for religious worship in the open air, or in the houses of the prophets. But after the captivity, and most probably by the direction of the prophets, the utility of such "places of assembly," for such is the literal meaning of the word Synagogue, became so obvious, that they were scattered over the country, and constituted the churches of the Jews, where they held their regular and stated services.

The erection of a church we regard as a most interesting and important event,—more serviceable to a community than that of a more splendid building, devoted to other purposes; and therefore more truly patriotic. Not only are they ornaments, without which any city or village looks bare and deserted; without which any scene, however otherwise beautiful, wants its sweetest charm; and without which no poet can throw over his delineations of nature, the perfection of loveliness; they are fountains also of moral influence. They have a tongue and an utterance given to them, which speak aloud in behalf of the best interests of man, and of society. This will appear, if we consider their moral, their use, and their end.

I. By the moral of churches, we mean the lessons they are adapted to teach. They are symbols. By their natural properties and appearance, they represent moral truths. They are emblematic of things invisible and spiritual. They are not dumb shows, but significant, and pregnant with the most improving reflections. Who can look upon the heavens, and not hear them saying, as they shine, "The hand that made us is divine?" Who can gaze on nature, without being taught lessons concerning nature's God? And no more can the eye rest thoughtfully upon a temple of grace without having correspondent emotions enkindled in the heart.

Man is occupied in making provision for the senses, in procuring food for his craving appetites, and in keeping at a distance the gaunt forms of penury, nakedness and famine. He is too apt, therefore, to become sensual; to think only of what pertains to the senses; to enjoy only what depends upon the senses; and to be devoted only to their gratification. These sacred buildings, interspersed along his path, teach him that he has a higher nature, of which the senses are the servants; a nobler being, to which these are made subservient. His eye is thus inverted from the outward to the inward; from the physical to that thinking principle through which it lives and has its being. And thus do they serve as mirrors, set up in the midst of a community, in which are reflected back upon each man's heart the lineaments of his spiritual character; where he can read his true dignity, and learn his just importance.

Man is circumscribed in his view, by earth and earthly scenes. These form his horizon. He sees not beyond. He rises not above. All his movements are on this level. All his plans revolve around this centre. These, however, point him to the skies. They are golden ladders, by which in spirit he can ascend. Heaven is a glorious temple; and these are miniature representations of the heavenly temple. In them heaven descends to earth, and lifts the soul from earth to heaven. They lend us wings. They enable us to fly. They guide us in our flight, and give us visions of a higher, purer, and better world. While fog and vapour may hang upon the city, alas, too significant of that darkness which envelopes the minds of its inhabitants, these assure us that in that upper sanctuary, all is brightness and unclouded sunshine.

Man is swallowed up in the present. It is to him all-engrossing. For it alone he is solicitous. A veil hangs between it and the future. The incessant claims of ever-present interest leave him no wish to penetrate the gloom. These direct him to the future. They are links of eternity, by which he is bound to it, and made to feel an interest in it. Religion was the inventor, and has ever been the patron of architecture, and her first efforts were devoted to the religious interests of man. In his solemn moments, when he realizes eternity, man erects these monuments, that in the busy turmoil of life he may be brought to recollection.

Man is so much left to his own sway, and to his own self-government, untrammelled and unguided, as to need much a friendly monitor. For who can bear rule, and keep under his own spirit; who can walk in a path of unfettered freedom, and subjugate as he ought to his own passions? Do we not see man becoming more obstinate, than the mule; more unreasonable, than irrational animals; and more violent, than the moun-

tain torrent. We like therefore, to see these temples of piety rising among the scenes of business, and lifting their heads among the masts of commerce. They are constant monitors. They speak powerfully to man's heart. And yet they are silent, and never offend by their officious intermeddling. They thus serve to keep the proper balance in man's spirit, that in his attention to this world he may not forget another, and that in the exercise of authority he may remember his own responsibility to a higher tribunal.

Man too, in his contact with the selfishness, craftiness, and disappointments of the world, is constantly harassed and perplexed. And do these not help to soothe his irritated feelings, to calm the troubled spirit, to bring him to recollection, and to restore him to himself? In the midst of warring elements, and the principles of discord, these arise like temples of peace, where the waves of passion are stayed; they are the beacon torch in the storms of ocean, throwing light upon the path of danger.

In the successful pursuit of worldly occupation, and the advantages and outward privileges connected with the possession of this world's goods, man is insensibly led to cherish a spirit of pride, and of fancied superiority. He is ready to think, that there are, not only the accidental distinctions among men, arising from the contingent events of life, but essential varieties and grades. Here, however, the spirit of pride is crushed; the high imaginations are brought down, and the more becoming spirit of humility and kindness fostered. Here the essential equality of all men in the judgment of heaven, their common participation in a common nature, their equal destinies, and the impartiality of God, who regardeth not the persons of men, are most forcibly inculcated.

While each individual in a community is pursuing his own interest, with all the ardour of his soul, the spirit of society is insensibly lost, in a selfish individuality. The community is resolved into its fragments, and the public good lost in private welfare. Here is a bond of union. Here selfishness is frowned down. Here man is made to feel his relation to his fellow man; to consider all his brethren; to feel that their happiness is his; and to live not for himself, but for the whole.

And finally, from all these causes, men are too strongly inclined to forget God; to neglect his reasonable claims; and to imagine that he sits far removed on the throne of the universe, an indifferent or unconscious spectator of their conduct. But by the presence of these buildings, set apart to God, this spirit of scepticism is, as it were, visibly confuted. By the appeal they make, even to the senses, is man reminded that there is a God who judgeth in the earth; that though in heaven, he is also on earth; and that his eyes behold the evil and the good.

If such then, are the lessons which they teach, such the moral they impress upon the heart, what is the value and importance of churches to society? If they thus dignify human nature, if they thus adorn society, if they are thus a constant and living monument to men, preaching, even when they are closed, how great is the privilege of assisting in their erection and preservation. To make them in these respects as impressive as they might be, with what taste should they be formed, and with what care should they be perpetuated! The silent, unspeaking influence, to which I have adverted, has, I have no doubt gradually subdued the irreligious aversion of many, and led them into those paths where they have afterwards found peace and joy.

II. Such is the effect which the existence of churches in a community may be reasonably expected to have, at least in some degree, upon all its members. This, however, is but the reflection of that radiance which they cast upon those who truly improve and enjoy them. We are therefore led to consider their use. They are not made to point a moral or suggest a lesson, however important this may be. They are dedicated to man's higher nature, to that by which he is related to God, to the spiritual world and to eternity. They are dedicated to the worship of the Supreme Being, a capacity for which, is man's chief distinction and glory, allying him to higher orders of intelligences, and qualifying him for the occupations of heaven. They call man off from the service of the body, of the world, of time, of all idols, and all false sources of expected happiness—to worship Him who is the true and very God. They turn him away from inanimate creation to the living source of all creation. They direct him from the unsatisfying nature of all things earthly to the all-sufficient fountain of all goodness. Here we worship God, do him homage, and give him the reverence due unto his name. But here we worship him in that peculiar and most attractive character of FATHER, cherishing towards us the disposition, shewing towards us the kindness, the pity, the sympathy, and the forbearance, and exercising over us the authority of a Father. As our Father, he imparted to man his own likeness, designed him for his glory and enjoyment, and destined him to immortality. As our Father, he still looks down with pity upon his rebellious and ungrateful children; and has so loved them, as to provide redemption for them, restoration to him, and reunion with him. We here then, worship him not only as God the Father, but as God the Son, Immanuel God with us, God manifests in the flesh, Christ risen in glory, Jesus the ever living friend of the lost and the wretched. This house is dedicated, not only to the worship of God as Father, but God as Son, and God as Holy Ghost; and yet God as ONE God, besides whom, in this mystery of his being, in this glory

of his nature, in this revelation of his infinite and inconceivable mercy, there is, there can be, none else. By worshipping this God here, in spirit and in truth, by hearing his commands, obeying his precepts, confiding in his promises, accepting his overtures, and doing his will, we are justified, sanctified, glorified, and completely redeemed from the curse of sin, and the ruins of the fall; made again partakers of the divine nature, and heirs of glory, heaven, and immortality.

III. But to this, necessarily brief, allusion to the use to which churches are devoted, let us add as brief a consideration of their end; and our view of their nature, value and importance will be completed.

Every church may be regarded as a true oracle,—a place where answers are given to the inquiries of his people, by that God who is here worshipped. Here God communicates his revelations and messages. Here he makes known his decisions, and announces his will. It is the house of prayer. It is the christian's oratory. It is God's presence chamber; the out-court of his temple, where he meets his people, and hears their prayer and their supplication which they make before him. He hallows the house thus built for him, "puts his name there for ever, where his eyes shall be open, and his ears attent unto the prayer that is made in this place." "How amiable are thy tabernacles, O Lord of Hosts!" They are pledges of Heaven's mindfulness and mercy. They are pyramids in the desert. Here God reveals himself as a sun and a shield, giving grace and glory, and withholding no good thing from them that walk uprightly. Here God waters those who have been planted in the house of the Lord, and makes them flourish in the courts of our God. Here God is found of those who seek him; he gives to those who ask of him; he opens his love to those who knock at this gate of promise. Here God hears the sighing of the needy, and the groans of the penitent, and gives his Holy Spirit to them that ask it. We dedicate this house to prayer. Come up here to meet your God. And if "thou shalt seek the Lord thy God thou shalt find him; if thou seek him with all thy heart and soul. Now set your heart and your soul to seek the Lord your God. Trust in him at all times, ye people; pour out your heart before him. The Lord is nigh them that are of a broken heart, and saveth such as be of a contrite spirit."

Every church is also an asylum. It is a place of security and retreat, where, as criminals and debtors we may find shelter from justice. "A glorious high throne is the place of our sanctuary," not a throne of justice and judgment, but a throne of grace. Here God is enthroned in mercy. Here he displays his bow of love in the clouds of his anger. In the midst of his wrath against sin, and his indignation against transgressors, he

remembers mercy. Here the weary may find rest, and the persecuted succour, the weak be strengthened and the downcast revived. Here there is a refuge from every storm and a shelter from every blast, and grace to help in every time of need. Here God binds up the broken hearted, gives "liberty to the captive, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Here he appears as "the Father of lights from whom cometh down every good and perfect gift;" as the good physician who has balm for every wound, and healing for every sickness; the tender shepherd who calls after every wandering sheep, and brings it back in gentleness to the fold of mercy. This house is dedicated as a christian oracle, and as a christian asylum. "Blessed are they that dwell in thy house, O Lord." Yea, even the fearful sparrow and the timid swallow, fancy they have found a secure habitation, where they may lay their young when they have built a nest on thine altars, O Lord of Hosts. Let us then, come boldly unto this throne of grace, that we may find grace and mercy. For through Christ Jesus, we have access by one spirit unto the Father, and where two or three are gathered together, there is He in the midst of them.

Every church should also be regarded as a birth place of souls. The church is the pillar and ground of the truth. Her walls are salvation, and her gates praise. Here God waits to be gracious, for he loveth Zion more than all the dwellings of Jacob. He bows the heavens and comes down, he inclines his ear, and outstretches his saving arm. Blessed are the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures. Blessed is the man whom thou choosest, that he may dwell in thy courts. He will be satisfied with the goodness of thy house, even of thy holy temple. For it hath pleased God by the foolishness of preaching, to save them that believe. Faith cometh by hearing, and hearing by the word of God. And of this and that man, it will, we trust, be said in heaven, he was born here.

This house, then, we dedicate to the salvation of souls, those temples of the Holy Ghost, which are of more value in the estimation of God, than all the splendour of palaces; whose redemption could not be purchased by all the riches of the world, and which shall be gathered from the ruins of the universe, into the everlasting kingdom of God. Here wisdom crieth aloud and spareth not. "How long, O how long ye simple ones, will ye love simplicity; and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit upon you, I will make known my words

unto you." Here God says with continued importunity to the sinner, "Seek ye my face, turn ye, turn ye, for why will ye die." Here Christ stands, as he did on the great day of the feast, and with a loud voice cries "If any man thirst, let him come unto me, and drink. He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water. Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." And O how sweet will it be, in yonder world of glory, to look back on the scenes of our earthly probation, and remember, O Zion, how our hearts were glad when they said unto us let us go up to the house of the Lord!

And lastly, every church may be regarded as a nursery for heaven, where the plants "flourish and bring forth fruit," until transplanted to the paradise above they drink in the waters of life, and bear the golden fruits of glory. Here we meet as travellers by the way, as "we go from strength to strength, until every one in Zion appeareth before God." Here as we pass through the dreary valley we find a well of salvation and spiritual refreshment and drink in fresh vigour. Here, in our warfare against flesh and blood, against principalities and powers, we clothe ourselves in the whole armour of God that we may be able to stand against the wiles of the devil. Here in this toilsome, weary race, we shake off the dust of sloth, gird up the loins of our mind and again press forward "toward the mark for the prize of our high calling." Here the strong bear the infirmities of the weak, and the brother of high degree ministereth to him that is low, the prosperous weep with them that weep, while the afflicted rejoice with them that rejoice; and all with one heart and one soul, strive together in "unity of the spirit and the bonds of peace," until that blessed hour arrives when faith shall become vision, hope fruition, and charity shall become all and in all. Here, in our wandering through this wilderness of earth, we encamp until all arrive at last, where there shall be one God and Father of all, one Lord, and one glory.

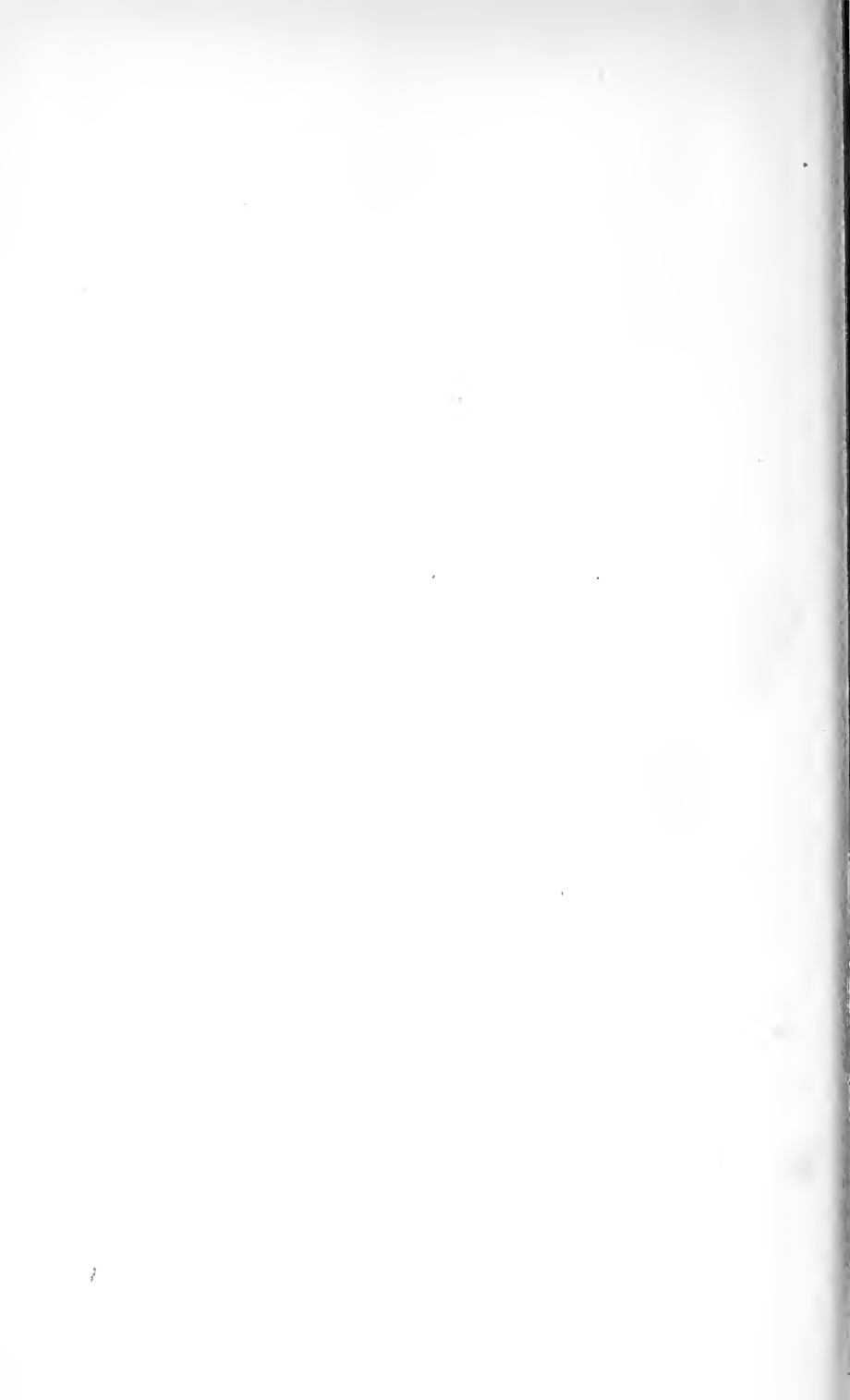
Such is the moral, such the use, and such the end of a Church of Christ. And it is in the contemplation of these, a proper estimate can be made of their real worth. This present building, which we now dedicate as a church for social religious

exercises, is more likely to promote these ends, than the one we have left. It is in a more central and public location ; it is more visible ; and it is in itself more beautiful and appropriate. It is the fruit of much labour ; the result of many anxieties, long garnered in many hearts. Towards it there have been many bright anticipations ; while around it is gathered the grateful incense of many prayers. We enter it for the first time, full of hope, that it may be to us as a day spring from on high ; that it may be for a bulwark to our beloved Zion ; that it may be fruitful as the womb of the morning ; and that our youth may here be led to salvation, numerous as the drops of dew. Let me trust, that you will give to these bright prospects of joyous expectancy and hope, the delightful charm of fond recollections. Let this room be regarded as the old made new ; as still our Lecture-room, though changed in locality and form. Make this the repository of the past, and treasure up in this building, the happy associations connected with the former. Transfer from the one to the other, those nameless indescribable emotions, which many of you cherish with the remembrance of other days. Our Lecture-room we can never forget : never, no never ! For there we, or our children, or friends, were first made to know the power, the peace, and the purity of the Gospel. There, we have enjoyed hours of heaven, visions of bliss, and ecstasies of feeling, whose memory is still a pleasant dream. The friends and companions of other years accompanied us there ; and voices now silent in the grave were heard there. But we have only changed the outward accommodation, and we consecrate this building to the spirit of the past. This is the future home of all fond and endearing thoughts ; around which we will concentrate our tenderest regards. And our most earnest prayer is, that the glory of this latter house may be as the former ; that God may baptize it with the same Pentecostal blessing ; and that it may arise and shine, the glory of the Lord being risen upon it.

I congratulate you, in the name of my country, this city, humanity and religion, all whose interests you have subserved, on that liberality, and zeal, which has completed this building ; and upon the taste and beauty with which, in its simple neatness, it is erected ; and I pray that all its purposes may be accomplished in your souls through eternal ages.

To thee, O Father, Son and Holy Ghost, in humble and adoring reverence, we thy servants would now dedicate this building. For thy glory it is, and was erected, and to thy name shall be all the praise, of all the good accomplished by it, for ever. "Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the King of glory shall come in. Who is this

king of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? the Lord of Hosts, he is the King of glory." AMEN AND AMEN.



RULES OF THE ASSOCIATION
OF
THE SECOND PRESBYTERIAN CHURCH,
CHARLESTON, S. C.
FOR THE
TEMPORAL GOVERNMENT
OF THE CHURCH.

AS REVISED BY THE ASSOCIATION IN
1837.



RULES FOR THE TEMPORAL GOVERNMENT
OF
THE SECOND PRESBYTERIAN CHURCH.

PREAMBLE.

Origin of the Association.

WHEREAS, an Association was formed for the purpose of raising a fund for the extinguishment of a debt due by the Corporation of the Second Presbyterian Church, on certain conditions, as expressed in Resolutions ratified by that body on 3d August, 1823, in words following, viz:—

Resolved, That an Association be formed for the purpose of raising a fund for paying or extricating the Corporation from the debt now due by the Church, as per Schedule, amounting to twenty-three thousand four hundred and sixty-five dollars, sixty-seven cents.

Resolved, That the Corporation shall transfer all their right, title, and interest to the said Company or Association when they have made the necessary arrangements for extricating the Corporation from the debt, still reserving the right to all pew-holders who have paid the original assessment, and who shall pay to this Association an amount equal to the assessment of 1817 and become stockholders to that amount. And the pew-holders paying that sum, shall not be liable to any future assessment by the present Corporation, or the Association to be formed for the payment of the debt now due by the Church.

Power of the Association.

Resolved, That the temporal affairs of the Church, viz., such as fixing salaries, pew rents, &c., shall be under the exclusive control and management of the Association, who shall make such bye laws as they may deem suitable for the interest of the Church; and in all the elections of proprietors they shall be entitled to vote in the following ratio, viz.:

Each member who has paid one hundred to two hundred dollars, one vote.

Above two hundred, to four hundred dollars, two votes.

Above four hundred, to eight hundred dollars, three votes.

Above eight hundred, to fourteen hundred dollars, four votes.

Above fourteen hundred, to two thousand dollars, five votes.

Above two thousand, to three thousand dollars, six votes.

Above three thousand, to five thousand dollars, seven votes.

Above five thousand dollars, eight votes.

Right of Voting.

Provided, nevertheless; that in all elections for Pastor and Clerk and in all the spiritual affairs of the Church the male pewholders only, shall be entitled to one vote each; but any person who has not been a pewholder for one year previous to the election, or who exceeds six months in arrears for rent, cannot debate, or vote, until his arrears are paid up; except within the first year, when six months pew rent will be required in advance before any such pewholders will be entitled to vote.

Doctrines of the Church.

Resolved, That the said Association shall guarantee, that the doctrines of the Presbyterian Church, according to the Confession of Faith, as established by the General Assembly of the Presbyterian Church in the United States, shall be the rule of government for the Church.

Trustees.

And whereas agreeably to the said Resolutions, an Association was formed and did extinguish the debt, as specified in said Resolutions, and on the 1st day of January, 1828, a regular and legal transfer of all the corporate property was made to John Robinson, James Adger, William Aiken, William Smith, jr., and Richard Cunningham, in trust for said Association, by Alexander Black, Esq., President of said Corporation, by and under the stipulations of the aforesaid Resolution, and also by the direction of that body under a resolution unanimously adopted on the 21st day of August, 1827, in words following, namely:

Resolved, That the President of the Corporation, be authorized and directed to transfer and sign over, forthwith, to such persons, as may be appointed Trustees by the Association, all the right, title and interest of this Corporation, in and to the premises of the Second Presbyterian Church, subject however, to such reservations and provisions as are contained in the resolutions approved and confirmed by this Corporation on the 3d August 1823. And as every association or union of men, either for civil or religious purposes, must of necessity be governed by certain known and established rules, the Association of the Second Presbyterian Church, having agreed to define the great outlines of their government, in accordance with the foregoing preamble, in bye-laws, which shall be binding on all, who are, or who may become members thereof.

RULE I.

Doctrine and Government of the Church.

The contract entered into by this Association, with the Corporation of the Second Presbyterian Church, for the purchase of the same, agreeably to the preamble to these rules, not being as fully explained, as this Association intended, as regards the election of Pastor, and Clerk, and the government, doctrine and discipline of the Church.

Be it, therefore understood and agreed, that in the preamble in the paragraph beginning with the words "provided, &c.," (See p. 105,) the words "except within the first year," refer to the first year of the existence of the Association; and that the words commencing with "Resolved," (See p. 105,) be understood that this church, under the name and title of the Second Presbyterian Church of the city and suburbs of Charleston, shall be in the government, doctrines and discipline of its members, the same as that of the Presbyterian Church, as contained in the Confession of Faith, and Form of Church Government, established by the General Assembly of the Presbyterian Church, in the United States of America. And this rule, shall be a standing and fundamental rule of this church.

RULE II.

Right of Voting in the Association and to Burial Ground.

All male stockholders in this Association to the amount of one hundred dollars and upwards, not under the age of twenty-one years, and who has signed these rules, and who holds a pew or half of a pew, and has held the same for twelve months, and has paid up his pew rent to the first day of the six months, in which the meeting is held, shall be entitled to consult, debate and vote, in all matters and things, which may of right be transacted by this Association, in conformity with the preamble set forth in these rules.

But no Stockholder in this Association, who has not held a pew, or half of a pew, for twelve months, signed these rules, and paid up his pew rent for the previous six months, shall debate or vote in this Association, unless he was an original subscriber, to the amount of two hundred and fifty dollars, and has signed these rules. All original subscribers to this Association, to the amount of three hundred dollars or under that sum, shall be entitled to eight feet square of land in the burial ground of the church, and all original subscribers, above three hundred dollars, to five hundred dollars, shall be entitled to two squares of eight feet of ground, and all subscribers above five hundred dollars to seven hundred and fifty dollars, shall be entitled to three squares of eight feet. And all subscribers above seven

hundred and fifty dollars, shall be entitled to eight feet square of ground, for every two hundred and fifty dollars subscribed; with permission to inter any of their family and friends free of any charge, except the Clerk and Sexton's fees.

And whereas, several members of the congregation have paid two hundred and fifty dollars, since the original subscription and transfer of the church, it is therefore agreed, that such subscribers, and all others who pay a like sum shall be entitled to all the privileges of an original subscriber. Subscribers for repairs at the church, and building the Lecture Room, shall be entitled to the same privileges when the amount reaches two hundred and fifty dollars and upwards.

RULE III.

Right of Interment and of Erecting Monuments.

All persons who have rented a pew for the previous twelve months, and have paid up their pew rents regularly, shall be entitled to set apart eight feet square of ground in the grave yard, for a full pew; and while they continue to pay pew rents regularly, may inter any of their immediate family therein, on payment of Clerk and Sexton's fees. But no monument except a head and foot stone, shall be erected over any grave in such ground unless the proprietor pays to the Association, two hundred and fifty dollars. No pew shall be considered vacant unless notice be given in writing to the Treasurer.

RULE IV.

A certificate of the following form shall be issued to each Stockholder.

Form of Certificate.

Charleston, S. C.

This certificate entitles _____ to an interest in the Association of the Second Presbyterian Church, to the amount of _____ dollars, _____ cents, ratably and proportionably with eighteen thousand, four hundred and fifty dollars, amount of capital invested, and with any additional sum that may hereafter be added, subject to certain resolutions of the corporation of the Second Presbyterian Church, of the city and suburbs of Charleston, ratified by that body on 3d day of August, one thousand eight hundred and twenty-three, and to such bye-laws as the Association have adopted or may hereafter adopt, not interfering with vested rights. This certificate transferable only in person or by power of Attorney, at the office of the Secretary.

Attest

Secretary.

President.

RULE V.

Election of Pastor and Clerk.

By the resolutions in the Preamble, the election of Pastor, Clerk, &c., devolves on the male pewholders generally. In all such elections, tho-thirds of all the male pewholders, shall be present, and four-fifths of that number, shall be required to make an election. All meetings of the pewholders of this Church shall be called together, by the President of the Association, or any seven pewholders, and the President shall preside at all such meetings. The Secretary of the Association shall take down the minutes, and regularly enter them on the journals of the Association as the proceedings of the pewholders.

RULE VI.

Salary of Pastor and Clerk.

The salary of the Pastor, Clerk, &c. shall be fixed by this Association, by a Resolution of the same, which Resolution, previous to the election of a Pastor, shall be furnished to the Senior Elder of the Session who will be authorized under said Resolution, to give a call to the Pastor, when elected by the pewholders.

RULE VII.

Spiritual Government.

The spiritual affairs of the Church, such as the election and ordination of Elders, and all matters and things growing out of the same, shall be governed exclusively by the Pastor, Session and male Communicants, in good standing, when not in contravention to the established forms of the Presbyterian Church in the United States.

RULE VIII.

Vacant Pulpit in charge of the Elders.

The Elders, when the Church is vacant, shall have the charge of the pulpit, and obtain temporary supplies, and the standing committee shall be authorized to grant such compensation as they may think right.

RULE IX.

The anniversary or annual meeting of the Association, shall be held in the first Wednesday in April in every year. On the Sabbath previous, a sermon adapted to the occasion, shall be delivered by the Pastor of the Church, or some other clergyman appointed by the Session. At this meeting a President, a Secretary, and a Treasurer, shall be chosen by ballot. The President shall be a member of the Association. In the absence

of the President, a Chairman shall be appointed "pro tem." and not less than ten members representing twenty-five votes, shall be a quorum to transact business. In case of vacancy by death, resignation or otherwise, of any officer, the Association shall at the next meeting fill up the vacancy, to continue until next anniversary, or until another is elected.

RULE X.

Duties of President.

The President shall preside at all meetings of the Association and pewholders, and preserve good order and decorum among the members. He shall keep the Common Seal of the Association, and affix it to all papers and deeds, when authorized to do so by the same. All speeches shall be addressed to him. No member shall interrupt another while speaking, and when two or more members rise at once, the President shall determine who is to be first heard. He shall have no vote in any matter which comes before the Association, except in the appropriation of money, or if the votes be equally divided, he shall have a casting vote.

RULE XI.

Treasurer.

The Treasurer shall receive all monies belonging to the Association. He shall keep proper books, in which shall be entered all monies received and paid away. He shall not pay away any monies, except the fixed salaries of the Minister, Clerk and Sexton, unless authorized by a vote of the Association or of the Standing Committee. He shall make a report to the Standing Committee quarterly, which report shall contain the names of all persons in arrears for pew rent, or otherwise indebted to the Church. And if he fail to make such a report, he shall be accountable to the Association for the amount lost through his neglect. He shall also prepare, and give into the annual meeting a fair statement of all monies received and disbursed, during the preceding year reported on by the committee, agreeably to the following Rule: and the names of all persons indebted to the Association, with the amount due by each, as also all other such duty, as may reasonably be required of him by the Association or Standing Committee; and for the due and faithful discharge of his office, he shall give bond, with approved security to the Association, in one thousand dollars, which bond shall be duly executed and lodged with the President. As a compensation for his services, he shall receive five per cent. on all monies received by him for pew rents.

RULE XII.

Auditing Committee.

The President shall appoint a committee of five members to examine the Treasurer's annual account, together with all his vouchers (which he shall submit to them,) and to prepare a report thereon, to be laid before the annual stated meeting of the Association, for their approbation or disapprobation, which Committee shall meet on some day to be appointed by the President previous to the annual meeting, of which he shall give notice to each member of the committee.

RULE XIII.

Secretary—Yeas and Nays.

The Secretary shall keep an exact list of the names of all the members of the Association, in the order which they are, or shall become so; with the amount of stock held by each. He shall take correct minutes of every matter and thing transacted at the meeting of the Association or pewholders, which minutes he shall afterwards copy out fair in the Association minute book. He shall keep all papers, petitions, &c., and when a vote is taken, he shall, if required by three members, call over the names of the members present, and mark the yeas and nays.

RULE XIV.

Stated Meetings.

There shall be no stated meetings of the Association beside the annual one, on the first Wednesday in April, but the President may call an extra meeting when he thinks proper; and it shall be his duty to call one, when he has been so requested, in writing, by the Pastor and Session, or by any five members of the Association; and notice given in writing, left at the residence of the members, or in their pews on the Sabbath previous to the meeting intended, shall be sufficient notice.

In case of the death or absence of the President, the Standing Committee shall have the power to call an extra meeting. But no extra meeting for the transaction of secular business shall be held on the Sabbath.

RULE XV.

Form of Business.

All business brought before the Association, or pewholders, shall be, by motion in writing, (if so required by the presiding officer) made by one member, and seconded by another; and no motion shall be considered, unless seconded; and no member shall speak more than twice on the same motion, without leave,

asked and obtained; and every matter and thing which comes, or may of right come before the Association, shall be determined by a majority of the votes present, except when otherwise determined by the rules.

RULE XVI.

Standing Committee.

On the anniversary meeting, a committee of six members shall be elected by ballot, who, together with the President, shall be a standing committee for the year ensuing. They shall attend to all the secular affairs of the Association, and also direct the Treasurer in all matters and things which they may deem necessary for the benefit of the Association; examine some day previous to the anniversary, the state of the funds of the Association, and recommend, if necessary, what rate of pew rents shall be assessed for the ensuing year. They shall also on each anniversary recommend, if necessary, to the Association at what rate the interments shall be fixed for the ensuing year for strangers.

RULE XVII.

Clerk and Interments.

All permissions for interment shall be given by the President, or one of the Standing Committee, directed to the Treasurer, and on his receiving the fees for the ground, he shall endorse the order to the Sexton; and in case the Clerk and Sexton permits any interment without the fees being first paid, he or they will be held responsible for the same. And the Clerk and Sexton shall make a return to the Treasurer, on the first day of each month, of all interments made, and by whom permission for the same was granted. The Standing Committee shall have power to permit the interment of indigent persons, members or pewholders of this church, gratis. And the Standing Committee shall fix the duties of Clerk and Sexton. No monument or head stone shall be erected at any grave in the public ground, unless the following sums be paid:

Monuments.

For a head and foot stone, twenty dollars; for all other monuments, two hundred and fifty dollars. And no monument or head stone shall be put up, but under the direction of the Standing Committee.

RULE XVIII.

Alteration of Rules.

None of the foregoing rules shall be altered, or new rules made, except proposed at an anniversary meeting, and con-

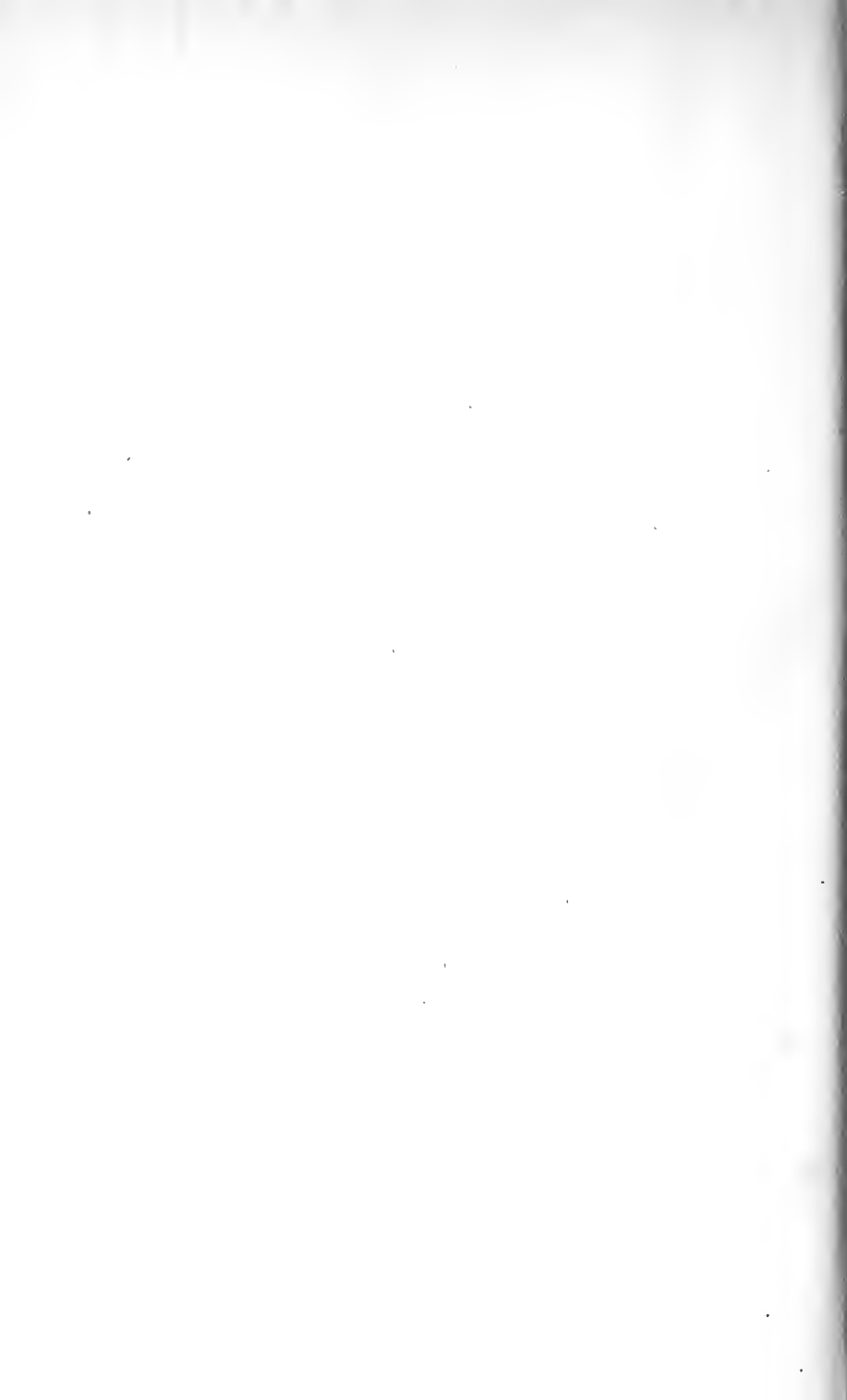
firmed at a subsequent meeting, at which there shall be present two-thirds of the legal votes of the Association, and a majority of the votes present agreeing thereto.

CONCLUSION.

I do hereby certify, that the foregoing rules were adopted at a regular meeting of the Association and pewholders, of the Second Presbyterian Church, duly summoned and held at the Lecture Room of said church, at which a majority of all the votes were present, on the sixth of October, one thousand eight hundred and thirty-seven, and in the twenty-ninth year after the foundation was laid.

WILLIAM SMITH, Sen.
President.

Attest,
FLEETWOOD LANNEAU, Secretary.



R U L E S

FOR THE

SPIRITUAL GOVERNMENT

OF THE

The Second Presbyterian Church

CHARLESTON, S. C.

AS REVISED BY A COMMITTEE, AND ADOPTED BY THE
CHURCH, IN 1837.



RULES FOR THE SPIRITUAL GOVERNMENT
OF
THE SECOND PRESBYTERIAN CHURCH.

PREAMBLE.

Necessity for these Rules.

ALTHOUGH this Church adopt "the Confession of Faith, and Form of Government, and Discipline of the Presbyterian Church in the United States," as the rule of their faith and practice, yet inasmuch as there are several matters in the mode of government and discipline, left there undetermined, by which a variety of practice is introduced into the churches, under the care of the General Assembly, the following additional rules are adopted.

RULE I.

Elders.

The Elders of the Church shall be elected by the male members, and shall be ordained with the imposition of hands, in the presence of the congregation.

RULE II.

Elders.

All such elections shall be decided by a majority of two-thirds of the members present, who shall have two weeks notice of the nomination of candidates for that office; which nomination shall be made by the Session then in office.

RULE III.

Admission to the Church.

No person shall be admitted a member of this church who does not, on examination by the Pastor, or officiating minister, gives satisfactory evidence of a renewal of heart, and of faith and repentance towards God.

RULE IV.

Admission to the Church.

All applications for admission to church membership, shall be made to the Session, through the Pastor. And notice of

such intended application shall be given as long as possible before some regular meeting of the Session.

RULE V.

Admission to the Church.

The Session shall examine every candidate prior to admission.

RULE VI.

Public Profession.

All who may be admitted to membership, shall make a public profession of their faith, and enter into solemn covenant with Almighty God, in the presence of the congregation, on the morning of the Sabbath, on which the sacrament is administered.

RULE VII.

Form of Public Admission.

The following shall be

THE FORM OF PUBLIC ADMISSION TO THE CHURCH.

ADDRESS TO THE CANDIDATES.

You have thus presented yourselves* before Almighty God, with a view to dedicate yourselves† to his service, and to be received as members of his visible church. By a public contract you are about to surrender yourselves to your Creator: to avouch the Lord to be your God; Jesus Christ your Redeemer; and yourselves his servants forever. You are surrounded by witnesses who attest the compact into which you enter. The all-seeing eye of Jehovah is upon you: and his holy angels are spectators of this scene. Brethren, we trust you have not rashly come up hither. And in this confidence we invite you to approach, with a holy boldness, unto the great Head of the Church; casting all your anxieties and cares upon Him, and relying on Him alone for grace and strength, to fulfill your solemn engagements.

PROFESSION OF FAITH.

You believe that there is one true God constituting in his incomprehensible essence, Father, Son and Holy Ghost, three persons in one Godhead. You believe in the divine inspiration of the Scriptures of the Old and New Testament; and that they contain the only rule of faith and practice. You believe

*The singular or plural may be used as required.

†Or to renew your dedication. This may be used when any one joins on certificate.

in the fall of man, in his entire depravity by nature, and in the necessity of repentance towards God, and faith in the Lord Jesus Christ. You believe, that by his humiliation, obedience and death, Christ made such a satisfaction to divine justice, as is sufficient to expiate all sin, and to remove and wash away all the guilt incurred by both original and actual sin, from all who rest upon him in truth and sincerity. You believe in the doctrines of a general resurrection, and future judgment; in the everlasting blessedness of the righteous, and in the endless punishment of the finally impenitent.

COVENANT.

And now in the presence of these witnesses, you do solemnly surrender yourselves to the Lord Jehovah, receiving him as your portion, and acknowledging him to be the supreme object of your love. Depending upon divine grace for assistance, you hereby sacredly bind yourselves to glorify God by obedience to his laws, and by a diligent observance of his ordinances. You promise to separate yourselves from the world, so far as its engagements would cool your attachment to piety, or bring a stigma upon your holy profession. You are willing, to consecrate a reasonable proportion of your time, influence, and property, to the cause of Christ; to co-operate in every good work; to live not unto yourselves, but unto him who died for you; and in your closets, in your families, and in the world, to act as becometh the gospel of Christ; and as you are required in the word of God. You pledge yourselves, to obey the laws and regulations of this particular church, and to submit to its discipline, while you continue members of the same, throwing yourselves upon its care, and affectionately regarding its interests.

CONCLUDING ADDRESS.

Beloved in the Lord, your engagement is sealed now. You have formed a contract which no power on earth can dissolve. These engagements will follow you through time, and accompany you to the judgment seat.

We who are members of this church, affectionately welcome you to a fellowship with us. We hail you as participants in the same glorious hope and blessings of the gospel.

And now when you depart from this place, carry with you the salutary recollection, that the eyes of the world are upon you, and that as you henceforth conduct yourselves, religion will be disgraced or honored. Remember that your engagement is not with man, but with God. The negligence therefore, or the folly, or the coldness of others around you, can never furnish excuse for your own dereliction. You stand or fall, each one of you by yourselves. Abide then, near a throne

of grace ; be diligent in duty, watchful in life and conversation ; and you shall be assured of the fulfillment of that promise "that he who has begun a good work in you, will perform it until the day of Jesus Christ."

RULE VIII.

Admission on Certificate.

Yet although these shall be the regulations for admission, they shall be considered applicable only to such as have not been members of another church, with whom we are understood to be in full fellowship. Applicants from such a church, who present a certificate of good standing, and whose characters are known to be pious and exemplary, are not *required* to enter into public covenant, they having engaged in that act in the church from which they are translated. The voluntary renewal of such a profession before this church, is however considered proper and highly beneficial to themselves and others. The names of such persons after admission, shall be read from the pulpit.

RULE IX.

Baptism.

The ordinance of baptism shall be administered in public ; except under extraordinary circumstances.

RULE X.

To Whom Administered.

Baptism shall not be administered to infants, except where at least one of the parents is a member of the church in good standing ; or to such as are in the opinion of the pastor, fit subjects.

RULE XI.

Discipline.

Every member of this church may expect the strictest exercise of discipline, (according to the Confession of Faith, and Form of Government of the Presbyterian Church) when offence is given.

RULE XII.

Neglect of Communion.

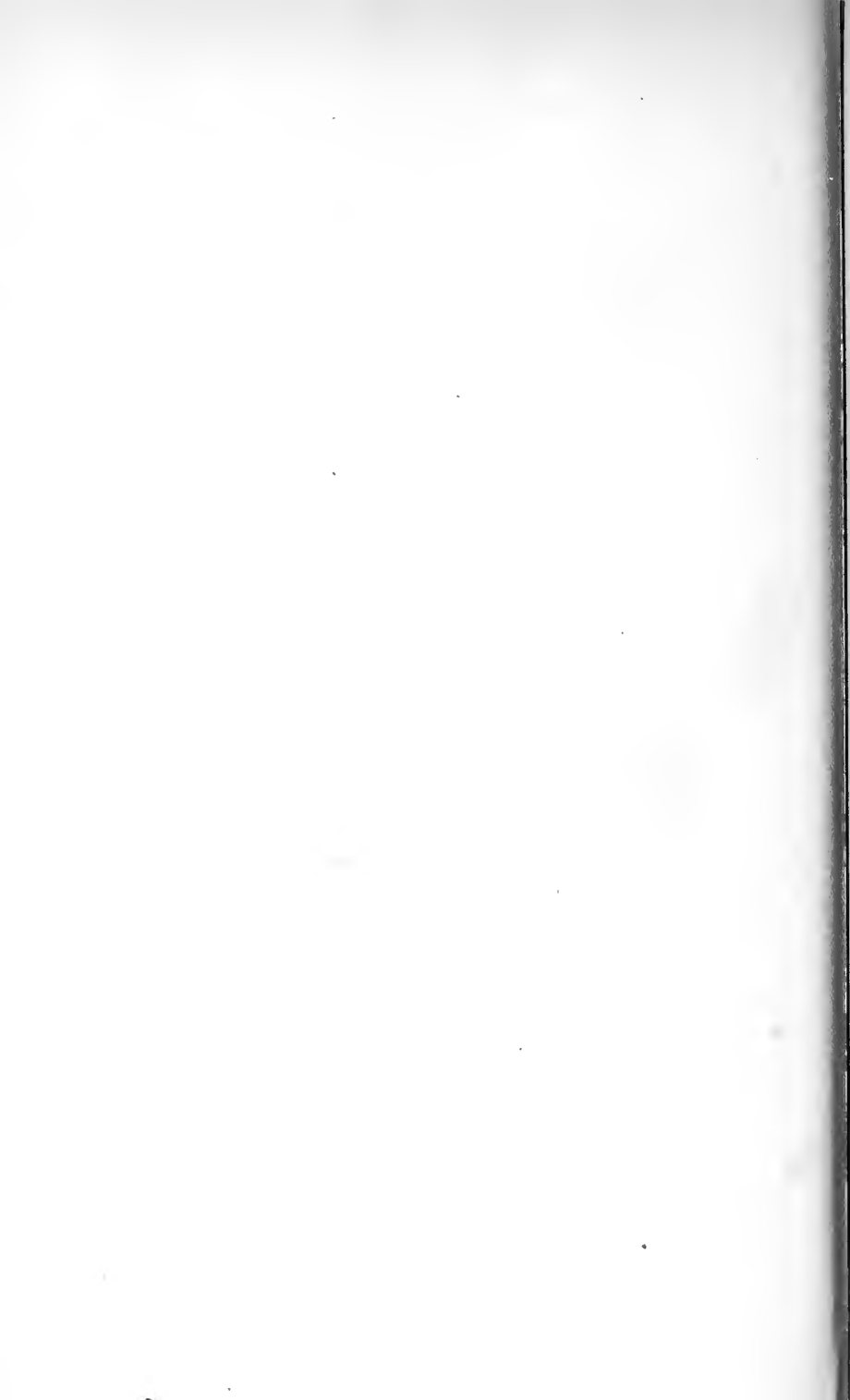
Any member absenting himself from the communion twice in succession, shall be called upon by the Session for his reason for this neglect. And if no proper reason be given, he shall

be dealt with, by the Session, for such neglect, in such ways as they may think proper.

RULE XIII.

Signing the Rules.

Every member of the Church on being admitted by the Session, shall sign his or her name to these Rules, in the Record of Church Members, as a pledge of their fidelity to their engagements, and as a memorial for future times.



A LIST

OF ALL

THE FORMER AND PRESENT

PASTORS, ELDERS AND OFFICERS

OF

The Second Presbyterian Church,

CHARLESTON, S. C.

WITH

A LIST OF ALL ITS MEMBERS IN 1832.

AND ALSO

A LIST OF ALL WHO HAVE BECOME MEMBERS SINCE

1832.

N. B. Blank space is left in which the names of future officers and members of the Church can be inserted, and thus make the Manual as full and valuable as it is now.

LIST OF FORMER OFFICERS OF THE SECOND PRESBYTERIAN CHURCH.

PASTORS.

<i>Names.</i>	<i>When Called.</i>	<i>Removed.</i>	<i>Term of Service.</i>
ANDREW FLINN, D.D.	{ Called in Feb., 1809. { Installed April 4, 1811.	{ Died Feb. 24, 1820.	11 years.
ARTEMAS BOIES.	{ Called in April, 1820. { Installed June, 1821.	{ Left in Aug., 1823 { Now in Boston.	3 years.
THOS. CHARLTON HENRY, D.D.	{ Called in Nov., 1823. { Installed Jan. 1, 1824.	{ Died Oct. 5, 1827.	4 years.
WILLIAM ASHMEAD.	{ Called in March, 1829. { Installed May, 1829.	{ Died Oct., 1829.	5 months.

ELDERS.

<i>Names.</i>	<i>When Ordained.</i>	<i>Removed.</i>
Benjamin Boyd, John Cunningham, William Pressly, Henry Bennet, John Todd, Thomas Fleming, Israel C. Anthony, Charles O'Neale.	March 4, 1810. March 4, 1810. February, 1812. July 9, 1812. January 1821. January, 1821. January 1825. January 1825.	Died Jan. 1811. Died Nov. 1815. Died in 1820. Died in 1820. Left in 1823. Left in 1823. Died April, 1836. Died in 1833.

PRESIDENTS.

<i>Names.</i>	<i>When elected.</i>	<i>Time in office.</i>
Benjamin Boyd,	1809.	1 year.
Samuel Robertson,	1810.	3 years.
Stephen Thomas,	1813.	2 years.
William Smith,	1815.	3 years.
Samuel Patterson,	1818.	1 year.
Thomas Fleming,	1819.	2 years.
John Robinson,	1821.	2 years.
James Black,	1823.	half a year.
James Adger,	1823.	1 yr. & a half.
William Smith,	1825.	2 years.
Alexander Black,	1827.	1 year.
John Robinson,	1828.	6 years.
William Smith.	1834.	4 years.

SECRETARIES.

<i>Names.</i>	<i>When elected.</i>	<i>Time in office.</i>
John Robinson,	1809.	Till 1821.
Thomas Fleming	1821.	1 year.
Alexander Black,	1823.	1 year.
Benjamin Hammet,	1824.	1 year.
William C. Dukes,	1826.	Till 1835.
Fleetwood Lanneau.	1836.	2 years.

TREASURERS.

<i>Names.</i>	<i>When elected.</i>	<i>Time of office.</i>
Stephen Thomas,	1809.	Till 1812.
James Adger,	1812.	2 years.
David Bell,	1814.	Till 1823.
Robert Eager,	1823.	2 years.
William C. Dukes,	1825.	1 year.
Alexander Brown,	1826.	Till 1835.
Richard Jones,	1835.	2 years.
John S. Bird.	1837.	1 year.

LIST OF THE PRESENT OFFICERS
OF THE
SECOND PRESBYTERIAN CHURCH.

PASTORS.

<i>Names.</i>	<i>When called.</i>	<i>Term of service</i>
THOMAS SMYTH.	Called April, 1832. Installed, Dec. 29, 1834.	

ELDERS.

<i>Names.</i>	<i>When ordained.</i>	<i>Remarks.</i>
Stephen Thomas, David Bell, Robert Wright, Charles S. Simonton, John Dewees.	March 4, 1810. February 1812. January 1825. September 10, 1837. do. do.	

PRESIDENT.

<i>Name.</i>	<i>When elected.</i>	<i>Term of service.</i>
William Smith, sen.,	1834.	

SECRETARY.

<i>Name.</i>	<i>When elected.</i>	<i>Term of service.</i>
Fleetwood Lanneau.	1836.	

TREASURER.

<i>Name.</i>	<i>When elected.</i>	<i>Term of office.</i>
John S. Bird.	1837.	

CLERK AND SEXTON.

<i>Name.</i>	<i>When elected.</i>	<i>Term of office.</i>
Thomas R. Vardell.		

STANDING COMMITTEE.

<i>Names.</i>	<i>When elected.</i>	<i>Term of office.</i>
William Smith, Sen. Henry Tovey, Sen. Alexander Brown. William C. Dukes, Alexander Black.	1838. 1838.	

A LIST

OF ALL WHO WERE MEMBERS OF THE CHURCH

IN 1832.

<i>Names.</i>	<i>When admitted.</i>	<i>Remarks.</i>
Mrs. Sarah Bell,	April, 1811.	Died, 1835.
Mr. Richard Moore,	"	
Mrs. Margaret Holmes,	"	Died, 1837.
Mrs. Margaret McLean,	"	Died, 1834.
Mrs. Eliza McElmoyle,	"	
Mrs. Sarah Mintzy.	"	
Mrs. Mary Ann Thomas,	July, 1811.	Died, 1835.
Mrs. Margaret Gilliland,	"	
Mrs. Mehitable Pillsbury,	"	Died, 1834.
Mrs. Hannah Symonds,	"	Died, 1834.
Mrs. Rechon,	"	Died, 1834.
Mr. David Bell,	October, 1811.	
Mrs. Margaret Fairchild,	"	
Mrs. Eliza Cole,	"	Dismissed on certificate.
Mrs. Sarah Tovey,	"	
Mrs. Rebecca Lanneau,	"	
Mrs. Jane E. Steele,	February, 1812.	
Mrs. Joanna Bizé,	February, 1812.	
Mrs. Sarah E. Adger,	"	
Miss Harriet Rechon,	"	
Mrs. Hannah Browning,	May, 1812.	
Mrs. Rosina Gyles,	"	Died, 1835.
Mrs. Ann Robertson,	August, 1812.	
Mrs. Susan Robinson,	"	
Mrs. Rachel Jones,	"	
Mrs. Louisa Pringle,	Nov. 1812.	Died, 1832.
Mrs. Catherine Benoist,	February, 1813.	
Mr. Robert Wright,	"	
Mrs. Margaret B. Crow,	August, 1813.	
Mrs. Sarah Russell,	October, 1814.	
Mrs. Louisa Martindale,	"	
now Mrs. Reeder,		
Mr. James Fraser.	July, 1815.	
Mrs. Eliza Shaw,		
now Mrs. Alex. Black,	1815.	
Mrs. Stillman	April, 1816.	Died, 1833.
Mr. John Robinson,	Nov., 1816.	
Mrs. Jane Anthony.	January, 1817.	
Miss Martha Robertson,	April, 1817.	
Mrs. Ann Cunningham,	July, 1817.	
Mr. Charles S. Simonton,	"	
Mrs. Elizabeth Simonton	"	
Mrs. Elizabeth Moore,	1818.	
Miss Catherine Gordon,	1816.	
Mrs. Abigail Turner,	July, 1820.	
Miss Ann Raymond, now		
Mrs. Stillman	Feb., 1821.	
Mrs. Mary McBride,	April, 1821.	Died, 1835.
Mrs. Caroline Burke,	"	Dismissed on certificate.
Miss Eliza Symonds	July, 1821.	Died, 1836.
Miss Ann Rechon,	February, 1822.	Died, 1834.
Mrs. Elizabeth Brown,	1822.	

<i>Names.</i>	<i>When admitted.</i>	<i>Remarks.</i>
Miss Margaret Robinson, now Mrs. Buist,	April, 1824.	
Mrs. Susan Vardell,	"	
Mrs. Eliza Henry,	"	Dismissed on certificate.
Mrs. Catherine Malcomson,	"	Died, 1834.
Mrs. Martha J. M. Thomas, now Mrs. Bell,	"	
Mr. William C. Dukes,	"	
Miss Elizabeth Cain,	July, 1824.	
Mr. John Bryan,	"	
Mr. Henry Tovey, sen.,	"	
Mrs. Eliza Berbant,	"	
Mrs. Emma Burdell,	"	
Miss Martha M. Ruberrv	"	
Mrs. Catherine Wright,	"	
Miss Margaret Bennet,	"	
Mr. Israel C. Anthony,	"	Died, 1836.
Mr. Alexander Brown,	"	
Mr. Charles O'Neale,	October, 1824.	Died, 1833.
Mrs. Mary Bird,	1824.	
Mrs. Eliza C. Dukes,	Jan., 1825.	
Mrs. Elizabeth A. J. O'neale, now Mrs. Garey,	"	
Mrs. Mary Ann Young,	"	
Miss Mary Ann Young,	"	
Mrs. Sarah J. Gowan,	"	
Mr. Henry C. Tovey,	April, 1825.	
Mr. John S. Bird,	"	
Miss Eliza McElmoyle,	"	
Miss Eleanor J. McElmoyle,	"	
Mr. D. W. Harrison,	"	
Miss Mary Long,	"	
Miss Ann Darrell,	July, 1825.	
Mrs. Mary Burney,	"	Left.
Mrs. Mary Greer,	"	
Mrs. Mary Whitaker,	"	
Mrs. Jane H. Johnson,	January, 1826.	
Mrs. Sarah M. Gibbs,	"	
Mrs. Mehitable Bennet, now Mrs. Prince,	"	
Mrs. Hannah Bowles,	"	Dismissed on certificate.
Miss Mary Burney,	"	
Miss Philippa Burney,	"	
Miss Amelia Tovey. now Mrs. Vardell,	"	
Miss Frances C. Marchant, now Mrs. Douglass,	January, 1826.	
Mrs. Ann S. Gibbs,	"	
Miss Amelia Lequeux,	"	
Miss Sarah H. Jones, now Mrs. Patterson,	April, 1827.	
Mrs. Isabella Snowden,	July, 1827.	
Miss Sophia Burney.	January, 1828.	Left.
Miss Mary Montgomery, now Mrs. Fogartie,	April, 1828.	
Miss Hannah McElmoyle, now Mrs. Bailey,	"	
Mrs. Margaret Baird,	"	
Mr. Thomas R. Vardell,	October, 1828.	
Miss Jane Moore, now Mrs. Keckelely,		
Mr. John B. Adger,	January, 1829.	

<i>Names.</i>	<i>When admitted.</i>	<i>Remarks.</i>
Mrs. Elizabeth Bigelow,	April, 1829.	Left.
Mrs. Sarah Bird,	June, 1829.	
Mrs. Rebecca Frazer,	"	
Miss Margaret M. Adger,	"	
now Mrs. Smyth,	"	
Miss Juliana Vardell now	"	
Mrs. Tovey,	"	
Mr. William Smith, sen.	October, 1829.	
Mr. Edward S. Courtenay,	January, 1830.	Dismissed on certificate.
Mrs. Elizabeth Courtenay,	"	Dismissed on certificate.
Miss Elizabeth Moore,	"	
now Mrs. Ham,	"	
Mrs. Eliza J. Wheeler,	"	Left.
Miss Sarah Lequeux,	"	
Mrs. Martha Osborne,	"	
Mr. Fleetwood Lanneau,	"	
Mr. Peter J. Suder,	"	
Mr. Edward Fogartie,	"	
Miss Mary Vardell, now		
Mrs. Walsh,	July, 1830.	
Miss Susan D. Adger,	October, 1830.	
Miss Margaret Black,	"	
Mr. Edwin Bolles,	"	Dismissed on certificate.
Mr. Robert Adger,	January, 1831.	
Miss Amanda Harrison,	"	
now Mrs. Sleigh,	"	Died, 1837.
Mrs. Quintin Smith,	April, 1831.	
Miss Elizabeth K. Shrews-	"	
bury, now Mrs. Adger,	"	
Miss Susan L. Bell,	"	
Mr. James Adger, jun.	"	
Mr. William Ogden,	April, 1831.	Died, 1832.
Mr. David Ogden,	"	Dismissed on certificate.
Mr. Peter Lanneau,	"	
Mr. D. McNeil Turner,	"	
Mr. Michael P. Walsh,	"	Died, 1836.
Mr. John G. Frinole,	"	Dismissed on certificate.
Mr. Edward Keckelely,	"	
Miss Ann Seavers Benoist,	July, 1831.	
Miss Gardenia Gibbs.	April, 1832.	

Total number of members, in 1832..... 133
 There were besides, in connection with the Church, about..... 70
 coloured members.

N. B. It was at first designed to have made a complete list of all who have been members of the Church, but from the state of the records this was found impossible. Should any names be now omitted, or misplaced, the fault must be attributed to the same cause. The list from 1832 is correct.

A LIST OF THE MEMBERS OF THE CHURCH ADMITTED SINCE 1832.

<i>Names.</i>	<i>When admitted.</i>	<i>Remarks.</i>
Mr. James Adger,	July, 1832.	
Mr. William Adger,	"	
Mrs. Margaret Hughes,	"	Dismissed on Certificate
Mrs. Eliza Houston,	"	
Mrs. Susan S. Wilson,	"	
Miss Carrie D. Montgomery,	October, 1832.	
Miss Julia G. Gibbs,	January, 1833.	
Mrs. Gracey Lanneau,	"	
Mr. William Miller,	"	
Miss Ursula S. Nell,	May, 1833.	
Mrs. Ann Martin,	"	Dismissed on Certificate
Miss Mary C. Johnson,	"	Dismissed on Certificate
Mr. Andrew Lemassena,	"	Dismissed on Certificate
Miss Susan Vardell,	July, 1833.	
Miss Susan Ruberry,	July, 1833.	
Miss Sarah Anthony,	April, 1834.	
Mr. Reeves Gibbs,	July, 1834.	Dismissed on Certificate.
Mrs. Sarah Gibbs,	"	Dismissed on Certificate.
Mrs. Mary Gilchrist,	"	
Mr. Elias B. Hort,	"	Dismissed on Certificate.
Mrs. Sarah White,	"	
Miss Sarah White,	"	
Mrs. Isabella Dupre,	"	
Mrs. Jane Rechon,	"	
Mr. William Harrall,	January, 1835.	
Miss Martha Lowry,	"	Died, 1835.
Mrs. Carberry,	"	
Mrs. Doggett,	"	Dismissed on Certificate.
Miss Mary Ann Stillman,	"	
Miss Emma Vardell,	"	
Mr. George C. Logan,	"	
Mr. James Elder,	April, 1835.	
Mrs. Elder,	"	
Mrs. Ann C. Logan,	"	
Mrs. Rose Logan,	"	
Mrs. Emily Holt,	April, 1835.	Dismissed on Certificate.
Mrs. Esther Dodd,	"	Dismissed on Certificate
Mr. George Patterson,	"	
Mr. Charles Frazer,	"	
Mrs. Frazer,	"	Died, 1837.
Mr. E. R. Stokes,	"	Dismissed on Certificate
Mrs. Helen L. Stokes,	"	Dismissed on Certificate.
Mrs. Catherine Gibbs,	"	
Miss Ann F. Robinson,	"	
now Mrs. Caldwell,	"	
Miss Ann Shrewsbury,	"	
Miss Sarah Jane Johnson,	"	
now Mrs. S. Robinson,	"	
Mr. William Johnston,	"	
Mr. William McElmoyle,	"	
Mr. John Vardell,	"	
Mr. Andrew F. Allen,	"	Dismissed.
Mrs. Ellenora Gibbs,	June, 1835.	Died, 1835.

<i>Names.</i>	<i>When admitted.</i>	<i>Remarks.</i>
Mrs. Beulah Hughes,	July, 1835.	Dismissed on Certificate
Miss Sarah R. Hughes,	"	Dismissed on Certificate.
Miss Adeline H. Hughes,	"	
now Mrs. Auld,	"	
Mr. William L. Hughes,	"	
Mr. William Yeadon,	"	
Mrs. Eliza Yeadon,	July, 1835.	
Mrs. Susan Steedman,	"	
Miss Deborah Smith,	"	
now Mrs. Steedman,	"	
Miss Louisa Elford,	"	
Miss Anna Vardell,	"	
now Mrs. Harrall,	"	
Miss Ann Eliza Wotton,	"	
Miss Mary E. Dukes,	"	
now Mrs. Ragin,	"	
Miss Martha Anthonv.	"	
Miss Jane Dewees,	"	
Miss Rebecca Burke,	"	Dismissed on Certificate.
Miss Harriet Auld,	"	
now Mrs. Hughes,	"	
Miss Eliza Auld,	"	
Miss Mary Badger,	"	
Miss Henrietta Bizé,	"	
Miss Catherine Johnson,	"	
Miss Mary Richards,	"	
Miss Caroline Crovat,	"	
Mrs. Elizabeth Venning,	"	
Mrs. Mompoev,	"	
Mr. Robert Tweed,	"	
Mr. William J. Berrie,	July, 1835.	Dismissed.
Mr. Benjamin Gibbs,	"	
Mr. John Cartberry,	"	
Mr. Donald J. Auld,	"	
Mr. John McBride,	October, 1835.	Dismissed on Certificate.
Mrs. Laura E. Whelden,	"	
Mrs. Tweed,	"	
Miss Victoria Gibbs,	"	
Miss Mary Bryan,	"	
Miss Josephine Mompoev,	"	
Miss Maria Shrewsbury,	"	
Mr. Robert Gibbs,	January, 1836.	Died, 1836.
Mr. John McMaster,	"	
Mrs. McMaster,	"	
Miss Rebecca Giles,	"	
Miss Margaret Turner,	"	
now Mrs. Holmes,	"	
Miss Horton,	"	
Mr. Isaac Auld,	"	
Mr. Charles A. Stillman,	"	
Mr. Alfred Stillman,	"	
Miss Elizabeth Pringle,	"	Died, 1836.
Miss Agnes Easson,	January, 1836.	
Mr. John Dewees,	"	
Mrs. Dewees,	"	
Mrs. Hannah Dewees,	"	Died Nov., 1838.
Mr. Francis Harrill,	"	
Mrs. Mary Ann Logan,	"	
Mr. Charles J. Sparks,	October, 1836.	
Miss Hannah V. Lee,	January, 1837.	
Mrs. Arms,	"	
Miss Eleanor Parsons,	"	

<i>Names.</i>	<i>When admitted.</i>	<i>Remarks.</i>
Mr. John McMillan,	April, 1837.	
Mrs. Mary McMillan,	"	
Mrs. Elias Jones,	"	Died Nov., 1838.
Miss Sarah Arms,	"	
Mr. Abraham Wilson,	"	
Mrs. Susan Wilson,	"	
Mr. John Henderson,	"	
Mrs. Adams,	"	
Miss Jane O'Daniel,	"	
Mr. James M. Caldwell,	July, 1837.	
Mrs. Rachael Ann Parker,	"	
Mr. James McElhenny,	October, 1837.	
Mr. Robert L. Church,	"	
Mr. Alexander McKenzie,	"	
Mrs. Rosanna McKenzie,	"	
Mr. George Moffatt,	"	
Mrs. Moffatt,	"	
Mrs. Flavel Peachy.	January, 1838.	
Mr. Frederick Wittpen,	"	
Mrs. Joanna Wittpen,	"	
Mrs. Ann W. Gibbs,	"	
Mrs. Jane Eliza Adger,	"	
Miss Hannah Raymond,	"	
Mr. James Muir,	"	
Miss Deborah Lee,	"	
Mrs. Emma L. Gildersleeve.	"	

SUMMARY OF THE PRECEDING LISTS OF MEMBERS.

Total number of members admitted since 1832 till January 1838.....	132
Total number in 1832.....	134
Total ..	266
Of the 134 members in the Church in 1832, there have died.....	19
There have been dismissed on Certificate, or otherwise.....	13
	32
Leaving of these at present in connection with the Church.....	102
Of the 132 who have united with the Church since 1832 there have died.	5
There have been dismissed on certificate or otherwise.....	18
	23
Leaving of these in connexion with the Church.....	109
Total number of white members, now in the Church.....	211
Of coloured members now living and connected with the Church, there are ..	89
About 20 of these have been admitted since 1832.	
The total number of members, white and coloured, now in the Church, is, therefore	300

MEMBERS WHO HAVE BECOME MINISTERS.

Of the members of the church, four are now in the ministry:

1. Rev. John B. Adger, ordained by the Charleston Union Presbytery in 1834, and now a missionary under the A. B. C. F. M. in Smyrna.
Mrs. Adger is also a member of this Church.
2. Rev. D. McNeil Turner, licensed by the Charleston Union Presbytery in 1837, and now settled in Fayetteville, N. C.
3. Rev. Donald Auld, licensed by the Charleston Union Presbytery in 1837, and now settled in Christ's Church Parish.
Mrs. Auld is also a member of this Church.
4. Rev. James Adger, licensed by the Charleston Union Presbytery in 1837.

Besides these, Mr. William J. Johnson and Mr. Charles A. Stillman, members of this Church, are now pursuing their studies for the ministry at the Oglethorpe Presbyterian College, near Milledgeville, Georgia.

SABBATH SCHOOL
OF THE
SECOND PRESBYTERIAN CHURCH.

SUPERINTENDENT.
REV. B. GILDERSLEEVE.

ASSISTANT SUPERINTENDENT.
CHARLES S. SIMONTON.

MALE TEACHERS.

John Vardell,
C. S. Simonton,
D. W. Harrison,
C. P. Frazer,
Robert L. Church,

Robert Tweed,
Wm. P. Levy,
John Pascoe,
G. W. Patterson,
John Dewees,

Rev. B. Gildersleeve, *Female Bible Class.*

C. J. Sparks, *Assistant Teacher.*

Thomas R. Vardell, *Male Bible Class.*

FEMALE TEACHERS.

MRS. JOHNSON, *Female Superintendent.*

MRS. ANN CALDWELL, *Assistant Ditto.*

Miss Margaret Bennett,
Miss Hannah P. Raymond,
Miss Susan Vardell,
Miss Eliza Auld,
Miss Gardenia Gibbes,
Miss Julia Gibbes,
Mrs. S. Robertson,
Miss S. Benoist,

Miss Philippa Burney,
Miss Susan D. Adger,
Miss Mary A. Stillman,
Miss S. Anthony,
Miss Susan Bell,
Miss Ursulla Nell,
Miss Susan Ruberry, *Infant Class.*

James W. Stillman, *Secretary, Librarian and Treasurer.*

There is, besides, a Sabbath School for coloured persons held after the morning service, and a service for coloured persons after the Church is dismissed in the afternoon, under the charge of the Session.



APPENDIX

CONTAINING

Standing Notices,

PRACTICAL DIRECTIONS

AND

HINTS

FOR THE USE OF THE

MEMBERS

OF THE

SECOND PRESBYTERIAN CHURCH,

CHARLESTON, S. C.



STANDING NOTICES.

1. The Lord's Supper is celebrated in this Church, when it is not otherwise notified, on the second Sabbath in January, April, July and October.

Persons desirous of uniting with the church, on profession of faith, are expected to meet the Session two weeks previous to the Communion; those who wish to unite on certificate may present their certificates, through the Pastor, to the Session, at the same time.

The lecture, preparatory to the Communion, is held in the Lecture Room, on the Friday evening previous to the Communion, unless otherwise announced.

2. Persons desiring letters of dismission can obtain them by application to the Session, through the Pastor; and they should be taken by all who remove for any length of time from the bounds of the congregation, and in like manner, by all coming within these bounds. They should also be at once presented, and never retained on hand longer than necessity absolutely requires.

It is deemed proper that children should be presented for baptism on the Sabbath morning previous to each communion occasion. A paper containing the name of the child and of the parents, and also the date of its birth, should be handed in to the minister previously. The ordinance is administered at the commencement of the church services—the child being kept at the door until called for by the minister.

4. There is Lecture, in the Lecture Room, every Thursday evening—in summer at eight, and in winter at seven o'clock.

5. The Maternal Association meets on the third Monday of every month, at 4 P. M.

6. The Female Prayer Meetings are held weekly, on Monday and on Friday afternoons, at 4 o'clock.

7. The Sabbath School is at present held every Sabbath morning, at the Church—in summer at 8 o'clock, and in winter at half-past 8 o'clock.

The Sabbath School for coloured persons is held every Sabbath, after morning service.

8. The Sunday School Teachers' Meeting is held every week, on Tuesday evening, in the Lecture Room.

9. The Female Education Society meets weekly—in winter on Thursday, at 10 A. M., in summer on Wednesday, at 4 P. M.

Every female member of the church should be a member, and, as far as possible, an attendant upon this society, whose object is to assist in educating young men for the Gospel ministry.

10. The Monthly Concert of Prayer is held on the evening of the first Monday in every month, in the Lecture Room, except when otherwise notified.

11. The Juvenile Missionary Society meets every quarter, in November, February, May and August, on Saturday afternoon, in the Lecture Room.

12. A collection is taken up every two months for some benevolent society, according to the Plan of Benevolence, which see.

13. Persons wishing to hire pews may apply to the Treasurer, or to any member of the Standing Committee.

PLAN OF BENEVOLENCE.

At a meeting of the members of the church, held in the Lecture Room, on Monday Evening, Oct. 16th, 1837, the following Resolution was adopted and ordered to be inserted here:

Resolved, That in view of the importance of systematic charity; to prevent simultaneous and irregular claims upon our benevolence; to enable all to anticipate the objects they will be expected to assist, and to give to them from principle and forethought;—it is hereby recommended that a collection be taken up, in this church, every second month, for the following objects in such order as may seem best, viz:—

Foreign Missions.

Sabbath Schools.

Bible and Tract Societies.

Domestic Missions.

Education of Young Men for the Ministry.

City Mission.

Theological Seminary.

Port Society.

It is understood that no other public collection will be made in the church for spiritual purposes, without the approbation of the Session. The collections for the poor on every Communion occasion, and at the Monthly Concert are not, however, included in this restriction.

To expedite such collections, and to prevent the unpleasantness of personal solicitation, it is further recommended that they be taken up at the door, or handed in privately to the Session.

FUNERALS.

In 1837, a Committee was appointed to take into consideration the subject of Funerals, of which Mr. John Robinson was Chairman. The Committee reported the following Resolution, which was unanimously adopted:

“Your Committee took into consideration the great inconvenience arising from the practice which prevails in this city, of detaining funerals for an hour or more beyond the time appointed. They therefore recommend to the corporation, the adoption of a rule, to the effect that, hereafter, at all funerals in the church-yard, it shall be imperative on the Sexton to move precisely at the hour named; and that due publicity be given to said resolution, by announcement from the pulpit, and by the Sexton on every occasion when called on, by communicating the same to the parties concerned.”

The following Circular, which has been, to some extent, circulated among the churches of this city, may be also profitably inserted here:

FUNERAL CUSTOMS.

The undersigned respectfully solicit the attention of the Congregations generally, of which they are the stated Ministers, in this City, to the following suggestions, relative to some customs still extensively observed at Funerals, and which they, in common with many individuals with whom they have conversed on the subject, are desirous to see discontinued.

The customs to which we allude are, that of giving hat-bands of crape, to be worn by friends and acquaintances generally, at Funerals; that also of giving silk scarfs and gloves to ministers and pall-bearers; and that of having waiting women to precede the corpse to the Church or grave. All these particulars of ceremony are attended with useless expense; they are unmeaning as to the character or intent of the funeral solemnity; and they often occasion a delay of the procession from the house to the grave, which is a reasonable subject of complaint.

The use, as it now obtains among us, of Bands of Crape at Funerals, is of a comparatively recent existence. It is a mistake into which individuals and families have been led inadvertently. As existing in other places, from which it has been introduced within not many years among us, it is the putting of Bands of Crape upon the hats of those, who, as relatives, or by invitation, attend a funeral as mourners. Through a misconception of propriety, or perhaps, through some design not understood, and which those whom the occasion chiefly interests, could not be expected to notice or regard, it has so obtained among us, as to invest with this badge of mourning not those only who are in attendance as mourners, but all or

any others, who may happen to be present. It is thus as unmeaning and absurd, as it is wasteful and inconvenient. We would advise the total discontinuance of the custom. If a reason for the indiscriminate extension of it, to which we have adverted, is, that offence coming from designed discrimination, can only thus be avoided, we respectfully suggest, that this can be completely obviated by doing it entirely away.

The giving of Scarfs and Gloves to the attending Clergy and to Pall-bearers, is objectionable, as occasioning not unfrequently, a very inconvenient detention; the undertaker having sometimes, not prepared these articles until the hour appointed for the funeral has passed. This custom is also objectionable, as being attended like that of giving bands of crape, with an expense, which, however little worthy of consideration in the case of many, is, through a mistaken sense of propriety, or a less worthy motive, incurred by many others, at an inconvenience to which it is for the best of reasons, improper that they should be subjected; viz. because they cannot afford it. The custom is, we are aware, even among us, an old one, and transmitted from the immemorial example of funerals in England. But if no other reason can be assigned for it than this, we think there is no *sufficient* reason for its continuance.

The other particular to which we have referred, is that of having hired Waiting Women to precede the hearse in the procession to the grave. This is a circumstance strangely permitted to remain, of the long and happily exploded folly, to say no more of it, of making the funeral a sort of banqueting scene, where cakes, coffee and wine, were served around among the company. The waiting women proper for the funeral ceremonial so characterized have, through an oversight of interested design on the part of some, having to do with funeral preparations, been permitted to be had as a necessary accompaniment of the occasion. The absurdity of this custom is too apparent not to strike every one. It is known by us, to provoke the wondering inquiry, and even the derision, of strangers; and as there is no conceivable reason in its favor, either of *appearance* or convenience, we beg leave to recommend the total discontinuance of it.

We are not insensible to the consideration that the prejudices of a community in favor of long standing customs, of however little import, are rather to be respected than unnecessarily encroached upon. But while we know by experience and information that the reasons which we allege against these customs do exist, we know no reason, worth the name, for their continuance. If, indeed, the moral impression of the funeral scene would be deepened by their observance, or the lesson it is suited to convey, rendered more available, we should not hesitate to

acknowledge that there existed a reason in their favor, stronger than any we can adduce against them. But we are persuaded, on the other hand, that the moral influence of the funeral solemnity, is impeded, rather than promoted, by the bustle of unmeaning ceremony, and that the best preparation of the feelings for the trial to which they are subject, in depositing the remains of a friend or fellow mortal in their kindred earth, consists in a simplicity which shall not unnecessarily divert or distract the thoughts, and a stillness, which no needless formalities are permitted to disturb.

Under these impressions, we submit the foregoing suggestions to your considerations, and earnestly hope they will be adopted.

N. B. This circular (which is here somewhat abbreviated), was signed by the following clergymen of the city, viz: N. BOWEN, C. E. GADSDEN, C. HANCKEL, WM. H. BARNWELL, W. W. SPEAR, A. KAUFMAN, PAUL TRAPIER, W. CAPERS, JAMES SEWELL, B. ENGLISH, R. POST, WM. C. DANA, JOHN FORREST, THOMAS SMYTH, B. MANLY, S. GILMAN.

PRACTICAL DIRECTIONS AND HINTS.

PRESBYTERIANISM.

The Presbyterian Church is not peculiar in her doctrines. They hold, with Orthodox Congregationalists and Evangelical Episcopalians, and Whitfield Methodists, and Baptists generally, what are denominated moderate Calvinistic views—the views common to Calvin with Augustine and the church of Christ in its purest ages, and which they believe to be the true doctrines of the Bible.

Presbyterians are peculiar only in their form of church government.

1. The primary principle of Presbyterianism is the parity of her ministers. She recognizes no distinction of orders in the ministry. Ministers of Christ are all Presbyters, and all Elders, and all Bishops, as they are indiscriminately called in the word of God.

2. The second general principle which distinguishes Presbyterians is what may be called the representative principle. This principle in all modern governments, as even Chateaubriand testifies, may be traced to the church, and eminently to the Presbyterian church.

On this principle the government and discipline of the church, in each congregation, is committed to a bench of elders, consisting of eight, ten or twelve of the most pious, enlightened, wise, prudent and influential members of the church, chosen by their fellow members to this office; who with the pastor constitute the Session.

3. Another general principle, which distinguishes Presbyterianism, is its catholicism. It considers all its separate congregations as bound together, and thus constituting one general or universal church. They are governed on the representative principle by a series of spiritual courts, ascending from the Session to the Presbytery, composed of the ministers and an equal number of elders within a certain neighboring district—from the Presbytery to the Synod, composed of a minister and delegated elder from each church within a still wider territory, such as a state—and from the Synod to the General Assembly, composed of a delegated minister and elder from every Presbytery within the bounds of the church.

4. A fourth general principle of Presbyterianism is the right of the people to elect their own ministers, and of the members,

constituting the Presbytery, to examine the qualifications of ministers thus elected, and to ordain them to office.

The peculiar advantages of this system of church government are the following:—

We believe it to be the nearest to the scriptural model, and therefore the best.

“It is better adapted than any other to repress clerical ambition; to prevent clerical encroachments and tyranny; to guard against the reign of popular effervescence and violence; to secure the calm, enlightened and edifying exercise of discipline; to maintain the religious rights of the people against all sinister influence; and to afford relief in all cases in which a single church, or an inferior judiciary, may have passed an improper sentence, from either mistake, prejudice or passion. It establishes, in all our ecclesiastical borders, that strict republican *representative* system of government, which has been “ever found to lie at the foundation of all practical freedom, both political and religious,” and which, under God, affords the best pledge of justice and stability in the administration. It affords that inspection over the lives and conversation of church-members, which is ever indispensably needed, and which is at once vigilant, parental and judicious; and when faithfully carried into execution, is better fitted than any other to bring the whole church to act together, and to unite all hearts and hands in christian beneficence. And finally it is better fitted than any other to maintain a wise, impartial and faithful inspection over the lives and ministrations of the body of the clergy”*

THE OFFICE AND DUTIES OF ELDERS, IN CONNECTION WITH THE PASTOR.

(AS DRAWN UP BY AN ASSOCIATION OF ELDERS IN PHILADELPHIA.)

The office of Ruling Elders is of Divine appointment, and involves responsibilities, which, if faithfully discharged in the spirit of prayer and humble dependence on God, will greatly promote the spiritual interests of the Church, over which, with the Pastor, the Holy Ghost has appointed them.

2d. It is the duty of the Elders, in concert with the Pastor of the Church to which they belong, to visit the families, and converse freely with them on the subject of religion; inquire into their spiritual state and condition; guard the young against

*See Dr. Miller’s valuable treatise on “Presbyterianism, the truly Primitive and apostolic constitution of the Church of Christ,” No. 1, of the series of Presbyterian tracts, which every member of the Church should possess and read. They are to be had at the Depository.

the danger of early transgressions, show them that the fear of the Lord is the beginning of wisdom; teach them an habitual reverence for the Sabbath, a love for the ordinances of God's house, with a strict adherence to parental authority, as the sure paths to receive the blessing of God, and train them up for usefulness in the Church and the world; to pray with the families; lead inquiring souls to the Saviour; warn the careless and secure; reprove, in the spirit of meekness, the inconsistent, backsliding professor of religion, and to bring such under the discipline of the Church, when private counsel and exhortations fail; to urge strongly that family worship be maintained, and that heads of families train up their children in the nurture and admonition of the Lord.

3d. The poor of the congregation should be carefully attended to, in the supply of their temporal and spiritual wants. The Saviour of men sympathized greatly, and associated much with them while on earth, and it well becomes the Elders to imitate the example of their ascended Master.

4th. The prayer meetings of the Church should claim the peculiar care and regard of the Elders. In that congregation where they are frequent and well attended, the blessing of God is seen abundantly to rest; on the contrary, where they are neglected, a cold Laodicean spirit is found to exist; how necessary then that the officers of the Church cultivate and encourage a spirit of fervent prayer in the Church!

5th. Bible classes and Sabbath schools claim the attention and fostering care of the Elders; frequent communications with the teachers, and examination of the scholars, with prayer and affectionate advice, will have a happy effect in preserving those nurseries from which it is hoped the Church will receive a large increase.

6th. Admissions to Church membership require peculiar fidelity and care in the Session; a duty on the faithful performance of which depends the spirituality and piety of the Church. None should be admitted who do not give evidence of a work of grace; all others should be tenderly admonished to wait till by clearer evidence and more experience, obtained by humble prayer to God, they may be admitted to sit down at their Lord and Saviour's table with their brethren.

7th. It is the duty of the Session to grant all certificates of dismission.

8th. When a Church is vacant, or in the absence of the Pastor, it is the duty of the Elders to provide preaching for the congregation; but in case of failure, they should conduct the exercises themselves, by singing, prayer, reading portions of Scripture, and a well selected sermon or exhortation.

9th. It is the privilege of Elders to attend inquiry meetings.

10th. The painful duty of Church discipline must be faithfully maintained. The Session should ever remember that the glory of God, and the peace, order, and harmony of that spiritual Zion committed to their care, demands a constant watchfulness over all her interests; but when unhappily, cases occur, requiring the exercise of this duty, it should be performed with great tenderness, and all decisions made according to truth and righteousness.

11th. Attendance on all our Judicatories is most important. All the interests of the Church are there discussed and decided; every Elder to whose time of service it appertains, should attend to this duty, that by his counsel, and his vote, he may contribute to her present and future welfare, prosperity, and peace.

12th. To the Session belongs the oversight of the members of each Church, and the management of its spiritual affairs.

13th. It is the duty of the Eldership, in all things consistent with the word of God, our excellent Confession of Faith, Church Government and Discipline, to promote a spirit of love, harmony, and piety, throughout the congregations, to be co-workers with God in the conversion of sinners to his dear Son, and in sending the Gospel to the ends of the earth.

If a feeble outline be here given of the duties of Ruling Elders in the Presbyterian Church, what manner of persons ought they to be? It must be evident to every serious and reflecting mind, that the Church, in electing to this office, should carefully select men full of the Holy Ghost and of faith, who will go forth to the discharge of their duties in a firm determination, with the blessing of God, to perform them; that thus by humble, fervent prayer at the throne of grace, they may strive to imitate the example of their ascended Saviour, whose meat and whose drink it was to do the will of his Heavenly Father, and who, while on earth, continually went about doing good.

DUTIES OF CHURCH MEMBERS.

I. GENERAL DUTIES.

They should seek to acquire *clear* and *enlarged* views of divine truth.

They should be *progressive*, and not *stationary*, in their religious course.

They should maintain *consistency* of conduct as professing christians.

They should excel in the manifestation of the christian temper.

They should be very eminent for a right discharge of *all their social duties*.

They should also faithfully discharge their duties in reference to the world.

They should be very exemplary in their obedience to the civil magistrate.

II. DUTIES TO THEIR PASTOR.

Submission to his just, and scriptural authority.

Distinguishing honour, esteem, and love, as being over them in the Lord.

A *constant attendance* upon *all* his ministrations.

Earnest prayer for him.

Encouragement of others to attend upon his ministry.

Zealous co-operation in all schemes of usefulness proposed by him, whether for the benefit of his own society in particular, or the welfare of the church and the world at large.

A most *delicate* and *tender* regard for his reputation.

Liberal support.*

Adhering to him, and abiding by him in all trials and persecutions endured for the Gospel's sake.

DUTIES OF CHURCH MEMBERS TOWARDS EACH OTHER.

I. LOVE.

A peculiar complacency in their fellow members, viewed as the objects of divine love.

Bearing one another's burdens, and so fulfilling the law of Christ. Gal. vi. 2.

Visiting their brethren in affliction.

Praying for one another. James, v. 16.

Administering pecuniary relief to those who need it.

Forbearing with one another in love. Eph. vi. 2.

Watching over one another.

II. CULTIVATION OF PEACE AND HARMONY.

Submission, one to another in humility. 1 Peter, v. 5.

Being cautious not to *give* offence.

Being backward in *receiving* offence.†

Watching against and repressing a tattling disposition.

DUTIES OF MEMBERS TOWARDS THE CHURCH, IN ITS COLLECTIVE CAPACITY.

They are bound to take a deep interest in its concerns, and to seek its prosperity by all lawful means.

*1 Tim. v. 17, 18; Gal. vi. 6, 7; 1 Cor. ix. 7, 9,—xi. 13, 14; Matt. x. 9, 10.

†For the full consideration of this important subject, see James' Church Member's Guide, chapter vi., from which these hints are chiefly taken.

They are bound to attend all the meetings of the church, at least, so far as their circumstances will allow.

They should most conscientiously devote their gifts, graces, and abilities to the service of the church, in an *orderly* and *modest* way, neither obtruding their assistance when it is not required, nor withholding it when it is solicited.

They should most cordially submit to the discipline of the church.

DUTIES TO THE MEMBERS OF OTHER CHRISTIAN CHURCHES.

We should respect their religious opinions and practices.

We should avoid religious bigotry and prejudice.

We should abstain from all officious controversy, and underhand proselytism.

There should be a spirit of mutual affection between the members of different churches.

All comparisons between the talents of the ministers and the respectability of their churches should be carefully abstained from.

Church members should never resent by coldness, and distance of behaviour, the conduct of those who leave *their* society to join another in the same town.

THE MEMBERS OF THE CHURCH ARE UNDER OBLIGATION TO ATTEND ALL ITS MEETINGS.

The Church appoints the exercises of the Sabbath and of the week by the authority of Christ—with the concurrence of its members—and with a supreme regard to the glory of God, the good of the church, and the spiritual interests of its members. Members, therefore, are under solemn obligations to God, as well as to the church, and to themselves, to attend upon them all, regularly, punctually, spiritually and devotedly.

1. Whatever is authorized by the church, not inconsistent with the authority of Christ, or contrary to his injunctions, Christ regards as authorized by himself.*

2. Whatever is necessary to carry into full efficiency the injunctions of Christ, and to secure the perfect holiness of his church and people is implied in these injunctions.

3. All the exercises of this church have been approved by God as useful to it, and promotive of true piety.

4. Every member of this church as publicly pledged himself before the church, before God, and holy angels, that he will

*See Matthew, xvi. 19.

obey the church in all its regulations, and unite in promoting all its interests,—so long as he remains a member of the same.

5. To stay away on Sabbath afternoon—or on Thursday evening—or from the Preparatory Lecture—or from the Monthly Concert—to neglect the Sabbath School and its meetings—or the prayer meeting, is not therefore an indifferent matter; it is a positive sin by whatever member of this church it is done—for

1. Even were these things indifferent in themselves or to others, they are not so to you; you have engaged to observe them.

2. You thus violate your own solemn promise.

3. You thus throw a slight upon these ordinances, and upon the church ordaining them.

4. You detract from their efficiency.

5. You encourage others to neglect them.

6. You prevent the growth of piety, and of the church.

7. You injure yourself by depriving yourself of means found, by all who diligently use them, to be helpful to piety.

8. You expose yourself to temptation.

9. You habituate yourself to neglect duty.

10. You make your feelings, and not duty, the standard of your conduct.

11. You rob God.

12. You dishonor Christ—and

13. You detract from the power of your example.

But you will say, Is there no exception to this rule? We answer assuredly there is. You may be *providentially* hindered. You may be sick. You may be so infirm as not to be, prudently, out at night. Or your family may demand your immediate care. But, then, Professor of religion, we would most solemnly remind you that God will measure all such excuses by the weight they have when you are invited to attend an evening party, or to visit some place of amusement, or to wait upon a friend, or to gratify yourself, or to attend some public or political meeting. If you have no good reason which keeps you away from any one or all of these, then neither have you any which should keep you away from religious meetings. God will judge you by your own acknowledged course of life, and by your own conduct will he condemn you as faithless, and cold to him, to his cause, and to religion, while thus compliant to the world.

SECRET PRAYER.

Our Saviour, in language the most emphatic, has enjoined upon us this duty: "Enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly." How distinct is this command! And yet it is to be feared that by many professed Christians it is more neglected than almost any other.

The example of pious men in all ages of the world shows the IMPORTANCE of secret prayer. Witness Daniel, three times a day retiring to his chamber for prayer. Read the biography of any eminent Christian, and you will find that it is in secret prayer that his strength has been obtained. O! there is a host of worthies who rise at once in attestation of its infinite importance. And another host may be seen of languid, spiritless, desponding professors, whose lives are passing unprofitably and wretchedly away, because they do not strengthen their faith, and animate their zeal, by the devotions of the closet. Here lies the cause of nineteen-twentieths of the doubts and fears of the Christian; of that paralysis of Christian feeling which makes so many professors an incumbrance and a burden to the church.

There are peculiar sins to be confessed, which it is not proper to confess in public or in social prayer. The Christian needs to go to God, in all the confidence of a private interview, and there to unfold the inmost secrets of his heart. He has peculiar temptations from which he needs to be guarded; peculiar trials under which he needs support; and he must in private go to God, that he may seek relief for these private wants.

2. The MANNER in which this duty should be performed. When our Saviour says, "enter into thy closet, and when thou hast shut thy door, pray to thy Father," he does most undeniably mean that we should seek actual retirement; that we should go to some place alone, where we may pray to our Father in secret. It does not do to say that we can pray any where; that we can, in the bustle of business, withdraw our minds and have sufficient communion with God. The Saviour's command is positive, that we must seek retirement, and there in secret make known our requests to God. Surely, if Christ found it necessary to withdraw from the crowd, and even from every friend, that his devotions might not be disturbed by passing scenes, it is the most egregious folly for the frail *disciple* of Jesus to pretend that secrecy and retirement are not essential in his acts of devotion. Yes, follower of Jesus! you must actually go to the place of retirement. It may be to the chamber; it may be to the grove; but it must be to some place where, alone and uninterrupted, you may commune with God.

There should be *stated times* for secret prayer. As far as possible, the habit should be formed of going at particular hours of the day into the presence of God. Unless the Christian has resolution to form a plan, and to abide by that plan, he cannot make advances in the Christian life; he cannot enjoy religion. If you say, "I will daily enjoy the privilege of secret prayer," and yet do not set apart some particular portion of the day, which you will appropriate to his duty, you will find that your resolutions are made, but to be broken. The evening twilight appears to have been the favorite hour with our Saviour for this purpose. Daniel selected the morning, the noon, and the evening, as his seasons of private devotion.

The very design of secret prayer is to enable the Christian to approach God with the least possible restraint. We should at such times, with great particularity acknowledge sin. Has any temptation excited irritated feeling? In your closet confess that individual sin to God. Have you neglected duty? In penitential prayer allude to the time and circumstances, that your heart may not be sheltered by the vagueness of mere general confession. In your closet review your actions, and tell your Maker distinctly what you mean, when you confess you are a sinner. In the solitude and silence of the soul's retirement with God, we may become acquainted with ourselves. This is the way to make confession of sin which is acceptable to God.

We should also in secret prayer ask for particular blessings. You are a parent. Your son is at a distant school, surrounded by new and trying temptations. In retirement plead for him by name. State distinctly the temptations to which he is exposed. Thus you may pray with a degree of fervor and distinctness which would be impossible, and improper even, in the more public circle of social prayer. When our Saviour united with his disciples in prayer, his petitions were general: "Thy kingdom come," "give us day by day our daily bread," "forgive us our debts," "lead us not into temptation." But when he retired to the garden, in solitude, his prayer was, "O my Father, if it be possible, let this cup pass from me." Here he could allude to his own individual wants. He could as a child unveil all his secret sorrows to a Father's view. Imitate your Saviour, and daily in secret prayer remember your friends, calling them by name. Remember your own particular temptations, and your own particular sins, and thus will your Father who heareth in secret, himself reward you openly.

3. Consider the *ADVANTAGES* of secret prayer. There is no exercise of the Christian which has so powerful an influence in promoting spirituality of mind. This secret communion with God seems to introduce us into his immediate presence. If we

go to the closet with the distinct confession of sin, and asking particular blessings, we can hardly fail of receiving an influence into our own hearts which will be abiding. There never has been a case of one who perseveringly frequented his closet, and there found rest to his soul, who was not a spiritual man and a growing Christian. And the Christian who does not pray in secret must be a languid and a heartless disciple.

There is no *preservative from sin* so potent as this.. An hour of temptation may overcome the Christian. He may be left to the commission of sins, the thought of which now makes him shudder. Temptations may be thrown in his way, and he has no safety—he has no protection, but in prayer. He who comes from the audience chamber of God, from intimate communion with his Maker, has faith so bright and strong that temptation will in vain assail him. Standing in the verge of heaven, breathing the very atmosphere of that pure world, he will be enabled to say, “Get thee behind me, Satan.” The path to the commission of sin lies invariably through the neglect of secret prayer.

There is no exercise which like secret prayer can *purify and tranquillize the mind*. It is this which gives that “closer walk with God,” which ensures “a calm and heavenly frame.” This is the mount upon which the Christian may stand above earth’s vapors and smile at earth’s storms. When Jesus went to the garden, as the hour of death approached, he was in an agony of feeling. But how soon was he soothed by prayer. He came from the retirement of that garden, calm and composed, to meet his enemies, and not a nerve trembled, and apparently not one fibre of feeling was troubled. Thus, Christian, may you obtain a composure of mind, and a calm, steady enjoyment, which no opposition or trials can ruffle. And how happy is that heart, thus fixed on God; thus steadfast in a joyful serenity which nothing can disturb. Look into the heart of ordinary Christians! How full of worldly cares! How often depressed with anxiety! How will trifling obstacles disturb and irritate! The remedy for all this is secret prayer. When this is kept up, the spirit is alike independent of great calamities and of petty vexations. Christian Professor! as you would not disobey the positive command of Christ—as you would not impoverish your own soul—as you would not bring upon your hearts the coldness and lethargy of spiritual death—as you would not bring dishonor on your christian character—see to it that you let no day pass without secret prayer.*

*See Tracts of A. T. S., vol 10th.

FAMILY WORSHIP.†

God should be worshipped by the Christian in his family as well as in his closet and in the church. This surely is a proposition which the Christian's heart instinctively receives as true.

1. God is worshipped when we reverentially peruse his word. The reading of a portion of the Bible is therefore to be a part of family worship. Let it be so much as communicates important instruction, and not so much as to produce weariness.

2. God is worshipped by singing praises unto his name and for this purpose has he inspired men to compose for us psalms and hymns and spiritual songs, and gifted others in these latter days to fill our mouths with songs of deliverance. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O, Most High—to show forth thy loving kindness in the morning, and thy faithfulness every night—upon an instrument of ten strings, upon the psaltery, and upon the harp, with a solemn sound." Praise is therefore a necessary part of family worship. Every Christian should be able to sing praise unto God. Every Christian parent is under obligation to have his children taught to sing as well as to pray and read. The present inability of Christians to lead their families in praise is as sinful as their pretended inability to lead them in prayer. "Search the scriptures whether these things are so."

3. God is worshipped when we pray unto him. For this shall every man who is godly pray unto God in his family. That is not a godly family nor conducted by a godly head where family prayer is not regularly maintained. Is God thus to be worshipped in every family? And does the curse of God rest upon that family where such worship is neglected? We must answer, yes.

1. Because God instituted families, with many special advantages and opportunities, for his solemn worship. God will therefore bring all heads of families to account.

2. Family worship is inculcated by our own natural reason, and sense of gratitude and propriety, and has been observed, in some form, even by heathens themselves. If we neglect it, therefore, our consciences will accuse us, and our own hearts will condemn us.

3. Families are under God's care, and live under his watchful eye, and are therefore bound to seek his protection and blessing.

4. Christian families are sanctified and set apart to God. The head of it is, by his own profession, the Lord's. The children are, by baptism, the Lord's. They should therefore

†See these points fully considered in Baxter's Christian Directory. Works, vol. iv.

be a living sacrifice unto God, holy, acceptable, which is their reasonable service. They may not live as the heathen do.

5. Parents are bound to teach their children their duty to God, by precept and example. See Deut. xi. 18-21: Gen. xviii. 18, 19: 2 Tim. iii. 15.: Eph. vi. 4.: Prov. i. 8: Prov. xxii. 6.: Eph. v. 25.—26.: I Tim. iii. 4-12.

6. God requires from families solemn prayer and praise. See 1 Tim. ii. 8. Col. iii. 15-17.: Eph. vi. 18.: Acts, xii. 12.

7. Family worship is a duty ordinarily crowned with special and divine blessings.

8. It has been observed by patriarchs, prophets and saints of God in all ages. Witness Abraham, Job, Daniel, David. Joshua, xxiv. 15., Cornelius, Acts, vi. 10.: v. 2: xxiv. 32. 1 Tim. iii. 4.: v. 12. Esther, iv. 16.

9. Families sin together, and should therefore confess and repent of their sins, each family apart.

10. Families enjoy together the mercies of a kind providence, and should therefore acknowledge them as such.

11. Families are only kept together by the power of that God who placed them in families; they should therefore seek together the continuance of the divine mercy.

12. Families wish to be together in heaven, they should therefore serve God together on earth.

13. If prayer and praise, and reading of the word of God are profitable and necessary to each alone, they are much more profitable, and therefore more necessary when properly performed by a united family.

14. And not to enlarge, let the head of every family in this church, whether a professor or not, remember that the wrath of God is distinctly pronounced against every family wherein he is not worshipped. "POUR OUT THY FURY ON THE HEATHEN THAT KNOW THEE NOT, AND ON THE FAMILIES THAT CALL NOT ON THY NAME." This might be rendered GOD WILL POUR OUT HIS FURY &C., ON THE FAMILIES THAT CALL NOT ON HIS NAME. Such families are held to be as criminal in the sight of God as Idolaters! He that hath ears to hear, let him hear.

15. To the members of this church, I may in addition say that they have pledged themselves to maintain the worship of God in their closets, and in their families. (See Form of Covenant in Spiritual Rules.)

16. Our church considers the observation of family worship a necessary mark of christian character and faithfulness. On this point let me refer to the resolutions of the Synod of South Carolina and Georgia in 1837.*

* * * * *

*These will be found in the "Minutes of Synod," and shew clearly the absolute necessity of this duty, in the members of our church.

THE HOLY GOVERNMENT OF THE FAMILY.

Christians should govern their families. That father will be involved temporally, and for ever, in the curse of Eli, who does not govern and maintain authority over his children. Christians should govern their families in a holy manner, and upon holy principles, and in a holy spirit.

1. The holy government of the family is a considerable part of God's holy government of the world; and when it is neglected the Devil governs in his stead.

2. To leave a family ungoverned and ungodly, is a powerful means to secure the damnation of all its members.

3. A holy and well governed family, tendeth not only to the safety of the members, but also to the ease and pleasure of their lives.

4. A holy and well governed family tends to make a holy posterity, and to propagate the fear of God from generation to generation.

5. A holy and well governed family is the preparation for a holy and well governed church.

6. Well governed families help to make a happy state and commonwealth, because they tend to make good men.

7. If the governors of families did faithfully perform their duties, it would be a great assistance to the Pastor; it would very much supply his deficiencies, and that of his elders; and preserve and propagate religion in times of great coldness and laxity.

8. The neglect of this duty is less excusable than any other, for parents have every possible advantage for it put into their hands.

9. Well governed families are honorable and exemplary to others.

10. Holy and well governed families are blessed with the special presence and favour of God.

HOW TO GOVERN WELL A FAMILY.

1. Let your family understand that your authority is from God, and that in obeying you, they obey him.

2. Your authority will be proportioned to your knowledge, holiness, and unblameableness of life.

3. Show not your weakness by passion, or imprudent words or deeds; by fretfulness or murmuring impatience; either towards children or servants.

4. Lose not your authority by neglecting to urge it.

5. Strive to obtain prudence and skill in governing.
Study the Bible much.

Study the different tempers you have to deal with.

Adapt your punishment to the character of the offence.

Be a good husband to your wife, and a good father to your children, and a good master to your servants, and let all things be done in love.

To govern others, you must learn to govern yourself.

6. To govern your family in a holy manner, you must be holy yourself.

Subject your own soul to God. Be sure you lay up your treasure in heaven. Maintain God's authority in your family more carefully than your own. Let spiritual love to your family predominate, and let your care be greatest for the saving of their souls, and your compassion greatest for their spiritual miseries.

7. It is of great importance that you should arrange your business and your family, so that there will be system and regularity. No family was ever governed in a holy manner which was not governed in an orderly manner.*

BROTHERLY LOVE.

If a well instructed physiologist were to lose his way in the pathless tracts of the earth, he would, nevertheless, be able to divine the country through which he was wandering, by attentively considering the productions of the soil, and the appearance of animal life surrounding him. So it is with the land of Emanuel. The delightful fruit found there, and no where else, is LOVE, Christian love, love in Christ, the divine *Agape* of the word of God, the fruit of the Spirit, the evidence of the twice-born and redeemed people.

See *what* is said, and *how much*, concerning this disposition in the word of God. Scarcely any duty is enjoined with such great frequency, and in so great a variety of forms. It is the peculiar law of Christ's kingdom. "This is my commandment, that ye love one another, as I have loved you." (John, xv. 12.) It is the identifying mark of Christ's disciples, the sign of their caste, the necessary and certain token of their discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another." (John, xiii. 35.) It is the fruit and evidence of our regeneration. (1 Peter, i. 22, 23.) "We know that we have passed from death unto life, because we love the brethren." (1 John, iii. 14.) It is the mark of spiritual prosperity in a church. (Eph. i. 15.) It is the ground of apostolic eulogium in individual character. "I thank God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus and all the saints." (Phil. v.) It is the subject of frequent and

*See Baxter's Christian Directory. Works, vol. 4.

emphatic apostolic admonition. "Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. vi. 2.) Nearly the whole of the three epistles of John were written to enforce this duty. It is dignified with the appellation of the NEW COMMANDMENT. New in its kind, its model, its strength, its motives; "as I have loved you." Moses enjoined us, to love our neighbour as ourselves; Christ has commanded us to love our neighbour in one respect, more than ourselves; for we are, if need be, "to lay down our lives for our brethren." (1 John iii. 16.) This love is made the test of character at the judgment day; the want of it the ground of condemnation to the wicked, and the possession of it the ground of justification and approbation to the righteous. "In as much as ye did it not to me." (Matt. xxv.) Let any man read and study all these passages, and mark the vast importance which is attached to brotherly love, and then let him look round upon the church of Christ, and say if it is not yet lamentably deficient in this duty.

It may not be amiss, however, to put Christians in remembrance of what they owe to their brethren; to those especially, with whom they are associated in the bonds of immediate intercourse and fellowship. They should *avoid all occasions of offence*; repress every word, look or action, that is in the remotest degree calculated to give pain; and consider their brother's peace of mind as sacred as their own. They should be ever willing, ready, and even forward to *receive the most sincere and tender forgiveness*. To be implacable is to be like the devil; to be forgiving is to be like him who prayed for his enemies, and who was no sooner taken down from the cross, than in a manner, he seemed to be contriving to save them that nailed him to it. But what is this to the consideration how much *he* has forgiven *us*? To forgive a brother his offences ought to be the easiest and most delightful work which a Christian has to perform, considering what an example he has to copy from, and what a motive he professes to feel. It is beautifully said, "As the little children of one family, who often in the course of the day look angrily and feel soured towards one another, yet say 'good night' with an affectionate kiss, and in the morning meet again in love, so should it be the case of the dear children of God, to love one another with a pure heart fervently, and from the heart to forgive every one his brother their trespasses." Another operation of brotherly love is *forbearance* with each other's differences of opinion, infirmities of temper, and weakness of faith. Allied to this is a *disposition to avoid all rash judgments*. Love is not censorious; but is inclined to think well of its object; to diminish, rather than magnify its faults; and to conceal rather than publish them. Brotherly love will induce a person to *speak the language of*

admonition, and to administer reproof; but in a manner so gentle, so tender and so humble, that the object of it, unless he be more of a brute than a Christian or a man, in his temper, shall feel that a kindness is done to him for which there is a demand upon his gratitude and affection. *A tender sympathy* which leads us to bear one another's burdens of care and sorrow, is essential to this love. A sympathy which not with impertinent curiosity, but with genuine pity, inquires into the cause of another's grief, to relieve it; a sympathy which invites the confidence of the mourner, and draws to its own bosom from his oppressed heart, the secret of the cloud that hangs upon his brow. "Oh! there is something that is wanting in the church here," says the same writer, whose expression I have already quoted, "something which shall so bind us together, that when one member suffers, all the members shall suffer with it; when any are in bonds, shall be bound with them; something which shall bring us into a dearer union, and wake up within us a more pure, refined, pervading sympathy, which shall be touched with the feeling of another's infirmities, and vibrate to the chord of woe, which is strong in a brother's heart." Love will make us *regardful of the wants of our poorer brethren!* For whoso hath this world's good's, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" In these, and in every other way in which we can show our interest in the members of Christ, and our tender regard for their happiness, will brotherly love operate where it exists in reality and in vigour.*

WHO ARE NOT WORTHY COMMUNICANTS.

1. Those who live vain and trifling lives, or who indulge in habitual levity.

Let it not be once named among you, as becometh saints, neither filthiness, nor foolish talking, which are not convenient.—*Eph.* v. 3, 4.

Out of the abundance of the heart the mouth speaketh.—*Matt.* xii. 34.

2. All idle persons, who pursue no honest employment.

If any would not work, neither should he eat.—*2 Thess.* iii. 10.

3. All who attend places of sinful amusement, theatres, parties, balls, &c.

For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame.—*Phil.* iii. 18, 19.

Lovers of pleasure, more than lovers of God.—*Tim.* iii. 4.

*See James' Christian Professor,—a work which every professor should have, and study.

But she that liveth in pleasure is dead while she liveth.—1 *Tim.* v. 6.

For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries.—1 *Peter* iv. 3.

4. All who entertain ill-will or hatred towards any one: this is murder.

Whosoever hateth his brother is a murderer.—1 *John* iii. 15.

5. All who originate or circulate slander of brethren, or of any one else.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.—*James* i. 26.

He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.—*Prov.* x. 18.

Whoso privily slandereth his neighbor, him will I cut off.—*Psalms* ci. 5.

These . . . things doth the Lord hate—a false witness that speaketh lies, and him that soweth discord among brethren.—*Prov.* vi. 16, 19.

6. All who have unsettled difficulties with others that might be settled if they were rightly disposed.

Let not the sun go down upon your wrath.—*Eph.* iv. 26.

First be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly.—*Matt.* v. 24, 25.

7. All who are engaged in any unlawful or *sinful* employment, such as that of lotteries, gambling, in buying or vending tickets, &c.

I will wash my hands in innocency; so will I compass thine altar, O Lord.—*Psalms* xxvi. 6.

8. All heads of families who neglect family prayer.

Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name.—*Jer.* x. 25.

9. All who do not keep their word in business.

Lying lips are an abomination to the Lord.—*Prov.* xii. 22.

10. All who are conscious of having committed a scandalous offence unknown to the church, and of which they have not repented.

He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy.—*Prov.* xxiii. 13.

11. All who live in such neglect of duty or practice of sin as to lay a stumbling block before the church or the world.

That no man put a stumbling block, or an occasion to fall, in his brother's way.—*Rom.* xiv. 13.*

*See Revival Tracts.

TWELVE RULES FOR PROMOTING HARMONY AMONG CHURCH MEMBERS.

1. To remember that we are all subject to failings and infirmities, of one kind or another.—*Matt.* vii. ; 1—5. *Rom.* ii: 21—23.

2. To bear with and not magnify each other's infirmities.—*Gal.* vi. 1.

3. To pray one for another in our social meetings, and particularly in private.—*James*, v. 16.

4. To avoid going from house to house, for the purpose of hearing news, and interfering with other people's business.—*Lev.* xix. 16.

5. Always to turn a deaf ear to any slanderous report, and to allow no charge to be brought against any person until well founded and proved.—*Prov.* xxv. 23.

6. If a member be in fault, to tell him of it in *private*, before it is mentioned to others.—*Matt.* xviii. 15.

7. To watch against shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.—*Prov.* x. 12.

8. To observe the just rule of Solomon, that is, *to leave off contention before it be meddled with.*—*Prov.* xvii. 14.

9. If a member has offended, to consider how glorious, how God-like it is to forgive, and how *unlike a Christian it is to revenge.*—*Eph.* iv. 2.

10. To remember that it is always a grand artifice of the Devil, to promote distance and animosity among members of Churches, and we should, therefore, watch against every thing that *further his end.*—*James*, iii. 16.

11. To consider how much more good we can do in the world at large, and in the Church in particular, when we are all united in love, than we could do when acting alone, and indulging a contrary spirit.—*John* xiii. 35.

12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things.—*Eph.* iv. 32.—*1 Peter*, ii. 21.—*John*, xiii. 5, 35.*

QUESTIONS FOR SELF EXAMINATION.

Let these be used in the closet, and then made the subject matter of prayer.

1. When did I first entertain a hope of an interest in the Saviour?

Recall to mind, if possible, the precise time of your conversion, together with the circumstances and the peculiarities, if any, attendant upon it.

*See Plumer's Church Manual.

2. What are the evidences that I have experienced a change of heart?

The principal evidences of conversion are a heartfelt sense that the doctrines of the Bible are true and excellent;—enjoyment in religious company and conversation;—delight in perusing the sacred Scriptures, and other religious books, and in meditating upon divine subjects; happiness in public, private, and secret worship; joy at the prosperity of Zion, and a desire that the cause of Christ should flourish and triumph; humility and meekness in deportment; benevolence to all men, and complacency in Christians; hatred to sin and love of holiness; and scrupulous obedience to the commands of God in daily conduct.

3. What have I done *for* Jesus Christ, since I embraced a hope of having become his disciple?

It is duty “to spend and be spent” for him who has done so much for man—laid down his precious life to redeem him, and who now intercedes in heaven for his followers.

4. What have I done *against* Jesus Christ since I espoused his cause?

Every sin, whether of thought, feeling, word or action, is, directly, or indirectly, against Jesus Christ.

5. Am I now any holier than when I first entertained a hope of salvation?

It is enjoined upon Christians, “Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.”

6. At my present rate of sanctification, will it not be very long before I shall be prepared for heaven?

It is my duty to press forward in perfection, “unto the measure of the stature of the fullness of Christ.” “Be ye perfect even as your Father which is in heaven is perfect.”

7. Do I commence and close every day with reading and meditating upon the Scriptures, and with secret prayer?

David resolves, “Evening, and morning, and at noon, will I pray and cry aloud.” He says, also, “O how love I thy law! It is my meditation all the day.”

8. Am I formal and hypocritical, or sincere and spiritual in my devotions?

It is a direction of the Saviour, “When thou prayest, thou shouldst not be as the hypocrites are.”—“When ye pray, use not vain repetitions, as the heathen do.”—“God is a Spirit; and they that worship him must worship him in spirit and in truth.”

9. Am I influenced in all I think, say and do, by a regard to the glory of God?

“Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.”

10. Am I entirely consecrated to Christ and the Church? Is it the language of my heart and life, I am thine, O Lord! wholly thine, and thine forever?

"And all Judah rejoiced at the oath; for they had sworn with all their heart, and sought him with their whole desire; and he was found of them; and the Lord gave them rest round about."

Dear Brethren, "Examine yourselves whether ye be in the faith; prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Be honest with yourselves and with God; so shall you escape perdition and obtain eternal life, and, peradventure, turn many to righteousness, who shall be your crown of rejoicing.*

QUESTIONS,

RECOMMENDED TO THE PRAYERFUL AND FREQUENT PERUSAL OF
EACH MEMBER OF THE CHURCH.

1. Are you in the practice of daily secret prayer?
2. Are you in the practice of daily family prayer?
3. Do you daily, with a prayerful desire to improve in Christian knowledge, read the word of God?
4. Do you make it a matter of conscience to attend all meetings for social worship appointed by the church, except as the providence of God shall otherwise direct?
5. Do you feel it your duty to do something every day to bring sinners to repentance?
6. Do you pray every day, that God would bless his truth to the conviction and conversion of sinners?
7. Do you, conscientiously, do what you can, by your pecuniary ability, to promote the kingdom of the Redeemer?
8. Are you doing any thing to further the salvation of the rising generation, in Sabbath schools and Bible classes?
9. Do you sincerely desire and pray for the salvation of the children and youth committed to your care?
10. Are you at peace with all who love Christ?
11. Are you as tender of the reputation of a brother as of your own?
12. Do you keep your tongue from speaking evil of a brother, and if, in any thing you are displeased with him, do you follow the gospel rule, and tell him your feelings between him and yourself alone?
13. Do you cultivate a spirit of Christian tenderness towards the failings and imperfections of your brethren?
14. Do you make it a solemn matter of conscience never to visit any place of amusement, or social pleasure on which you

*See Plumer's Manual.

cannot first ask the divine blessing, or where it may be deemed intrusive to introduce the subject of religion?

15. Do you feel a readiness to forgive, and pray for your enemies?

16. Do you labour daily to promote your own, and the sanctification of your brethren?

17. Do you pray daily for your minister, and for the officers of the church?

18. Do you labour to keep your heart constantly alive to a sense of obligation: 1. To God; 2. To all the friends of the Saviour; and, 3. To your perishing fellow creatures?

19. Do you feel it to be your solemn duty, to consecrate all you have, and are, to the Lord?

20. Will you read these questions, at least once every week, and pray to God to search your heart in reference to the several points of christian practice suggested by them?*

THE ACTIVE CHRISTIAN.

Extract from Secker's Nonsuch Professor, Published in the Last Century.

WHY A CHRISTIAN SHOULD DO MORE THAN OTHERS.

Because more is done for him than for others.

Because he is more nearly related to God than others.

Because he professes more than others.

Because he is inwardly conformed to the Redeemer more than others.

Because he is looked upon more than others.

Because if he does no more than others, it will appear that he is no more than others.

Because he is appointed to be a judge of others.

Because he expects more than others.

WHAT THE CHRISTIAN DOES MORE THAN OTHERS.

He does much good, and makes but little noise.

He brings up the bottom of his life to the top of his light.

He prefers the duty he owes to God, to the danger he fears from man.

He seeks the public good of others, above the private good of himself.

He has the most beautiful conversation among the blackest persons.

He chooses the worst of sorrows, rather than commit the least sin.

*See Manual of 3d Presbyterian Church, N. Y.

He becomes a father to all in charity, and a servant to all in humility.

He mourns most before God, for those lusts which appear least before men.

He keeps his heart lowest, when God raises his estate highest.

He seeks to be better inwardly in his substance, than outwardly in appearance.

He is grieved more at the distresses of the church, than affected at his own happiness.

He renders the greatest good, for the greatest evil.

He takes those reproofs best which he needs most.

He takes up duty in point of performance, and lays it down in point of dependence.

He takes up his contentment in God's appointment.

He is more in love with the employment of holiness, than with the enjoyment of happiness.

He is more employed in searching his own heart, than in censuring other men's states.

He sets out for God at his beginning, and holds out with him to the end.

He takes all the shame of his sins to himself, and gives all the glory of his services to Christ.

He values an heavenly reversion above an earthly profession.

DIRECTIONS TO THOSE WHO WISH TO DO MORE THAN OTHERS.

Would they do more than others? Then they must deny themselves more than others.

Would they deny themselves more than others? Then they should pray more than others.

Would they pray more than others? Then they should resolve more than others.

Would they resolve more than others? Then they should love more than others.

Would they love more than others? Then they should believe more than others.

Would they believe more than others? Then they should know more than others.

Would they know more than others? Then God must reveal himself more to them, than he does to others.

THE CHRISTIAN'S PRINCIPLES.

FROM THE SAME AUTHOR.

The believer will walk by this principle: that whatsoever is transacted by men on earth, is eyed by the Lord in heaven.

That after all his present receivings, he will be brought to his future reckonings.

That God bears a greater respect to his heart than to his works.

That there is more future bitterness in reflecting on sin, than there can be present sweetness in the commission of sin.

That there is the greatest vanity in all created excellency.

That duties can never have too much attention paid to them, nor too little confidence placed in them.

That those precious promises, which are given to increase his happiness, do not supercede those directions which are laid down for him to seek after happiness.

That it is dangerous to dress himself for another world, at the looking glass of this world.

That where sin proves hateful, it will not prove hurtful.

That inward purity is the ready road to outward purity.

That all the time which God allows him, is but enough for the work he allots him.

That there can never be too great an estrangement from defilement.

That whatsoever is temporally enjoyed should be spiritually improved.

That he should think well of God, whatsoever evil he receive from God.

That the longer God forbears with the unrelenting sinner in life, the sooner he strikes him in the judgment day.

That there is no judging of the inward dispositions of men, by the outward dispensations of God.

That it is the safest to cleave to that good which is the choicest.

That no present worldly business should interrupt his pursuit of future blessedness.

That gospel integrity towards God is the best security against wicked men.

That the richness of the crown that shall be received, shall more than compensate for the bitterness of the cross which may here be endured.

COVETOUSNESS.

The attention of church members should be particularly directed to the subject of covetousness. "So far," says Mr. Fuller, "is the love of the world from being the less dangerous on account of its falling so little under human censure, that it is the more so. If we be guilty of any thing which exposes us to the reproach of mankind, such reproach may assist the remonstrances of conscience, and of God, in carrying conviction to our bosom; but of that for which the word acquits us, we shall be exceedingly disposed to acquit ourselves.

It has long appeared to me, that this species of covetousness will, in all probability, prove the eternal overthrow of more characters among professing people than almost any other sin; and this because it is almost the only sin which may be indulged, and a profession of religion at the same time supported. If a man be a drunkard, a fornicator, an adulterer, or a liar; if he rob his neighbor, oppress the poor, or deal unjustly, he must give up his pretensions to religion; or if not, his religious connections, if they are worthy of being so denominated, will give him up: but he may *love the world, and the things of the world*, and at the same time retain his character. If the depravity of the human heart be not subdued by the grace of God, it will operate. If a dam be placed across some of its ordinary channels, it will flow with greater depth and rapidity through those that remain. It is thus, perhaps, avarice is most prevalent in old age, when the power of pursuing other vices has in a great measure subsided. And thus it is with professors of religion, whose hearts are not right with God. They cannot figure away with the profane, nor indulge in gross immoralities; but they can love the world supremely, and be scarcely amenable to human judgment."

Covetousness is a strong and inordinate desire after the things of earth, overbearing the motives and claims of piety. It assumes different forms in different persons. In some it is *worldliness*, or an eager desire for the attainment of worldly prosperity, happiness, or pleasure, to the neglect of spiritual and religious duties. In some it is *rapacity*, or "covetousness grasping;" "making haste to be rich;" and thus overlooking the means employed to secure this object. In others it is *parsimony*; the frugality of selfishness, the habit of parting with as little as possible. It will be mean, it will prevaricate, it will promise and not give, it will get angry, it will keep away from church or the place of meeting—any thing, to avoid doing and giving what is demanded of it. In others it is *avarice*, or covetousness hoarding, looking upon money as its own end, denying *itself*, and family, and friends, necessary comforts, and utterly refusing to part with any thing it can withhold, to any benevolent object. In some it is *prodigality*, or covetousness of the wealth and enjoyments of others, while it squanders its own. It has nothing to give—it is unable to afford the smallest sum—except when the belly, or the dress, or outward shew demands, and then you will find this *poor* and *straitened* individual, living well, dressing finely, and dwelling at ease.

By comparing professors of religion with these five portraits of covetousness, its alarming prevalence will be at once seen. It is the predominating evil of our times. It is the almost universal characteristic, in some degree, of professors and non-

professors, and this the more surely, as "none confess the sin of covetousness."

It disguises itself under the pressure of business—the claims of children—the necessary demands of fashion and respectability.

Professor of religion! Covetousness, in all its forms, and in every degree, is guilt. On no subject is Scripture more explicit. It appears to have been the principal element in the first transgression. It has maintained a fatal ascendancy in all ages. It has led to the foulest acts and the most fearful results that have ever stained the history of man. It stands associated with all the principal sins. It will form one of the features of the final apostasy. It is identified with idolatry.

It injures a professor of religion, by taking off his energies from religion; by taking off his supreme trust from God, and giving it to the world; by involving him in many and grievous inconsistencies; by keeping him in the bonds of the world; by generating discontent; by neutralizing the effects of preaching; by fostering hypocrisy and formality; by making the sabbath a weariness, and unfitting him for reading, meditation and prayer.

It thus injures the church, by corrupting its doctrines and piety; and by confirming worldly men in their insensibility to the claims of the Gospel.

God pronounces his everlasting curse upon it, in all its forms. It brings its own miserable punishment. God often visits it with some open infliction of his anger. He denounces it now; and though the world approves the covetous man, God abhors him, and when death meets him Hell will be seen following after him.

READER, ART THOU THE MAN?

Let every professor of religion read, study, and pray over, that most seasonable work "Mammon."*

HOW TO BE LIBERAL.

Remember that you hold your property, as well as your time and talents, in trust for God.

Remember that as you now sow, so shall you also reap.

Remember that God has a right to ALL you possess, as well as to the part he asks for his cause.

Remember his goodness to you, and as you have freely received, so freely give.

Remember that God authoritatively commands you to be ready to distribute, and willing to communicate.

*By Harris to which we are indebted for much of the preceding.

Remember that it is for your own present and eternal benefit, to be liberal in your charity.

Remember that in your liberality, is involved the glory of God, and the credit of religion.

Remember the example of your divine Redeemer's love.

Remember that in dedicating *yourself* to God, you also consecrated all you had to his service.

Remember the perishing state of the world.

Remember the loud calls of the church.

Remember how the primitive Christian acted.

Remember the promises and prophecies of the Bible.

Remember the claims of benevolence and piety, when you arrange and calculate your expenses.

Remember them every time you look at your affairs, and every time you receive or promise money.

Remember that IT IS MORE BLESSED TO GIVE THAN TO RECEIVE

Do this—while at the same time you remember the power, prevalence, guilt and doom of covetousness, and you will, you must be, LIBERAL.

HOW TO PREVENT BACKSLIDING.

1. Be well founded in the nature and reasons of your religion.
2. Get every grace and truth which you believe, into your hearts and lives.
3. Take heed lest you fall away by thinking you are past all danger.
4. Take heed of the company and doctrine of deceivers.
5. Be very watchful against the sin of pride.
6. Take heed of a divided hypocritical heart, not wholly given to God.
7. Take heed lest the world, or anything in it, steal again your hearts, and seem too sweet to you.
8. Keep a strict watch over your fleshly appetite and sense.
9. Keep as far as you can from temptations, and from all occasions and opportunities of sinning.
10. Walk in company with christians, and never omit, or disesteem any ordinance, or means of grace.
11. Keep always before you the doleful, hopeless and most miserable condition of a backslider.
12. Be alarmed at the first beginning of coldness, and retreat before you first have slid, and are unable to preserve yourself from falling.
13. Constantly implore God to give you grace sufficient to observe these rules, and to keep near to him that he may keep near to you.*

*See Baxter, Vol. 4.

TWELVE HINDRANCES TO PRAYER.

FROM WICKLIFFE.

The first hindrance is, the sins of him who prayeth. According to that in Isaiah, "when ye make many prayers I will not hear you, for your hands are full of blood."

The second is, doubting. As saith the Apostle James, "let a man ask in faith nothing doubting."

The third hindrance is, when a man asketh not that which ought to be asked. As in Matt. xx, it is said, "ye know not what ye ask." And in James, "ye ask and receive not, because ye ask amiss."

The fourth is the unworthiness of those for whom we pray. Thus God, in Jeremiah, saith, "pray not for this people, for I shall not hear thee."

The fifth hindrance is, the multitude of evil thoughts. Thus Abraham (Gen. xv.) drove away the birds, that is, he that prayeth shall drive away evil thoughts.

The sixth is despising of God's law. In Psalms xxviii., God says, "the prayer of him that turneth away his ear from hearing the law of God, shall be cursed as an abomination."

The seventh is hardness of soul; and this is in two ways. First in (Prov. xxi.) it is said, "if a man stoppeth his ear at the cry of the poor, he shall cry and shall not be heard." The second is, when one has trespassed, and we refuse to forgive him. As Christ says, "when ye stand to pray, forgive ye, if ye have anything against any man—that if ye forgive not to men, neither shall your Father forgive your sins."

The eighth hindrance is, the increasing of sin. David saith to God, "They that draw themselves from you shall perish." In James iv. it is said, "draw nigh ye to God, and he shall draw nigh to you." "He nigheth to God that ceaseth of evil work."

The ninth is, suggestions of the Devil, that withdraw many men from prayer.

The tenth is littleness of desire. Augustine saith—"God keepeth that thing from thee, which he will not give to thee, that thou learn to desire great things."

The eleventh hindrance is, the impatience of him that asketh counsel. Saul asked counsel of the Lord, (1 Saml. xxviii.) and he answered not Saul. And Saul saith "Seek ye to me, a woman that hath an unclean spirit."

The twelfth is, the default of perseverance in prayer. Christ saith—"If a man continue knocking at the gate, the Friend, (that is God) shall rise and give him as many loaves as he needeth." Augustine saith—"If prayer is not removed, be thou secure that mercy is not removed." But here take heed that prayer stand most in good living—that prayer with mouth

accord with deed—and so continue and thou shalt receive. Therefore, Christ, in Luke xxiii. “It behoveth to pray ever and cease not.” And Augustine saith—“As long as thou hast holy desires, and livest after God’s law, in charity, thou prayest ever well.”

DAILY CONCERT OF PRAYER.

“Pray without ceasing.” “Thy kingdom come.”

SABBATH,—Sabbath duties and privileges, as preaching, Sabbath schools, family instruction, etc., etc. *2 Thess. iii. 1.*

MONDAY,—Conversion of the world;—Foreign missions, the destruction of Antichrist, the downfall of idolatry, and all false religion, and the universal prevalence of peace, knowledge, liberty, and salvation. Bible, missionary, and tract societies the cause of seamen, etc. *Ps. ii. 8.*

TUESDAY,—The ministers of the gospel, and all who are preparing to become such; and likewise societies for the education of pious young men for the ministry. *1 Thess. v.; Luke x. 2.*

WEDNESDAY,—The rising generation,—colleges, seminaries and schools of every description; the children of the church, the children of the ungodly, and orphan children. *Isa. xlv. 3.*

THURSDAY,—Professing Christians,—that they may much more abound in all the fruits of the Spirit, presenting their bodies a living sacrifice, and offering gladly of their substance to the Lord, to the extent of his requirement,—that afflicted saints may be comforted, backsliders reclaimed, and hypocrites converted,—that Zion, being purified, may arise and shine. *Isa. lxii. 1.*

FRIDAY,—Our country,—our rulers, our free institutions, our benevolent societies; forgiveness of national sins; deliverance from all evil, Romanism, infidelity, Sabbath-breaking, intemperance, profanity, etc. *Dan. ix. 19; Ps. lxxvii. 1, 2.*

SATURDAY,—The Jews. *Isa. liv. 8; Ezek. xxxvi. 27.* Also our friends.

The attention of all who love our Lord Jesus Christ, is earnestly solicited to the plan here presented. May it not be hoped, that every one into whose hands it may come, will at least give it a *heartly trial*? Will the Redeemer’s kingdom ever come, until his people, with *humble, fervent* and *united* supplications, prostrate their souls before the eternal throne? Why lingers the work of salvation so long? Why do such numbers perish from among ourselves? and why do the heathen continue to go down to ruin, in countless multitudes? Alas! PRAYER IS WANTING;—*humble, believing, persevering* prayer. This is the means which secures efficacy to all other means—the mighty power to set every wheel in motion.

The Lord has promised, that his glory shall be revealed, and all flesh shall see it together. Beloved Christian friends, do we desire to see this glory? Then let agonizing supplications ascend for the upbuilding of Zion. (Ps. cii. 16.) Let our whole souls be engaged in the work. Cherishing the deepest sense of our weakness and entire dependance, let us humbly plead with God, remembering and believing, that "he will regard the prayer of the destitute, and not despise their prayer." Do we desire our own prosperity? It is written, "Pray for the peace of Jerusalem. They shall prosper that love thee."*

RULES FOR STUDYING THE BIBLE.

1. Read the Bible in the spirit of continual prayer: prayer before you begin, prayer mixed with your reading, and prayer when you have done.

2. Mix faith with all you read. The Gospel is as food: faith receives, eats and digests it, and thus it becomes nourishing.

3. Read the Bible with great reverence, and with a humble and teachable mind.

4. Read the Bible with patient meditation, and with self-application and self-examination.

5. Read the Bible with simplicity of mind, desiring to be instructed in the truth of God; and with a single eye to the salvation of your soul.

6. Read the Bible with a heart devoted to God.

7. Read it habitually, and if possible regularly, and at stated periods.

8. Read one book through before you begin another; and read the whole Bible through.

9. Compare one part of scripture with another.

10. Have respect to the analogy of faith, or the general plan of interpreting scripture.

11. Use the helps recommended under this head in the Christian's Library p. 230, when you meet with any thing you do not understand.

12. Ascertain the literal sense before you seek any other.

13. Endeavor to obtain a view of the whole truth intended to be made known in the passage.

14. Read the Bible, observing throughout its constant testimonies to Jesus.†

*See Quarterly Register.

†See Bickersteth's "Scripture Help." Fry's Scripture Reader, Franck's Guide to the Study of the Scriptures, Horne's Introduction, and Abbott's Young Christian, chap. viii. the plans of which are commended to particular attention.

RAINY SABBATHS.

Many excuse themselves from attendance on church because it rains. Now in many cases, it is proper and advisable for persons who are delicate, and who would suffer by exposure, to remain at home, and wait upon God in their closets, by reading the Bible, or spritual works, and by prayer.

But do you stay away from church, when, were it a week day, you would unhesitatingly go to your business, or visit a friend, or attend upon an evening party? Then surely you condemn yourself, and confess that obedience to God and the worship of God, and the interests of your soul, are of less importance than the claims of the world, or of pleasure. Is not this honouring and serving the creature more than the Creator, and loving pleasure more than God? And does not God pronounce this to be idolatry?

Again. Do you stay away from church when you think your minister, though he may be as delicate as yourself, ought nevertheless to attend. Then you again condemn yourself. For he is under no more obligation to minister, than you to be ministered unto—or to preach, than you to hear—or to conduct the worship of God, than you to render that worship which is due unto Him.

How often is the man who stays at home on the Sabbath because of the weather, found at his worldly business, early and late, in far worse weather—and is the one more necessary or imperative or advantageous than the other?

How often is the man who lives nearest to the church, the absentee, when he can excuse his cold indifference to God by the cold or damp state of the atmosphere? “Be sure this sin will find you out, for God looketh upon the heart.”

MAXIMS FOR CHRISTIANS.

1. It is the duty of every Christian to be revived in heart, *growing in grace*, and doing all he can to glorify God. The obligation of this duty rests upon the present moment. Rom. xiii. 11. Thess. v. 4-8. Eph. v. 14. Isah. lx. 1. 1 John, i. 6. Heb. iii. 15. 2 Cor. vi. 2.

2. God hears and answers the prayers of his children when they are in the way of obedience. 1 John iii. 22; John xv. 7.

3. When Christians pray and labour for the salvation of souls that God may be glorified, sinners will be converted. Matt. iii. 10.

4. It is the *sinful* neglect of the Church that prevents her from enjoying a perpetual revival. Isah. lxvi. 8. (*Inference from the above.*)

5. When no souls are converted in a congregation, let no follower of Christ look round upon this or that brother, or sister, or any number of them, who do not come up to the work, and complain that they are standing in the way of God's blessing. Let him look at *home*, and say, "Lord, is it I?" Matt. vii. 1-5. Rom. ii. 1. James, iv. 11.

6. If but *two* members of a Church become truly revived themselves, and agree together, and offer up the prayer of faith for a revival of religion, they may expect that blessing will be granted. Matt. xviii. 19.

7. No Church can be without a revival, and be excusable. Rev. ii. 4; iii. 15, 16.

8. Let not God's praying people be discouraged because their numbers are few in comparison with the whole Church. Judges, vii. 7. 1 Saml. xiv. 1-17.

9. *The curse of the Lord* rests upon those members of the Church, who refuse to come up to the work of promoting his glory. Judges, v. 23. *The principle of God's government*, developed in this passage, applies to the Church in all ages.

10. Let not Christians spend their time and divert their attention, by complaining to one another of those who stand back. It is not their business to curse them; Rom. xii. 14; neither to *wait* for them; but to *go forward* in the strength of the Lord. There are multitudes in the Church who are "twice dead, and plucked up by the roots." If you wait for them, you will never do any thing.

11. While the world lies in wickedness, there is no time for Christians to seek for personal enjoyment. The feelings of Christians, while labouring for the salvation of souls, are compared in Scripture to the severest agonies and most painful struggles to which human nature is subject. Gal. iv. 19. And God has pronounced a heavy woe upon "them that are at ease in Zion." Amos, vi. 1. Yet, although our rest be not on earth, if we are found faithful, God will give us on our way, joys which no man can take from us. John, xvi. 21, 22.

12. The progress of a revival is arrested only when God's people grieve away his Holy Spirit; therefore the cessation of a revival brings great guilt upon the Church. 2 Chron. xv. 2. 1 Thess. v. 19. Eph. iv. 30. Isa. lxiii. 10.

There may be a revival when there is not much excitement or noise, but when there is the spirit of prayer, and of effort, and continual accessions to the church; and this is the revival most to be desired.*

*See Hints to Christians.

EXAMINE YOUR PRAYER.

When Christians have been, for some length of time, praying for a revival, without receiving the blessing, it is time for them to conclude they have been *asking amiss*. If you would know the reason why your prayers have not been answered, examine them with reference to the following particulars:

1. You may not have desired a revival of religion *that God might be glorified*; but simply from feeling of natural sympathy for sinners, without regard to the honour of God. 1 Cor. x. 31. James iv. 3.

2. You may be indulging sin, or neglecting duty; in which case the Lord will not answer your prayers. The habitual indulgence of one sinful passion, or the habitual neglect of your known duty, is sufficient to prevent you from receiving the blessing of God. Ps. lxvi. 18. Prov. xxviii. 9. Isa. lix. 1, 2.

You may be exercising an unforgiving temper. Mark xi. 25, 26. Matt. xviii. 35.

4. You may not have been sufficiently humble. Ps. cxxxviii. 6. Isa. lxvi. 2; li. 15. 1 Peter v. 6. James iv. 10.

5. You may not have asked *in faith*. James i. 5-8. Mark xi. 24.

6. Your supplications may not have been sufficiently earnest. Luke xxii. 14. James v. 17. Acts xii. 5.

THE CHRISTIAN FAMILY LIBRARY.

"Those who are first in the *fashion*, are often last in the *library*; and perhaps, never there."—CLARKE.

In every family there should be a library. The mind should be provided for no less than the body. Such a library, if well filled with interesting and profitable works, will serve to make home attractive, and will occupy the leisure hours; will improve the understanding, and better the heart. The present age, our country, and the general diffusion of education, demand this provision in the family of every man who would bring up his children usefully, honourably, and virtuously.

The Christian family should be provided with a Library of Christian books, in addition to those of a general or literary character. Such religious books in a family, are of incalculable importance, and have been found eminently serviceable to the Church of God. Many by their influence alone, have been led to the experience of that hope which is full of immortality. I have myself known one such instance, where the religious books of a pious Christian, long after he had gone to rest, were blessed to the conscience of an ungodly partner. Reader, the Christian is under imperative obligations to "add to his faith,

knowledge," that his own soul may be established in the faith, and that he may be able to give a reason of the hope that is in him to every man that asketh him.

The study of religion is not confined to ministers of religion. It is the privilege and duty of all the members of the Church. The Scriptures speak much in favour of knowledge. See Prov. xix. 2, xviii. 15, xxii. 17, xv. 15; Eccles. vii. 12. This study is needful for the proper understanding of the Bible. It is still more necessary to have a clear and satisfactory comprehension of Christianity. Intelligent and learned private Christians have been of most eminent service to the cause of piety. Witness Bacon, Boyle, Hale, Pascal, Haller, Good, and others. The prevalence of error and infidelity requires this knowledge in all who profess religion. And the cultivation of this knowledge will most essentially promote happiness, and provide for the period of confinement, solitude, affliction, and old age.

We will therefore subjoin a list of books which are recommended for the Christian department of the Christian Library.

I. THE BIBLE.

Bagster's Comprehensive Bible.
 Cruden's Concordance,
 Works of Josephus,
 Alexander's History of the Jews,
 Hunter's Sacred Biography.
 Finden's Landscape Illustrations of
 the Bible,
 Scott's Commentary,
 Henry's do.
 Horne's Introduction to the Bible,
 Doddridge's New Testament,
 Townsend's arrangement of the Old
 and New Testament.
 N. B. on the New, published in this
 country.
 Brown's Dictionary of the Bible.
 Calmet's do.
 Alexander's Geography of the Bible,
 — on the Canon of Scripture,
 Clarke on the Promises,
 Gaston's Collections,
 Alexander on the Evidences,
 Paley's Evidences and Horæ Pau-
 lineæ,
 Hooker's Modern Infidelity,
 Horne on the Psalms,
 Luther on Galatians,
 Leighton on Peter,
 Robinson's Scripture Characters,
 Female Scripture Biography,
 Prideaux's Connections,
 Shucklford's do.
 History of the Bible.
 Whitecross's Anecdotes on the Old
 and New Testament,
 Real Dialogues,
 Conversations on the Bible,
 Keith's Evidences of Prophecy,
 Newton on the Prophecies,

Cave's Lives of the Apostles,
 Evans' Scripture Biography,
 Bridgewater Treatises,
 Natural History of the Bible,
 Harmer's Observations,
 Buck's Theological Dictionary.

II. THE CHURCH.

Milner's Church History,
 Scott's continuation of do.
 Cave's Primitive Christianity,
 King's " "
 Claude's History of Reformation,
 Neale's History of the Puritans,
 Towgood's Dissent from the Church
 of England,
 Barnes' Episcopacy Examined,
 Brown on Presbyterian Church
 Government,
 Anderson's Defence of Presbyterian
 Church Government,
 The Assembly's Digest,
 Dr. Miller on Presbyterianism,
 — Letters on the Christian
 Ministry,
 — on the Office of the Ruling
 Elder,
 — on Infant Baptism,
 Williams on Ditto,
 Woods on Ditto,
 Jerram's Conversations on Ditto,
 Dick on Church Polity,
 Clarkson on Liturgies,
 Reid's History of the Presbyterian
 Church in Ireland,
 Westminster Confession of Faith,
 The Biblical Repertory, a quarterly
 Presbyterian Review. This should
 be read by every Presbyterian
 family.

James' Church Member's Guide,
 Maurice's Social Religion,
 Smith's History of Missions,
 Sprague's Hints on Intercourse of
 Christians,
 McGavin's Protestant,
 Brook's Lives of the Puritans,
 Palmer's Nonconformists Memorial.
 ——— Dissenter's Catechism.
 Scot's Worthies,
 Fox's Book of Martyrs.
 Willison, Brown and Fisher on the
 Shorter Catechism.

III. DEVOTIONS.

Bennett's Christian Oratory,
 Wilson's Sacra Privata,
 Herbert's Works,
 Jenks' Devotions.
 Jay's Prayers,
 Henry on Prayer,
 Sheppard's Private Thoughts on
 Devotion.
 Bishop Andrew's Devotions,
 Ken's Retired Christian.
 Bunyan's Pilgrim's Progress,
 Jay's Morning and Evening Exer-
 cises,
 Hawker's Morning and Evening
 Portion,
 Episcopal Prayer Book,
 Russell's Letters, Practical and
 Consolatory.
 Aids to Devotion.
 Devout Breathings.

IV. FAMILY SERMONS.

Burder's Sermons,
 Beddome's Sermons,
 Davies' Discourses,
 Jay's Discourses,
 ——— Family Sermons
 ——— Christian Contemplated.
 Ashmead's Sermons,
 Evans' Christian Temper
 The National Preacher,
 Bailey's Family Preacher,
 Newton's Sermons,
 Payson's Family Sermons,
 Bedell's Sermons,
 Bradley's Sermons.

V. LORD'S SUPPER.

Henry's Communicant's Companion.
 Haweis's Communicant's Com-
 panion,
 Orme on the Lord's Supper,
 Thomson's Sacramental Discourses,
 Belfrages Addresses,
 Earle on the Sacrament,
 Bickersteth on the Lord's Supper,
 Lavington's Addresses,
 Thomson's Communicant's Cate-
 chism,
 Willson's do.

VI. BIOGRAPHY.

Lives of Henry, Doddridge, Scott,
 Martyn, Brainerd, Mrs. Graham,
 Mrs. Huntingdon, Halyburton,
 Gardiner, Major Burns, Rich-
 mond, Rochester, Fletcher, Ed-
 wards, J. Brainard Taylor, Mills,
 Payson, Knox, Luther, Melville,
 Calvin,
 Walton's Lives,
 Burnet's Lives,
 Middleton's Evangelical Biography,
 Blunts Lectures, Lives of Harlem
 Page, Felix Neff, Oberlin.

VII. PRACTICAL & THEOLOGICAL.

Anecdotes by Religious Tract So-
 ciety, 11 vols.
 Adam's Private Thoughts,
 Abbotts Works,
 Bates on Divine Attributes,
 Baxter's Practical Works, all or any,
 Beveridges Private Thoughts or
 Works,
 Bellamy's Sermons.
 Bickersteth's Works,
 Boston's Fourfold State,
 Buck's Religious Anecdotes,
 Cecil's Works,
 Chalmer's Works,
 Charnock on Providence,
 Drelincourt on Death,
 Doddridge on Regeneration,
 ——— Rise and Progress,
 Dwight's Theology and Sermons,
 Edward's Works, all or any,
 Flavel on Providence,
 ——— Touchstone of Sincerity,
 ——— Saint Indeed,
 Foster's Essays,
 Gurnall's Christian Armour,
 Gurney on the Sabbath,
 Hall's (Bp.) Contemplations,
 Hall's (Robert) Works,
 Hale's Meditations,
 Hervey's Meditations,
 Henry's Anxious Inquirer,
 Hinton's Active Christian,
 Hill's Village Dialogues,
 Horne on the Trinity,
 Howe's Works, all,
 James' Anxious Inquirer,
 ——— Christian Professour,
 ——— Family Monitor,
 Latimer's Sermons,
 Law's Serious Call,
 Leighton's Works,
 Maclaurins's Works,
 Mason's (Dr.) Works,
 Mammon,
 Moore's (Hannah) Works,
 Newton's Works,
 Newham's Tribute of Sympathy,
 Owen on Spiritual-mindedness,
 ——— 130th Psalm,
 ——— Indwelling Sin,

———— Glory of Christ,
 ———— Holy Ghost,
 Pascal's Thoughts,
 Payson's Sermons,
 Paley's Natural Theology, by
 Brougham,
 Pike's Guide to Young Disciples,
 Phillips' Guides,
 Quarles Emblems,
 Rambach's Meditations,
 Religious Tract Society's Tracts,
 Religious Tract Society's Family
 Library,
 Romaine's Treatise on Faith,
 Rutherford's Letters,
 Scougal's Works,
 Scudder's Christian Daily Walk,
 Scott's Works,
 Shaw's Works,
 Sprague's Works,
 Tracts of Presbyterian Tract So'y.
 Venn's Duty of Man
 Wardlaw's Socinian Controversy,
 Walker's Christian,
 Wilberforce's Practical Views,
 Witherspoon's Works,
 Willison's Afflicted Man's Com-
 panion,
 Whitfield's Works.

VII. MISSIONS.

Horne's Letters on Missions,
 Buchanan's Researches,
 Swan's Letters on Missions,
 Jowett's Researches,
 Missionary Herald,
 Foreign Missionary Chronicle,
 Lives of Eminent Missionaries, by
 Carne,
 Pearson's Life of Schwartz,
 Ellis' Polynesian Researches,
 Tyerman and Bennet's Journal,
 Williams' Missionary Voyages,
 Abeel's Residence in China,
 Reid's Life of a Brahmin,
 Heber's Journal,
 Ward on the Hindoos,
 Holt's Anecdotes of Missions,
 Burder's Anecdotes of Missions,
 Smith's History of Missions.

VIII. SACRED POETRY AND MUSIC.

Pious Minstrel,
 Sacred Poetry,
 Mourner's Gift,
 Gems of Poetry,
 Bernard Barton's Devotional Verses,

Montgomery's (James) Poems,
 Montgomery's (R.) Messiah, &c.
 Watts' Lyrics,
 Poetry of 17th Century,
 2 vols. of the Sacred Classics,
 Sigourney's Poems,
 Blair's Grave,
 Hymns, by Kelly, &c.,
 The Christian Lyre,
 The Choir,
 Pollok's Course of Time,
 Young's Night Thoughts,
 Edmeston's Sacred Lyrics,
 Cowper's Poems,
 Christian Psalmist, by Montgomery,
 Keble's Christian Year,
 Heber's Hymns,
 Grahame's Sabbath,
 Bishop Ken's Poems,
 Herbert's Temple.

IX. EDUCATION.

Newham's Principles of Education,
 Babington on Education,
 Fenelon on Education of Daughters,
 Hannah More on Education,
 Abbott's Fireside Series,
 Todd's Sabbath School Teacher's
 Guide,
 Barker's Parent's Monitor,
 Richmond's Domestic Portraiture,
 Family at Home,
 Book for Parents,
 The Father's Book,
 The Mother's Book,
 The Mother at Home,
 The Child at Home,
 Fry's Scripture Principles of Edu-
 cation,
 Pike's Persuasives to Early Piety.

X. FOR FEMALES.

Daily Duties,
 Phillip's Guides,
 Maternal Solitude,
 A Mother's First Thoughts,
 Jay's Thoughts on Marriage,
 Lives of Harriet Newell, Mary Jane
 Graham, Mrs. Graham, Mrs. Ellis,
 &c.,
 Mrs. Hemans' Poems,
 Burder's Memoirs of Pious Women.
 Cox's Female Scripture Biography,
 Mrs. King's Scripture Characters,
 Phillips' Lady's Closet Library,
 The Condition of Females in Chris-
 tian and Mohammedan Countries.

N. B. Every family may not be able to procure all of these works; they may however secure some of them, and many perhaps most of them. The list is therefore made full, and it would greatly rejoice the heart of the writer could he see such a Library in the houses of some at least of his flock.

ON VISITING AND SHOWING RESPECT TO THE PASTOR.

The Priests lips should preserve knowledge, and the people should ask the law at his mouth.—*Mal.* ii. 7.

Is any sick among you? let him call for the elders of the Church.—*James* v. 14.

Thou shalt come unto the Priests, the Levites, to inquire; and thou shalt do according to the sentence which they shall show thee.—*Deut.* xvii. 9-11.

Shew a proof of your love.—2 *Cor.* viii. 7.

Know them that labour among you. Esteem them highly in love for their works sake.—1 *Thes.* v. 12.

Let the Elders who labour in word and doctrine, be counted worthy of double honor.—1 *Thess.* v. 17.

He that despiseth, despiseth not men but God.—1 *Thes.* iv. 8.

1. It is therefore the duty of the people to visit and shew respect and kindness to their pastor.

2. Are any anxious to know of the doctrines whether they be of God, or to know how they can be saved, or are they in any spiritual distress, it is their manifest duty to wait upon the minister and to ask the law at his mouth.

3. The minister however, is not to be involved in any worldly matters, or mere temporal affairs, except where the christian principles to be exemplified, in such circumstances are sought for. Thus Christ said to him who asked him settle a dispute, man "who made me a judge over other men's matters."

4. Are any sick, or bed-ridden, or otherwise prevented from waiting on their ministers, then let them call for him or the elders of the church, and inform them of the circumstances of the case, and let no one expect them until so informed.

5. Ministers ought never to be expected to pay visits merely as an expression of respect, nor should the infrequency of their visits when not spiritually needed, be regarded as evincing any want of kindness and regard.

6. When any member of the church visits his Pastor, let him have some object in view—let him introduce that object—and when his business is through, let him retire and not occupy his minister's time by a protracted visit and by idle and irrelevant conversation. Mr. Cotton, the grand-father of Cotton Mather, after such a visiter (and they are not uncommon) had departed, would express his regret by saying, "I had rather have given this man a handful of money." Time as Seneca says, and above all the time of a minister, is perhaps the only thing of which it is a virtue to be covetous. These should be regarded as imprinted over a minister's study, "No admission or interruption except on business." Such visits at any time, and to any per-

son, except when there is an intimate familiarity are unprofitable and wrong.

7. When can advice be sought from the minister?

The hours of ministerial study are until one o'clock, P. M. and generally in the evenings.

The minister is open for the reception of visitors after one o'clock, or in the evening, if the visitor could find no other suitable time.

Conversation on any points of difficulty might be very properly held with the minister after any of the services of the church in the place of meeting.

In conclusion, let no one ever smother convictions, or stifle doubts, or repress spiritual anxieties; but at once fully and freely communicate with the minister, who is set over him in the Lord, and whose duty and privilege it is to guide all inquirers in the way of salvation and holiness.

FINIS.



Pastoral Memento.

LOVE WAXING COLD;

AND

PASTORAL FIDELITY

CONSISTENT WITH

PASTORAL AFFECTION.

Two Discourses

BY THE

REV. THOMAS SMYTH, D. D.

NEW YORK: A. S. BARNES & CO.
PHILADELPHIA: W. S. MARTIN
JOHN RUSSELL, CHARLESTON, S. C.

1850.



THIS LITTLE VOLUME,
PREPARED FOR THEIR USE,
AND NOW PUBLISHED
AT THEIR UNANIMOUS REQUEST,
IS MOST AFFECTIONATELY DEDICATED,

As a Parting Memento,

TO THE MEMBERS OF THE
Second Presbyterian Church
AND CONGREGATION,
CHARLESTON, S. C.

BY THEIR MOST AFFECTIONATE FRIEND
AND PASTOR,
THE AUTHOR.



INTRODUCTION.

This little volume is composed of the last two discourses delivered by the author to his people before his sudden visitation of sickness in March, 1850. They awakened much interest by their delivery, and gave hope of a greater zeal, activity, and devotion, among the members of the Church. Though solicited to publish them, the author had no intention of doing so. His sickness, however, having laid him aside from preaching—his people insisted upon his not again occupying the pulpit for a length of time. And in addition to the great liberality with which they provided for the supply of his pulpit for an unlimited period, and for the continuance of his salary, they also requested the publication, for gratuitous distribution, of these two discourses.

In the expectation of a lengthened absence, and *possibly* of a final separation by death, they are now printed in the hope that, during this period of separation, they may serve as a bond of union, a stimulus to mutual remembrance and prayer, and a constant memento of duty and of danger.

Dismissing, therefore, the stiffness of an author, let me remind my dear hearers, that in their unanimous request for the publication of these sermons, they have given their solemn sanction to their truth and appropriateness; and to the consequent obligation on their part to give heed to the things which they have heard, and to do all that is here made known as their unquestionable duty. You are, therefore, in the position of the Israelites, when they declared that all that the Lord hath commanded us we will do. And on this solemn occasion, when all flattery would be a crime, my prayer is, that you may be enabled to realize the awful solemnity of your position in the sight of God with whom you have to do, and the fearful certainty of those stripes with which He punishes those who pay not their vows unto the Lord. And may you thus be led under the influence of divine grace to return unto God, to “do your first works,” and with all the ardor and devotion of your “first love,” live not unto yourselves, but unto Him who loved you, and gave Himself for you. To Him, as the Shepherd and Bishop of the sheep, I commend you. It is delightful to think of His omnipresent care and of His omnipotent power. May we be both kept by His power through faith unto salvation, and if it is His will, may I, through your prayers, be permitted

to return and labor among you in the fulness of the blessings of the Gospel of peace.

I might here close, but I cannot. I still travail in soul. There are among you many of whom I am afraid, and who cannot but be themselves alarmed for their own salvation. There are still, alas, many sinners in our Zion—many who have made light of Christ—who have been ashamed of His discipleship and cross—who have neglected His great salvation,—and who cannot, therefore, but feel that should they gain the whole world and remain as they now are, it would profit them nothing.

May I ask the ear and attention of such for a few minutes. You are my friends, nay, my benefactors. You have shown your interest in my welfare, and most sincerely do I cherish a reciprocal anxiety for yours. Brethren, my heart's desire and prayer to God for you is, that you also may be saved.

Listen, then, to me. Hear me for my Master's, and for your own sake. Let this little volume be an affectionate memento to you as well as to the members of the Church, and give the more earnest heed to the words which, from a sick body, and a palsied tongue, I would here press upon you. I would even now, with God's help, guide you from the greatest of all evils to the greatest of all blessings.

SIN, MY FRIENDS, IS THE GREATEST OF ALL EVILS. It is the cause and the occasion of all others. From this as a *source* and *fountain* they all flow. It is the poison which embitters and the sting which envenoms them.

Other evils are *temporal*. They affect our body or our estate. They are external, and only influence the soul indirectly and by sympathy. Amid the wreck and ruin of all outward things, the soul remains secure, unharmed, and unaffected. Sin, however, is a spiritual evil. It is internal. It acts directly and immediately upon the soul. It is a worm at the root. It blights the entire foliage. It poisons the fountain. It corrupts the disposition, blinds the understanding, depraves the affections, infuriates the passions, sears the conscience, enslaves the will, and thus, like a moral leprosy, covers the whole soul with wounds and bruises and putrifying sores.

Other evils are *temporary*. They can, at most, last but a few years. They can only affect us during our pilgrimage, and as it regards the fare and entertainment of our pilgrim life. They may rob us of comforts, waste us with sickness, and at length wear out our "earthly house." But "they have nothing more that they can do." Sin, however, is an *endless* evil. *Inhearing* in the soul, it goes with it wherever it goes—lives with it while it lives—and *endures while its immortality endures*. Sin can "destroy both body and soul in hell forever."

Other evils are *partial*. They are not unmitigated. Mercy is mingled with judgment, and goodness with severity. Pain and pleasure, sorrow and solace, grief and joy, misery and mercy, are in this life conjoined. There is some mixture of good in every "evil under the sun," which renders *them* endurable. "A man can therefore bear his infirmities." But "a wounded spirit who can bear?" Sin, alas! deranges the soul, and introduces corruption and disorder into all its faculties and powers. It produces spiritual death. It kills the moral and spiritual being, so that we become "dead in trespasses and sins." It breeds corruption and "the worm that dieth not." *Sin lives when the body dies and all temporal evils have terminated. It outlasts the body. It survives this present life.* It goes with us to eternity. It stands with us at the judgment seat, and abides in "the second death"—"the everlasting destruction from the presence of the Lord."

Other evils are *personal*, or at least *limited*. They affect an individual, or a family, or a community, or a country, or at most a single generation. So it is with war, famine, pestilence and plague, and with commercial embarrassments. But sin is the monster evil. It leavens the whole mass. It poisons the very atmosphere. It breeds corruption in every spring and fountain. Once introduced, it knows no end, no exhaustion, and no barrier. It is proof against law, against prudence, self-interest, intelligence and every device of human policy and "man's wisdom." It began with Satan, and "when lust had commenced, it brought forth sin" in him, and in all who fell with him, and who are "reserved in chains unto the judgment of the great day." It commenced on earth in the bosom of Eve, and soon extended to Adam. From them it has descended to all who have proceeded from them by ordinary generation, so that "all have sinned and come short of the glory of God," and "there is none righteous; no, not one." It will continue to spread from father to son, and from generation to generation, until the heavens and earth shall be no more, for "the whole creation groaneth" under the curse; and "that which is born of the flesh" can be nothing better or purer than corrupt, depraved and guilty human nature. Nay, sin has overflowed the limits of earth and the boundaries of time, and poured its devastating flood into "the bottomless pit" of hell, where millions of its miserable victims "lift up their eyes being in torments."

Sin is thus an *ocean* of misery which mocks at all human strength, laughs at human suffering, and sports itself with the wreck of humanity. Upon this sea we are all tossed. Its billows break on every shore. Compunction, remorse, agony, despair and death, are seen and heard on every side of us.

"Hell from beneath is moved to meet us at our coming," and millions perish "without God and without hope." Oh, wretched men that we are, who will deliver us from this awful, this eternal death?

Sinner! drowning, dying, perishing sinner, THERE IS HOPE! There is an Ark which can outride the storm and surmount the billows. There is a life-boat which can "live" amid the fury of the elements. There is an arm that can save, and an eye that can pity. There is a balm that can heal, and a good Physician who can cure. Jesus Christ is that Physician, and His "blood can cleanse from all sin." "God is now in Christ reconciling the world unto Himself, not imputing their trespasses unto them." "Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God." "For He hath made Him sin for us, who knew no sin, that we might be made the righteousness of God in Him." This is the true and only ark of a sinner's hope; the only life-boat which can save him amid the swellings of Jordan and the tempest of that dreadful day when "the heavens and earth shall melt with fervent heat." Sinner! "Believe on the Lord Jesus Christ," and cast yourself upon God through Him, and you will be "blessed." God will love you with "the love which He beareth unto his own," "forgive your iniquities," "cover your sins," and not impute unto you your transgressions.

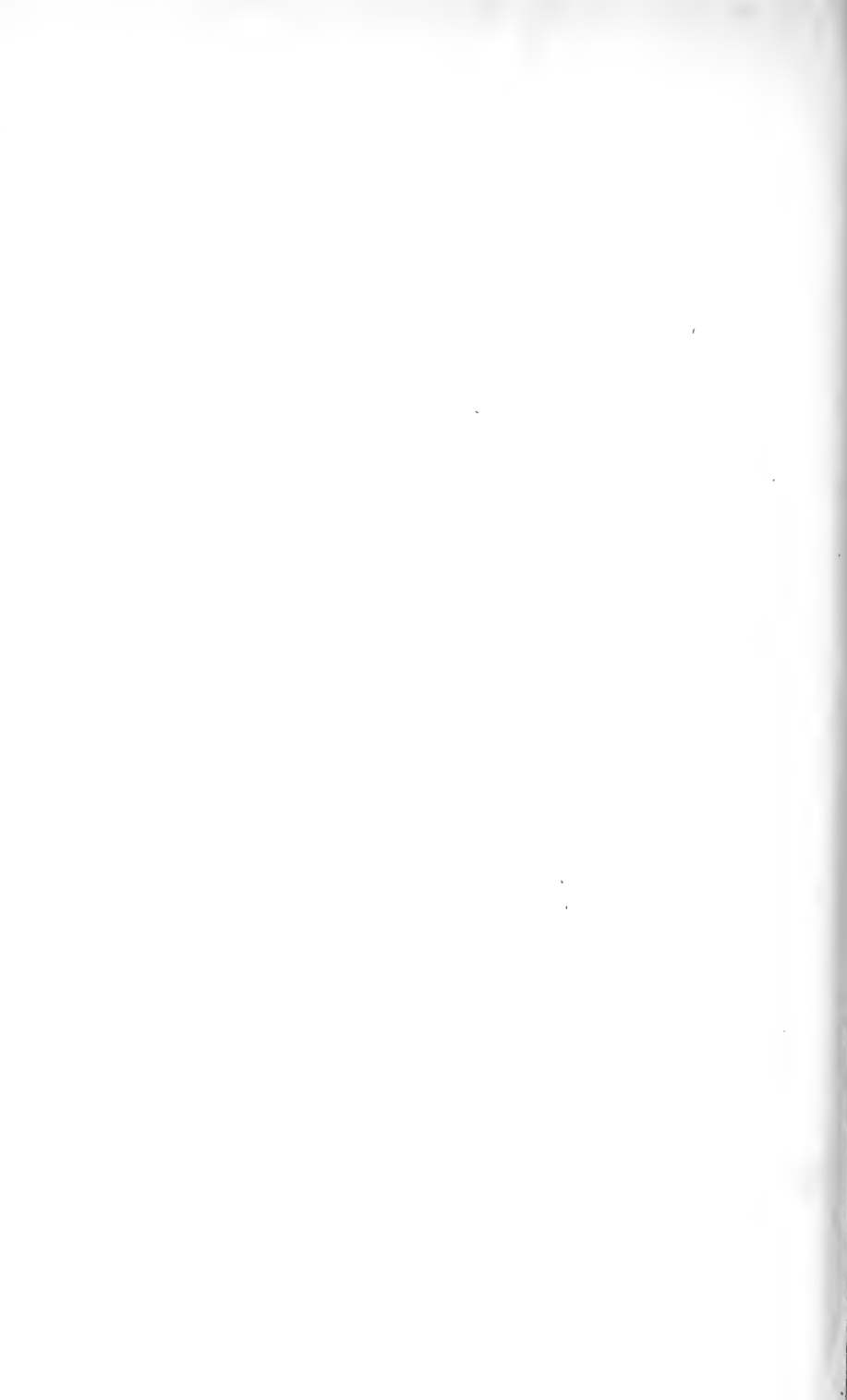
And surely, if sin is the greatest of all miseries, THE PARDON OF SIN MUST BE THE GREATEST OF ALL BLESSINGS. It is even so. *Pardon of sin secures the favor of that God,* whose "wrath burneth to the lowest hell." *Pardon of sin procures access to God.* "Being justified by faith, we have peace with God through our Lord Jesus Christ." *Pardon of sin removes and dissipates* that fear of God which naturally alienates us from Him as an angry judge, and sheds abroad in its stead, love and confidence and joy. *Pardon of sin brings with it peace of conscience.* Nothing can make us happy while we have a sense of unforgiven sin though like David and Hezekiah, we wore a regal crown and swayed an empire's sceptre. And, on the other hand, where there is a consciousness of forgiveness and divine acceptance, like Abraham, Jacob and Joseph, we can be happy any where and in any circumstances. *A sense of pardoned sin and God's forgiving mercy will still further promote your happiness by increasing every other happiness.* It will sweeten the sweetest mercies, and double the richest joys. You may have honor, health, riches, learning, and every other outward comfort, and yet with them all be unsatisfied and ill at ease. But let God lift upon us the light of His forgiving mercy, and it irradiates what is gloomy, and brightens what is

dark. Nor will this happiness decay. It is not a lurid flash that lights only to deceive. It is like the light of the sun which "shines more and more unto the perfect day." It cheers in adversity. It illumines the path of sorrow. It enlivens the bed of languishing and the chamber of death. And when we "enter the dark valley," the darkness becomes light, and "we fear no evil" because the Redeemer is with us, and "His rod and staff comfort us."

Reader! Are you without "a good hope" of Divine pardon; then you are without that which worlds could not buy, and which, if you lose, the gain of the worlds "will profit you nothing." This is "the pearl of great price," "the one thing needful," "the unsearchable riches," "the gift of God."

And do you hope in God's word, and rely upon His promised grace? Blessed art thou. Unspeakable is the gift imparted to thee, and priceless beyond calculation, the "exceeding and eternal weight of glory" to which you have received a title. Redeemed by "the precious blood of Christ," made free from the fetters of sin, and introduced into "the glorious liberty of the children of God," "gird up the loins of your mind," and "present yourself unto God," in "body, soul and spirit, a living sacrifice," a daily, hourly, and perpetual offering of praise and well-doing.

"NOW THE GOD OF PEACE, THAT BROUGHT AGAIN FROM THE DEAD OUR LORD JESUS, THAT GREAT SHEPHERD OF THE SHEEP, THROUGH THE BLOOD OF THE EVERLASTING COVENANT, MAKE YOU PERFECT IN EVERY GOOD WORK TO DO HIS WILL, WORKING IN YOU THAT WHICH IS WELL-PLEASING IN HIS SIGHT, THROUGH JESUS CHRIST; TO WHOM BE GLORY FOR EVER AND EVER. AMEN. AND I BESEECH YOU, BRETHREN, SUFFER THE WORD OF EXHORTATION."—*Heb. xiii. 20, 21, 22.*



LOVE WAXING COLD.

MATT. xxiv. 12.

“And because iniquity shall abound, the love of many shall wax cold.”

Love has been very expressively called by an old writer, the master bee of the hive, which carries all the swarm with it. For as all the other bees watch the movements of that one which is master, following it wherever it goes, and remaining with it where it remains, so do all Christian graces depend upon love. Love is the root and fountain of them all. They are all the leaves or the streams which issue from this source. The natural heart is supremely selfish. It is opposed to the interfering claims of others, and will not sacrifice its gratification for their good. It is also worldly and intensely anxious to become fully possessed of whatever will satisfy “the lusts of the flesh, the lusts of the eyes, and the pride of life.”

The Spirit of God alone can overcome this selfishness, and subdue this worldliness. Ever blessed be this Divine Sanctifier, He can destroy them, and the “first fruit of the Spirit, therefore, is love.” God having taken the place of self, and heavenly things the place of what are earthly, the soul is made free to think of others, without envy or jealousy, or hatred; and to look upon worldly prosperity and great temporal enjoyments with an unambitious eye. And, inasmuch as this selfishness and this worldliness are the two strongest and most besetting tendencies of our corrupt nature, victory over them is regarded as the great triumph of our faith. “Now abideth faith, hope, and charity,” that is LOVE, “but the greatest of these is love.”

Love is thus the primary element of the Christian character—the first effect of the working of divine grace—the essential evidence of a renewed heart,—and the genuine spirit of that profession which is “according to godliness.” Whatever, therefore, my dear reader, may be your moral virtues, or your theological attainments, or your liberality, or your apparent piety, without love you are not a true Christian. All is nothing and less than nothing. It is but the sound of the tinkling brass. There is neither life nor soul. Unless, it is essentially true, that your natural selfishness is subdued—unless this carnality is overcome—unless your will is submitted to the will of God, and your desires supremely fixed on the things that are above,—you are still in an unconverted state, however long you

may have professed piety, and however much you may have done for religion.

Look at a man when convinced of his sins and his awful danger he first flies to Christ for refuge from the wrath to come, and hopes he has found acceptance with Him and the forgiveness of his sins. What, I ask, is the most observable feature in his present character? Is it not love?—love to God—love to Christ—love to all who bear the name of Christ—love to all who still are what he lately was, and for whose salvation he now feels an inextinguishable desire? Selfishness has given place to love, and worldly mindedness to spirituality. Instead of seeking his own things, he now seeks the things of Christ. Instead of thirsting after earthly fame or pleasure, or wealth, he is supremely ambitious to gain an entrance into the heavenly kingdom of our Lord and Saviour Jesus Christ. He therefore loves to pray—to pray alone—to pray in the family,—and to pray in the circle of his associated brethren in Christ. He loves the Bible—the Church of the living God, and all the ordinances of religion. He loves the society, the converse, the watchful care of Christians. He loves to be with them in all their assembling of themselves together. He loves the cause of his blessed Saviour. He is liberal in his assistance, active in his co-operation, and zealous in all his labors. He lives and breathes only in the spirit of devotion. This is piety. This is to be like Christ. This is to be transformed by the renewing of your mind. If you thus love the brethren, and the Church of which they are brethren, and the cause to which they are professedly devoted, then you “know that you are passed from death to life.” But without this spirit of heavenly love to Christ, to His cause, to His people, and to the souls of men, then, dear reader, you must be plainly and affectionately told that “you are nothing;” that is, you are not a true Christian. No, not even though you should “give all your goods to feed the poor,” for “HE THAT LOVETH NOT HIS BROTHER, ABIDETH IN DEATH.” You may, therefore, *as you are most plainly and solemnly bound to do*, support the Church in all its necessary expenditures. You may commune. You may attend on all the ministrations of the sanctuary. You may be foremost in all the charities and spiritual exercises of the Church. But, while all this may be true, it is still equally true in the fearful language of the Apostle, that “HE THAT LOVETH NOT HIS BROTHER, ABIDETH IN DEATH.” If such an one, therefore, you are still “dead in sin.” Your selfishness still reigns—your carnal mindedness still holds dominion over you—you are in God’s estimation, who judges by the heart, and who looks far more to the things that are spiritual, than to the things which are temporal, “a whited sepulchre.” You are in His view, to whom

the covetous man is an idolator, and the unloving man a murderer, *murderers*, for "HE THAT HATETH HIS BROTHER,"—he who is careless of his brother's soul, and who fails to use all his efforts to save that soul from hell, is, says God, "A MURDERER, and we know that no murderer hath eternal life." (1 John iii. 15.)

Be reminded, therefore, dear reader, that to have once made a profession of religion—to have once enjoyed some workings of repentance—to have once felt the warmth of an ardent devotion, is no security for salvation at all. Christ here forewarns his disciples that "iniquity shall abound"—that the wicked shall multiply, and that they shall exercise great influence, throw out every bait and present all possible allurements to the followers of Christ. Some of them therefore they flatter and caress. They ridicule others. They praise others. They induce others to join in their amusements, to partake of their pleasures, and to share their joys. They throw every impediment in the way of others, and if possessed of authority persecute them unto death. Christ further makes known to us that in consequences of these things "the love of many shall wax cold." By yielding to fear—by conforming to the manner and habits and conversation and amusements of the worldly—by adopting their opinion that there is nothing sinful in dancing and the other amusements of fashionable society—by mingling therefore in the ball, in the dance, and in similar scenes which "art not of the Father but of the world"—by thus breaking down the distinctive marks through which the Church and the world are separated and the followers of Christ are recognized as "a peculiar people," who have "come out from the world and are separate"—by holding communion with evil—by associating with the ungodly—by imbuing their minds with the principles and spirit of worldly literature—in these ways professing Christians become corrupted. They lose their relish for spiritual things. They give place to selfishness and sensuality and worldliness. They become negligent in prayer. Their consciences become uneasy. They gradually lay hold on the failings and inconsistencies of those, who, like themselves, are undergoing this cooling and freezing process. And thus does their love to God, and to godliness, and to the Church, and to professing Christians, and to religion, *die utterly away*. "AND BECAUSE INIQUITY SHALL ABOUND, THE LOVE OF MANY SHALL WAX COLD."

Many, therefore, we are here and elsewhere taught, name the name of Christ, who really have not the Spirit of Christ. Many profess to love the Saviour who afterwards deny Him. Many having put their hands to the Gospel plough, look back, grow weary and sit down in indolent inactivity. Many having

been for a time dispossessed of the spirit of selfishness and of worldliness, sweep out and garnish their hearts for its return—again welcome its presence, and are worse in their last state than they were in their first. They conform to the world. They live in pleasure. They yield themselves servants to sin. They profane that holy name by which they are called. They dishonor their character and their profession. They crucify the Son of God afresh, and put Him to an open shame. Such characters are reprobates. They are deceivers. They have no part nor lot in the matter. They shall come short of eternal life. They draw back to perdition. "My soul," says Christ, "shall have no pleasure in them," for "he," only, declares the same Redeemer, whose piety, and devotion, and consistency, and liberality, and activity, and love, "endure to the end shall be saved."

My dear friend, this is a plain and simple truth, but it is an awful one. "He that endures to the end." He that is faithful unto death. He whose love does not wax cold. He whose charity towards Christians, whose solicitude for sinners, whose activity in well-doing, whose zeal for God, whose hearty discharge of every Christian duty, whose holy walk and conversation in the world endure to the end. He, whose piety (of which these are the certain evidences) continues as long as God shall see fit to continue him in the world—he, and he only is the true Christian—and he and he only "shall be saved." This, remember, is the plain, authoritative, and unalterable declaration of Him, who was the author of our salvation, and who is to be our final Judge. And this judgment, is it not as reasonable as it is certain? It is. It commends itself to our understanding, and to our conscience. For as he who has commenced a journey can accomplish it only by persevering unto the end, even so, we can arrive at heaven only by pressing on in that way of holiness that leads to it until we reach its blessed portals, and are admitted within the celestial city. It should therefore be as unusual in fact as it is irrational in principle, for any man who has once been rescued from the power of sin, and experienced the happiness of a religious life, to be found turing back to the evil, and unsatisfying, and wicked course of an ungodly world. It should be a strange and unheard of occurrence, that with a title to heaven in his possession, and the earnest of heaven in his soul, and deliverance from the wrath to come secured to him, any individual should be found so foolish and wicked as to draw back again to perdition.

The truth that none but he who endures to the end can be saved, is therefore an awful one, because the sin of apostacy is so awfully aggravated. This truth is awful when it is

brought to bear upon the practical character and conduct of professors of religion—awful my dear readers when applied to the examination of your own profession of piety. Some of you “*have* done well,” but alas what now hinders you? Some of you have manifested a hopeful piety, and given promise of laborious usefulness in the Church of the living God, but alas, what has bewitched you? Angels rejoiced over you. Your minister was comforted with the thought that in you he would have a faithful and useful fellow laborer. The Church was gladdened by the hope that through your instrumentality, many others might be added to her from time to time, of such as should be saved.

But as the case now is, angels may weep over your cold indifference. Your minister is bowed down as he mourns over the desolation of Zion, whilst you come not up to the help of the Lord. The Church is wounded by her professed friends. Her character and piety are evil spoken of through your neglect. And you, alas, may take up the lamentations of the poet and say,

Hail! holy Light! in memory dwells,
A vision of thine image bright,
Of past and perished bliss it tells,
When heaven poured radiance on my sight:
The beauty of that vanished scene,
My darkened eyes can never see,
A dream of brightness that has been,
Is all that now remains to me!

Some of you, however, who are members of the Church, may possibly be the same now that you always were. Perhaps, however, this may be the case, because you were always covetous, selfish, illiberal, unacquainted with and uninterested in your fellow members, unemployed in any good word or work, prayerless, neglectful of your Bible, a cipher in the spiritual world, and one whose death, apart from the quota of your contribution or your interest in the temporalities of the Church, would be altogether without effect upon its spiritual interests. Your love, therefore, never having been warm cannot wax cold. Your spirituality and self-denying devotedness to the cause of Christ having never yet been commenced, cannot, of course, endure. You may never have loved God or the brethren, or the souls of men. You may never have crucified selfishness and mortified carnality. You may never have prayed in your closet or in your family. And you may therefore be, as a member of a Church in this city once told me, just the same now that you always were. But if so, how is it possible for you, my dear reader, to be saved?

Am I speaking irrelevantly? Are there none in this Church whose condition I am describing? Are there many such? Who are they? Master is it I, who preach? Are there any such among these elders and deacons, who are engaged with Thy servant in Thy work? Are there any such among those who are grown old as members of this Church—and are any of these fast hastening to the judgment without any real piety towards God? Are there any such among those who have more recently professed Thy name, and have any of these so soon turned again to the service of Satan and the world? Jesus! Master, do Thou open our eyes that we may each one of us see and know the truth. Do Thou search and try, and discover to us our true character as it appears to Thy unerring judgment.

“And because iniquity shall abound, the love of many shall wax cold.” Where does not iniquity now abound? Whose love is not now cold? Who is enduring to the end? Who among us will be saved? Brethren, these are awful questions—questions that bear hard upon our everlasting destinies.

Where shall we find that love which is, as we have shown, the essential characteristic of true religion, the Spirit of Christ, and the first fruits of faith, when it is alive and not dead?

Is it love to God? Do not the world and business, and their own indulgence take pre-eminence with many, so that they love and serve the creature more than the Creator, who is God over all, and blessed for ever. *Is it love to Christ?* Is not Christ unthought of by many until every demand of the world and self have been fully heard? *Is it love to the Church?* Do many ever attend its meetings? Do many fulfill their engagements to it? Do they pray *for* it? Do they pray *in* it? Do they unite with it in its efforts for the salvation of a lost and ruined world? Do all who share the privileges and blessings of the Church, punctually and liberally meet its various necessary expenses as well as charities? *Is it love to the brethren?* Do many of you ever know their names? Have you ever entered their habitations? Have you ever even welcomed them to your fellowship? Do you think as well of them as possible? Do you hide their faults? Do you bear with their infirmities? Do you defend their character when injured? Do you advise with them when wrong? Do you meet together with them to pray, and to exhort, and to counsel? *Is it love to your Pastor?* Do you habitually pray for him? Do you remember his heavy burden, as bound with him to sustain it? Do you, as pure and undefiled religion before God and the Father, will and ought to do—do you visit the sick, the widow and the fatherless? Do you protect the orphan? Do you relieve the necessitous? Do you counsel the young? *Is it love to the souls of uncon-*

verted men? Do you ever admonish them? Do you ever try to win them to Christ? Do you pray for them? Do you put such tracts or books into their hands as might convince them of sin and lead them to Christ? *Is it love to the Bible?* Do you read it daily in precedence to the newspaper, or the works of literary taste and amusement, that you may know all its doctrines and all its duties?

Need I go on. Or are you already satisfied either that your love has never been what it ought to have been, or that it has waxed cold? Has *your* love, then, my Christian brother, waxed cold? But why? Is God less lovely now than He ever was? Is Christ less attractive? Is religion less interesting or less essential? Is sin less sinful? Is your soul less needy? Is hell less dreadful? Is heaven less glorious? or is the way of salvation less arduous? If they are not—if none of these things are so—then by your present character and conduct, do you not offend that God whose authority you have acknowledged? Do you not dishonor that Saviour of whom you have professed yourself to be a disciple? Do you not injure that religion of which you are a witness and a representative? Do you not aggravate your guilt which is already so sinful? Do you not come short of heaven? Do you not venture on in the way that leads to hell? And have you not reason to fear that after all you may be “a cast-away?” one of whom Christ will say, “I never knew you.”

But even were the consequences not thus awful, let me ask you, Has not your happiness as well as your love decreased? Has not fear of conscience increased? Has not that spirituality of mind, which is life and peace, vanished? Has not your engagement in piety cooled down to idle indifference? your hope of heaven become flickering, and your preparation for death most unsatisfactory? Alas, Brethren, the Bible is denied among us in every particular. Men do not believe that we are really required to be gospel Christians, and that we are therefore to imitate our Lord. They do not believe that the world could possibly go on, if all men were to act upon pure and Christian motives, and up to a perfect Christian rule; if they were to forgive and forget injuries; if they were not to resent an affront; and if in every case they would do unto others as they would have others do unto them. How many are there who appear really to believe that it is not right to be anxious about the future; that riches in themselves are not a good thing; that the entrance into heaven is easier to the poor man; that we ought to return a tenth to God; that it would bring a blessing, to give freely and largely to the poor, and to the cause of Christ. It is evident that in all these points the Bible is disbelieved, and is practically denied, and does not control

or guide us in our habits and principles of life and society. Who is there who thinks *first* of what is right, and according to the pattern of Christ, and the will of God in what he is about to do, and not what is wise and expedient? Who seeks first the kingdom of God, and God's plan of righteousness, and trusts that all temporal good consequences will follow upon it? Who is there who thinks and abides *only* by the rule of what is right and commanded? We may almost answer in the words of Scripture, "There is none righteous, no not one."

Now it has been not less forcibly than truly said, that "the nominal professor is the most hopeless character on earth. Before he assumed the name of Christ there was hope of him, that he would be impressed, convinced and converted by some of those discriminating discourses which point out the difference between a regenerated and an unregenerated man; those pungent appeals to his conscience, which are so often blessed in awakening "them that are without"—but now he is proof against all these. He is a professor, a church member, and with this as his shield, he wards off every arrow of conviction from his heart. These warnings, he says, are for the unprofessing, not for him. Quietly his conscience sleeps amidst all the thunders that roll from the pulpit, while the lightnings, carried off by the conductor of his profession, touch not his false hopes, and leave him amidst them all secure. He puts away from himself all the threatenings of the word, though they are pointed at him, and takes to himself all the privileges and consolations of the righteous, though he enjoys none of them. If at any time the power of the deception begins to be shaken by the efforts of a half-awakened conscience, and there rises up a suspicion, that he is not a truly religious man, Satan aids him to regain his delusive quietude by the usual suggestion, that he is a professor, a church member, and that though he is not perfect, he is not farther from being so than many others; he only partakes of the general delusion of the times, and if he be wrong, who is right? Besides, what is he to do? He is a church member, and would he begin again? Would he repent, believe, and be converted now? Such logic is generally successful, and the poor creature lies down again to sleep the sleep of death. Notwithstanding the great number of professing Christians which exist, and the great number of unconverted ones too, how rarely do we meet with any who were converted after they became professors? How seldom do any such come to their pastors and express a fear, and follow it up, that they have never been truly changed.

But extend your views to another world, and anticipate if you can, the consequences of self-deception, as they exist, and are perpetuated through Christianity. Bunyan, in his inimi-

table allegory, the "Pilgrim's Progress," after representing the rejection of a false professor, called Ignorance, who had knocked at the portals of heaven, and asked admission, concludes his book with these awfully impressive words: "*Then I saw that there was a way to hell, even from the gates of heaven, as well as from the city of Destruction.*"

A professor in hell! Tremendous idea! Horrifying thought! After spending his time on earth in the nominal communion of saints, to spend his eternity in the real fellowship of devils in hell! After belonging to the society of God's people; joining in all their services and their privileges; transacting with them the business of his kingdom; for him to be sent away into the prison of lost souls! O how dreadful to be separated from the Church of God now, to pass under the sentence of excommunication, to be excised as a corrupt member of the body, and given over to Satan—but what is this to the sentence of excommunication from the Church triumphant, pronounced by Jesus Christ himself at the last day? O, to hear Him say, *depart!* Who does not feel the force of those impressive verses:

Thou lovely chief of all my joys,
Thou sovereign of my heart,
How could I bear to hear thy voice,
Pronounce the sound, depart?

The thunder of that dismal word,
Would so torment my ear,
'T would tear my soul asunder, Lord,
With most tormenting fears.

O wretched state of deep despair,
To see my God remove,
And fix my doleful station where
I could not taste his love.

Would you, then, my dear reader, know whether or not you are a nominal professor, or a true disciple? There are tests for piety as well as for gold. Suppose you have a child who frequently disobeys your commands, and neglects the duties which you require of him; yet, if this neglect and disobedience seem to proceed from thoughtlessness rather than from a rebellious disposition; if he appears sincerely penitent, and every day comes and tells you with tears in his eyes, "Father, I love you, I am sorry that I have done wrong; I am ashamed of myself, and wonder that you have patience to bear with me, and that you do not disinherit me;" you would love and forgive such a child, and feel that there was hope of his reformation. But should your child say, or could you read the feeling in his

heart, Father, I cannot love you; I have never felt one emotion of love towards you, and I have no wish to obey your commands; would you not say his case is hopeless; there is nothing for me to work upon, no feeling, no affection, no desire to do right.

The true Christian, then, is one who, when he offends his heavenly Father, or fails to do his duty towards Him, is filled with godly sorrow, working in him repentance not needed to be repented of; who goes to his God and his Saviour with humility and grief, confesses to Him all his sins, and seeks grace to enable him for the time to come to walk more worthily of his high calling in Christ Jesus our Lord.

Again, suppose we perceive a number of children playing together in the street; we could not, without previous knowledge, determine who are their parents, or where are their homes. But let one of them receive an injury, or get into any trouble, and we learn who are his parents, for he immediately runs to them for relief. Thus it is with the Christian and the man of the world. While we observe them together, pursuing the same employment, and placed in the same circumstances, we may not be able at once to distinguish them. But let afflictions come upon them, and we are no longer at a loss. The man of the world seeks relief in earthly comforts, while the Christian flies to his heavenly Father, his refuge and support in the day of trouble, and seeks not more earnestly deliverance from his trials than a sanctified improvement of them,—that whereas, before he was afflicted he went astray, now he may learn God's law.

Suppose again you wished to separate a quantity of brass and steel filings, mixed together in one vessel, how would you effect this separation? Apply a loadstone, and immediately every particle of iron will be attracted to it, while the brass remains behind. Thus if we see a company of true and false professors of religion, we may not be able to distinguish between them. But let Christ come among them, and all sincere followers will be attracted towards Him, as the steel is drawn to the magnet, while those who have none of his spirit, will remain at a distance. And is not Christ here? Does He not stand among us as he did among the disciples when He said unto them, "Lovest thou me?" And when the reply was, "Yea, Lord, thou knowest that I love Thee," what was our Saviour's answer? "Feed my sheep, feed my lambs." Even so does Christ walk among us, and looking into every bosom, say, "professing Christian, lovest THOU me." And when you would assure Him of your love, does He not say to you, "Feed my lambs, feed my sheep." "My son, my daughter, go thou into my vineyard and work."

Such, then, are a few of the many tests by which you may ascertain the reality and the depth of that love to Christ, without which if any man is found, "let him," it is written, "be anathema and maranatha."

Looking, then, into this glass, what manner of person do you find yourself.

My brethren, put not away from you the warning voice. The waxing cold of Christian love is a disease to which every heart is prone. The heart of man is a backsliding heart. Its treasure is in Sodom, and it is ever looking back, and thirsting after it.

This disease is also as deceitful as it is common, and as dangerous as it is deceitful. It is the consumption of the soul. It comes on insensibly. It steals upon us gradually, and it flatters while it destroys.

How should we then this day awake and call upon our God

Saviour! preserve within our hearts,

The memory of our spousal day,
Lest sin, by Satan's specious arts,
Should steal our earlier love away.

That earlier love our spirit felt,
In visitation's soft'ning hour,
Bidding our hearts before Thee melt,
Our tongues confess Thy praise and power.

When lur'd from joys of time and sense,
Thou through the desert wast our Guide
And gav'st us smiling gardens thence,
By Thee with living streams supplied.

The memory of those days renew
Within our souls by grace divine,
Lest, to ourselves and Thee untrue,
Our fervid love toward Thee decline.

If somewhat of its earlier zeal,
The world unhappily have 'reft,
Thy power and love once more reveal,
To cherish that which still is left;

That we, by penitence sincere,
May pardon for our fall obtain,
And through Thy grace, in holy fear,
May do our former works again.

Lest Thou no longer shouldst reprove
In mercy, or in pity plead;
But from its place our light remove,
And leave our spirits dark indeed.

PASTORAL FIDELITY AND AFFECTION.

HEBREWS vi. 9.

“But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.”

Sincerity of regard is not inconsistent with the greatest faithfulness in counsel. Rather would we say that, that friendship which is cemented by mutual flattery to the disguise and concealment of the truth, is false and dangerous. A real and deep-rooted attachment could never look on with indifference while danger approaches the object of its esteem. Instinct, were we ever destitute of reason, would raise an involuntary voice of warning and impel us forward to prevent the invading harm. And just in proportion to the imminency of the danger and the importance of the hazard, ought there to be felt an anxious concern for the alteration of any course which is leading its reckless victim to an assuredly fatal termination.

When, therefore, we contemplate the situation of those who are related to us by the ties of a common brotherhood—with whom we are conversant in all the civilities and the every-day business of life—and who are in the possession with us, of immortal souls which are almost forgotten and overlooked amid the bustling avocations of the world, and the engrossing wants of the body; when we look forward to that judgment-seat of Christ, before which we and they must all stand, where we must all render in an account of the deeds done in the body, and *where* these despised and neglected souls will assume an importance in view of eternal destiny, compared with which, a thousand worlds are but as the small dust of the balance;—when, my brethren, we duly consider these things, who is there, that has a heart “lighted by wisdom from on high,” that can hold his peace? Who is there that does not feel with that pious and devoted mother in Israel, who, when dissuaded from such ardent devotion to the cause of her nation, exclaimed, “How can I bear to see the destruction of my kindred?”

Such were, in an eminent degree, the feelings of the apostle Paul. This will be strikingly manifested from the consideration that, in the Epistle from which our text is taken, he is addressing believers,—“holy brethren, partakers of the heavenly calling,”—as they are styled by him in the commencement of the second chapter. And yet, towards them, even considered as such, he indulged the most jealous anxiety, lest by any means they might become “cast-aways.” “Let us, therefore,” says he in the fourth chapter, “fear lest a promise being left us of

entering into his rest, any of you should seem to come short" of it. In the seventh chapter, also, he breaks out into that fearfully awakening exhibition of the consequences of apostacy: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

In these, and the more frequent appeals made to the consciences of professing Christians in the latter part of his Epistle, the apostle is by no means to be charged with harshness, severity, or unkindness. There is in them no mingling of gall and wormwood for the mere purpose of terrifying into submission, or for the mere exhibition of authority. They were the fond breathings of his most tender and anxious concern for their present and everlasting welfare. They were the deep burning emotions of the parent who rushed towards that child which has wandered to the verge of a precipice, and which, with all the violence of an almost despairing joy, she lifts into her arms and hurries from the scene. "But, beloved," adds the Apostle, in the words of our text, "we are persuaded better things of you, and things that accompany salvation, though we thus speak."

I wish, my dear brethren, to make some inferences, founded upon this exhibition of the Apostle's united faithfulness and affection, corrective of some prevalent opinions detrimental to the interests of those who are hearers in the house of God, and which more especially impair the influence of him who is to preach, and detract essentially from his real usefulness. And, in the first place, I would most earnestly caution you against that opinion which allows the views of the hearer to terminate on the preacher himself—that view which would consider the whole service of worship, or at least, that part of it which consists in exhortation, as a business wholly to be conducted and settled between him who conducts it, and those to whom he speaks.

I know of no barrier in the present day which more powerfully opposes the progress of the Gospel in the hearts of men, than this very supposition—a supposition which is the more fatally dangerous because it is so insidious. I know not that there is a single individual who sincerely believes that while met together in the house of God, we are engaged merely in a man-devised service, and yet when the hour of devotion is past and the message of God has been communicated, and you leave that house, what, let me candidly ask, what is the practical exhibition too frequently given of the real estimate

of the character of the service. Do I misrepresent the facts, my dear friend, when I say that the only notice generally given to the sermon heard is either an encomium of approbation or a fault-finding criticism of censure. Is it not the man and the manner and the language, rather than the subject and the urgent necessity of its application to yourself, that engross your observation? Thus is the preacher transformed into a mere casuist or rhetorical declaimer, and while he, as powerfully as he can, aims at your conscience and your heart the thrusts of the sword of the Spirit, you are, with still greater skilfulness, employed in parrying its strokes.

Either, my friend, the office of the ministry is a mockery, a cunning devised effort for priestcraft and power, as it is too often slanderously depicted, or there is attached to it an authority higher and more sacred than itself, even that authority which is the supreme prerogative of Jehovah and of His Christ—of whom every faithful minister is an ambassador to men. There is no middle ground of neutrality upon which other opinions may be erected. If this matter be not of men it is of God, and the indulgence of a spirit of captious criticism, and resisting indifference is, in so far as the truths declared are in accordance with the word of God a quarrelling, not with a fellow-creature, but with Him whom he proclaims, even with that God in whose name he beseeches sinners to be reconciled and saved. "He that despiseth you," says the apostle, "despiseth not man but God."

It is, therefore, against the *practical* influence of this opinion and not against that speculative view of it which is maintained by the avowed rejector of Revelation, that I now contend, and against which I would imploringly exhort you to be warned.

The consequences which flow from this delusion will sufficiently declare its dangerous tendency. To the individual who allows such an opinion to have an ascendancy over his heart, the truths that are inculcated from the pulpit will depend, for their value and their importance, not so much upon the sanctions of Scripture, as upon the strength of the reasoning employed in their defence—upon the force of the illustration, and upon the eloquence of those sounds by which they are conveyed to the ear. Unless the truth comes brightened and ethereal like the spear of Uriel, or wafted in the music of an angel's melody, it ceases to produce its legitimate effect; the passions move not, the heart responds not, and the understanding yields not.

Another consequence of such an inadequate view of the authoritative character of the ministry, is that the warnings that it feels called upon to utter, are regarded as flowing only from the preacher as an individual. If, therefore, they are delivered in a manner which may be construed into indiffer-

ence—if there can by possibility be attached to the speaker a charge of insincerity—or if there is made by him the slightest ruffling of that uneasy fretfulness which harasses the sinner, or the most incidental breach of that indiscriminating attention to the feelings of others which is termed liberality, and which, if carried out into practice, in circumstances to admit the application, would, were an armed enemy in our country, cry out against the attempt to resist or to oppose him; in all such cases it is deemed perfectly allowable to despise, reject, and even throw such warnings back in disdain. It is altogether forgotten, amidst this tumult of wounded feeling, that however unpalatable in their delivery, such warnings are the lightning of Heaven, and must scathe,—the utterances of Jehovah, and must be heard; and that they are the erected beacons of God's mercy, which if not attended to, will leave us exposed to the merciless raging of that frightful ocean which rolls on in the eternity beyond.

In the same way is it, and as a consequence of the same opinion, that the reality of those eternal things to which the preacher attests, the truth of those doctrines and the necessity of those precepts he inculcates, are thought to be decided by that appearance of rationality, that agreement to our preconceived notions, and that coincidence with whatever laxity of views we may entertain, which will render them palatable to this diseased appetite of the soul.

“Let it then be remembered,” to use the language of another, “that the true preacher of the Gospel, is neither the property of the Church, nor the hireling and servant of the world, so as to be at the disposal of the one, or accountable to the other. He is the property of God, and the servant of Jesus Christ, and to him alone he is accountable, and for his sovereign disposal alone he stands ready. He has one Master, and one only. The ministry is no more the property of the Church than the Church is the property of the ministry. If the preacher is a Christian, then he has within himself the enlightened conscience as well as any one of his fellow Christians, and the unction from the Holy One; and having besides a more perfect knowledge of the revealed will of God, *he* must surely know, if any body, how to direct his course; and he will be judged in the great day of account according to his *own* conscience, and not according to the conscience of the Church or of the whole world. No engagement, no human authority can disannul his accountability to God.

“Much less is he the hireling of his congregation. His wages are not a pay for his services. His services are not capable of being paid. He is only supported, fed and clothed, according

to the dictates of the Bible. He hoards up no money. He is a stranger and a pilgrim in the earth. He gathers up nothing for himself. He is an ambassador from the King of kings to his subjects, and the support they give him whilst among them is no adequate pay for his services, and brings him into no accountability to *them*, so far as the subject of his mission is concerned. He remains accountable to his Lord and King. They have indeed a right to judge whether his credentials are true or false; and if the credentials are true, they may decide still whether they will receive him or not; they have the right of receiving and refusing, just as a sick man also has with regard to his physician. Theirs is the right to choose and to refuse at any time, and theirs will be the consequences, either good or bad. But the preacher of the Gospel is no performer; he aims not at the approbation of the people, but at the approbation of God.

"Hence it is plain that those who think that it is the preacher's duty to please and satisfy them, are laboring under a fundamental mistake. His object is not, and cannot be, to please them, but to please God by *saving them*. He has a message which *must* be delivered, whether they will hear, or whether they will forbear. Flattery is the thing of all others the farthest from him. He indeed often receives the blessed communication, 'Comfort ye, comfort ye my people! speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned;' and he rejoices, that the Lord hath given him 'the tongue of the learned,' that he 'should know how to speak a word in season to him that is weary.' But often, too, he hears a voice from heaven, saying, 'Cry aloud! spare not! lift up thy voice like a trumpet, and show my people their *transgressions*, and the house of Jacob their *sins*,' and he will answer, 'Truly, I *am* full of power by the spirit of the Lord, and of judgment, and of might, *to declare unto Jacob his transgression, and to Israel his sin*.' And thus he goes on, regardless of the rank, taste or wishes of his hearers, and of his own interests. Reckless of popularity, reputation, or comforts, he will proclaim the truth plainly and boldly. In common life he is the willing, humble servant of all men; and of all men most defenceless and unprotected, and ready to receive instruction and reproof from a little child. But his message in the sanctuary rolls over crowned and anointed heads; the king and the slave are alike unto him, and with a faithful and unsparing hand he will humble them alike into the dust. The unlettered man and the wise shall bow to the wisdom of God, and the weak and the strong together shall tremble at his power. Out of the pulpit

the preacher knows no man below, and in the pulpit he knows none above him.”*

But there is a still more extraordinary obliquity of judgment to which the sentiment I have been controverting leads, when instead of resting the truth of what the preacher says, upon their own offered evidence, that is, upon the testimony and authority of God, they are made to stand or fall, with the uncertain and sandy foundation of man's example. This is a most fallacious, a most unphilosophical, and a most dangerous mode of judgment. Is it not plain, that a mathematician might demonstrate the whole theory of navigation, and as it regards any particular voyage, point out the proper course with exactness, and expatiate too upon the most probable occurrence of winds and tides, and yet be a very bad Philosopher when brought to experimental proof. Might not another delineate the whole plan of a fortification, and the best mode for its defence, and yet in actual warfare be a coward? Might not a third understand skillfully the whole science of medicine, and when himself in danger, be found a very bad practitioner? And in the same way is not not altogether possible for a man to be learned in the doctrines, and even the orthodoxy of our faith, and yet in his practical conduct be an utter stranger to its power. May not such characters even assume the prophet's chair and become instructors of others? They may—they have! “All, therefore,” says our Saviour of the Pharisees, “whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say and do not.”

I might even go farther in the progress of our argument towards demonstration, and say that the real Christian, and even the devoted minister whose language is the faithful copy of their hearts' sincere belief, may be permitted—as they have been permitted by Him who alone upholds them, and in whose grace alone they stand—to fall from their steadfast profession, into the commission of those things that are in open violation of the holy gospel they profess.

The personal example of a Christian professor, or a minister, though of supreme importance to the salvation of himself and others, and to their own general and lasting influence—is not, and ought not therefore to be, the standard by which the message and the doctrines of the gospel are to be decided. I do not in so saying apologize for unfaithfulness, or excuse, or palliate error either in the ministry or out of it. But I do feel for the honor of that Master whom I serve,—that Saviour whom I preach,—that Gospel I make known,—that pure, and holy, and spotless morality it prescribes,—that unblameable

*Shauffler.

walk and conversation it demands—that holy maturity in grace to which it leads—and knowing as I too well do, the weakness, the infirmity, and the fallibility of man, I am unwilling to rest in any degree the judgment of the perfection of our glorious faith, upon such an unwarrantable ground. I pray you, therefore, look from the servants to Christ the Master, and be guided not by their example except in so far as it is moulded by grace into the likeness of Him. We, as ministers, preach not ourselves, but Christ Jesus, and Him crucified. In ourselves we are nothing, and less than nothing. He alone is our pattern, and alone worthy of imitation. And should it therefore be found necessary in the wise and yet mysterious Providence of God—which may grace prevent—that any minister or disciple who has been known to you, should be left to fall away from his steadfastness, remember the words which I have now spoken unto you, and while you condemn the individual, let not the shadow of suspicion rest upon the purity and the truth of that glorious Gospel of the blessed God, which standeth not upon the conduct of men, but is the power of God to the salvation of every one that believeth.

There are two other, and we fear too commonly indulged mistakes, to which it was my intention particularly to direct you. As I have unavoidably enlarged upon the preceding discussion, I can at present do little more than briefly mention them.

The first is indulged in by professed believers; and in reference to it, I would, in an especial manner, entreat the attention of such. That natural desire of happiness which so powerfully actuates every human being, is no less urgent in the sanctified heart. And there is very apt to be generated in such a mind a morbid appetite, which will only be satisfied with the luxuries of Gospel truth. There is an anxiety that the preacher should employ himself either in pouring over the soul a flood of comfort, consolation and joy, or in bringing the artillery of heaven to bear with exclusive force upon the unconverted. Many will melt into tenderness under the glowing representation of present comfort, and of the coming time of future blessedness. They will be warmed up to a prayerful anxiety for the success of those pungent appeals which are addressed to the sinner's conscience. But when the language of warning, of exhortation, of faithfulness, or it may be of necessary rebuke, is with pointed earnestness, directed to themselves,—when the preacher would awake them to the discharge of some neglected or partially fulfilled duty,—when he would thus, like the Apostle, sound in their ear the trumpet of alarm, call them to arms, rouse them from their cold and sleepy indifference, and expose to them the imminent danger that threatens, the insidious foe

that waits in ambush to surprise, or the inroads which the enemy has already made upon the territory of truth,—in such a case, tell me, my dear friend, whether you have never felt ready to attach to him who thus speaks to you a suspicious disposition, and a harsh and unfeeling disregard. Have you not regarded him as attributing to you hypocrisy, as making insinuations severe and inapplicable, or as speaking without a just consideration of the difficulties of your case. Now, my dear friend, your inference, when it is so made, is not necessarily, nor is it generally true. It is not the province nor the wish of the ministers, to pass a single sentence of authoritative judgment upon your heart. Thank God this is not our office. We do not sit in judgment upon you. We know, however, that through the desperate deceitfulness of the human heart—you may be deceived in your profession of discipleship. And while this fact is so darkly figured before our view, it is impossible for us to discover the inward working of your minds,—their real and influencing motives,—their true principles of action,—how much of habit or of custom there may be in those external manifestations of piety which are given by you, and how much they may be the mere creature of circumstances. We are, therefore, unwilling, and are we not under solemn obligation to the God of heaven that we should be so?—we are unwilling, I say, that there should exist any possibility of deception, or that any should go down to the grave with a lie in their right hands. We hold up, therefore, to your view the faithful mirror of the Gospel, that afar from the breathing influence of flattery, or self-gratulation, and as in the presence of Him by whom you are to be adjudged, or you may behold yourselves,—look upon your spiritual countenance as it is there drawn,—and this impartially decide what manner of persons ye are.

My brethren, judge aright in this matter. Even while duty may compel me to speak in severity, love will inspire my motives, affection fill my soul, and hope animate my bosom. Yea, I will hope better things of you, and things accompanying salvation, though I thus speak.

Let me, therefore, *now* in this spirit of affection, once more remind you that a profession of religion is not the possession of sincere piety. You may do much—give much—believe much—hope much, and yet not be Christians. There are, I well know, a large catalogue of names in the roll-book of the visible Church. But, oh, I too much fear, that out of this assembled number of professed citizens of Heaven, but a small portion will be chosen to the dignity and invested with the privileges of citizens. “Many are called, but few chosen.”

"Examine, therefore, yourselves. Prove your own selves. Know ye not that Christ *is in* you except ye be reprobates."

I again, therefore, remind my brethren of THE RESPONSIBILITY RESTING UPON THEM IN REFERENCE TO THE CONTEST WHICH GOD IS CARRYING ON WITH THE EMPIRE OF DARKNESS AND OF SIN. "The language used respecting the inhabitants of Meroz, shows that God held them responsible for the voluntary service which they might have rendered, although they could have said, with as much propriety as the same apology is ever made now, that He did not *need* their help. The event proved that He could accomplish the deliverance of Israel without them; but the question was virtually put—who is on the Lord's side? His cause was suffering, and an effort was about to be made to rescue it from reproach, and the circumstances were such as to require all the energies and resources of the nation. Neutrality was, therefore, inadmissible. No one knew but that the want of his presence and influence, might discourage others, and thus materially embarrass, if not defeat, the success of the whole enterprise.

"Those who decline making sacrifices, and rendering personal services on special occasions, generally allege the claim of their own business, as the reason. But it often happens that others similarly situated, act differently without appearing to suffer by it. The tribe of Dan pretended that their shipping business required their attention; but that of Zebulon was also located on the sea coast, and engaged in similar pursuits; yet they left their business and exerted all their influence in favor of the cause of God and their country, some handling the pen of the writer, and others jeopardizing their lives in the high places of the field. Our practical judgments upon subjects of this nature generally depend upon the state of our hearts. Christians, in one state of feeling, act very differently from what they do in another state of feeling. Again, some feel as if the greatest temporal concerns were very little matters compared to the salvation of souls; while by others, the salvation of souls and the honor of God, the songs of heaven and the wailings of hell, appear to be lost sight of and forgotten in the all-absorbing pursuits of worldly gain!"*

But I have a word to say to my unconverted hearers, and necessity will make it brief.

What I have already said will apply equally to them. But they are liable to another and a still greater mistake. For I fear, that in too many cases, the address of the minister to them is with little self-compunction, accounted for by the existence of a spirit of bigotry, or of personal ill-will. It is

*Rev. Mr. Walton.

attributed to misanthropy—to that proud spirit of proselytism and eager desire to swell the number of his people, which is supposed to actuate him—or to his ambition, his wild enthusiasm, and his overhearted imagination. The sinner in one or other of these, or in other ways, erects a wall of defence between himself and the preacher, behind which he remains in security, and against which every missile falls harmless and ineffectual; while, on the other hand, *he* can with too fatal ease retaliate an injury.

Remember, dear friends, that I speak not of myself. I judge not. I condemn not. I make no Hell. I *wish* none there. Would to God that none would *there* incarcerate themselves.

“To the Law and to the Testimony,” if I speak not according to these, it is because there is no truth in me. But woe is unto me, if I preach not the Gospel. I must watch for souls as they who must give an account. At my hands, if I warn you not, will your blood be required.

I stand in that narrow pass which separates time from eternity. I look out on the one hand upon the region of despair, and on the other upon the green fields of Paradise, and as an ambassador for Jesus, I most beseechingly call upon you, as though God did beseech you by me to be reconciled to God. Flee from that wrath that is to come, and betake yourselves to that refuge that is opened for you in the Gospel. Suppose not, however, that I make any imputation upon your character. As men, and as fellow men, I honor you where honor is due. I love, I admire, I esteem you. Your character before the world may be emblazoned. It may to the eye of observation be spotless as the sun in his glory. Your moral honesty, your uprightness, your honesty, may be unimpeached. And even while I call upon you to seek the good part which cannot be taken from you, and while I warn you that it is a light matter to be judged of man's judgment—even while I repeat in your hearing the threatenings of the Lord, and the denunciations of his word against the wicked—I hope better things of you. I travail in pain until Christ be formed within you the hope of Glory. And my heart's desire and prayer to God for you is that you may be saved. HE THAT BELIEVETH SHALL BE SAVED, AND HE THAT BELIEVETH NOT SHALL BE DAMNED.



THE EXODUS OF THE CHURCH OF SCOTLAND:
AND
THE CLAIMS
OF THE
FREE CHURCH OF SCOTLAND
TO THE
SYMPATHY AND ASSISTANCE
OF
AMERICAN CHRISTIANS.

BY
THOMAS SMYTH, D. D.

AUTHOR OF LECTURES ON THE APOSTOLIC SUCCESSION; PRESBYTERY AND
NOT PRELACY THE SCRIPTURAL AND PRIMITIVE POLITY; ECCLESIASTICAL
REPUBLICANISM; AN ECCLESIASTICAL CATECHISM. ETC.

PUBLISHED BY REQUEST.

CHARLESTON, S. C.
PRINTED BY B. JENKINS, 100 HAYNE STREET.
1843.



PREFATORY NOTE.

HAVING, through the kindness of a friend, obtained a reading of the following Discourse, and having perused it with much pleasure, I have thought its republication would not be unacceptable to the friends of the Free Church at home, and might be of some service. Many are the excellent publications, of various kinds, to which the Disruption has given origin. The present is not the least interesting. The Rev. Dr. Duff has sent forth a stirring voice from the Eastern World,—Dr. Smyth responds to it with as hearty an utterance from the Western. Such publications are far more valuable than their intrinsic size at first seems to betoken.

It is not only matter of interesting curiosity to men at home to see what points in the great revolution strike the eye, and impress the heart, of intelligent men most in foreign lands; but these thoughts are fitted to awaken new trains of ideas in our minds. Then, such publications proclaim the substantial unity of the Evangelical Church of Christ throughout the world. It is the taunt of Popery, as well as of Infidelity, that because there is external diversity—in other words, the absence of uniformity—there is therefore no unity. The warmth of the sympathy, however, with the Free Church, on the part of all evangelical communities in distant lands, though in some respects differing from her and from each other, is a striking proof of union—of a greater amount of real union than the Church of Rome, with all her external uniformity, can boast of. This is an important lesson at the present day.

Next, such expressions of sympathy, in behalf of a suffering Church, naturally leads to greater knowledge on both sides, and this again conduces to enlarged sympathy and increased mutual prayer among the Churches of Christ—no small matter in these times.

Meanwhile, such a testimony as the present is fitted to be useful at home, even to those who are hostile to the claims of the Free Church. A voice from the other side of the Atlantic (when, as in the present case, accurate in point of fact) is more likely to be listened to, than the same voice nearer home. The testimony is supposed to be less prejudiced, and more impartial. It is certain, that one living at a distance, if fully alive to the importance, as well as the facts of the case, is less disturbed by local feelings, and, in so far, is in better circumstances to form a comprehensive and accurate estimate of the whole.

Independently of the merits of the Discourse, and the interesting occasion of its being preached at the request of the leading men of seven different evangelical denominations in Charleston, and the use which has been made of it since to promote the cause of the Free Church, there is to every sound-hearted Presbyterian an additional charm in the circumstance, that the author is a leading writer on behalf of Presbyterian Church government in the United States at the present day, and a successful antagonist of reviving Popery. While this adds to the interest of many of his readers here, doubtless, on the other hand, the spirit, and proceedings, and attainments of the Free Church since the crisis became serious, as well as subsequent to the Disruption, have imparted fresh animation to all the friends of Presbytery. Certain it is, that no friend of that form of ecclesiastical rule could desire a finer manifestation of united strength, combined with individual promptitude and energy, than the Free Presbyterian Church of Scotland has displayed during the last twelve months. There can be little question that, under God, the magnificent result has been partly indebted to the form of government under which the Free Church is organized. It has been customary, in former times, to complain of the tardiness and unwieldiness of Presbyterian Church courts, compared with the rapid action of other kinds of government; but it is apprehended that this reproach, if ever well-founded, is now entirely removed. It will be difficult to point to any organized body whose movements, in times of trial and calamity, have been so rapid, and united, and comprehensive, as those of that Church whose claims Dr. Smyth so eloquently advocates. How strange, that a government so excellent, as experience proves Presbytery to be, should be so much hated in all ages, and that its adherents should, among christian bodies, be so extensive sufferers! Does not this resemblance to the King of sufferers indicate, that it is disliked because it holds so strongly His truth—because it is the representative of Christ's rule, as well as the maintainer of His doctrine?

JOHN G. LORIMER.

GLASGOW, *January 15, 1844.*

DOCUMENTS

CONNECTED WITH

THE PUBLICATION OF DR. SMYTH'S SERMON.

CHARLESTON, *November 6, 1843.*

REVEREND AND DEAR SIR,

At a meeting of the Committee appointed at the Depository to act as Collectors after the delivery of your Sermon, yesterday evening, on "The Claims of the Free Church of Scotland to the Sympathy and Assistance of American Christians," it was unanimously resolved to tender to you the thanks of the Committee for the very able, interesting, and eloquent address delivered by you on the occasion, and to solicit from you a copy of it for publication; and the undersigned members of the Committee to carry out and publish the proceedings, were charged with the performance of this grateful duty.

Permit us, Rev. and Dear Sir, to submit this resolution to you, and to beg your compliance with it. We are deeply persuaded that your Discourse, if printed and generally distributed, would do more, much more, to inform the public mind on the subject of it, than any thing that has yet issued from our press, and may do very much to rouse the sympathies of our fellow-citizens throughout the Union, to promote the object to which it is dedicated.

We are, with the highest respect,

Rev. and Dear Sir,

Your very obedient Servants,

M. KING.

R. B. GILCHRIST.

CHARLES EDMONSTON.

HENRY BAILEY.

ANDREW MOFFETT.

THOMAS SMYTH, D. D.

CHARLESTON, *November 8, 1843.*

GENTLEMEN,

As I am induced to believe that the true character of the Free Church of Scotland, and of the principles for which she is now a witness, are not generally understood or properly appreciated, I cannot but comply with your request to publish

the Discourse I delivered on Sabbath evening last, upon "The Claims of the Free Church of Scotland to the Sympathy and Assistance of American Christians." I trust that it may be, in some measure, instrumental in commending that glorious Church to the hearts of American Christians, and the deepening their attachment to those principles, upon which their own civil and religious liberty are based.—With this hope I remain,

Gentlemen,
Most respectfully and truly,
Yours in the Lord,

THOMAS SMYTH.

To the

HON. M. KING.

HON. R. B. GILCHRIST.

CHARLES EDMONSTON, ESQ.

HENRY BAILEY, ESQ.

ANDREW MOFFETT, ESQ.

At the same meeting of the General Committee, it was unanimously Resolved,—

That the Sermon, when published, be circulated under the direction and at the discretion of the Sub-Committee; and especially that it be forwarded to Protestant clergymen, with the request that they bring the subject under the consideration of their respective congregations, and do what may be in their power to aid the cause.

M. KING.

R. B. GILCHRIST.

CHARLES EDMONSTON.

HENRY BAILEY.

ANDREW MOFFETT.

PREFACE.

While the author was preparing to address his own congregation upon the claims of the Free Church of Scotland, to their sympathy and assistance, he received communications from several gentlemen of other churches, expressing their desire to unite in giving some public manifestation of our cordial approbation of the principles and course of that body of fellow-christians. It was determined, therefore, to call a meeting of those gentlemen who are friendly to the object, for mutual conference. By a public notice, a meeting of gentlemen who approved of the principles and course of the Free Church of Scotland, was accordingly held in the Depository, on Tuesday evening, 31st October, when it was found that members from seven different Churches in the City were present.

On motion, the HON. MITCHELL KING took the Chair, and HENRY BAILEY, ESQ., was appointed Secretary. The Chairman introduced the subject for which the meeting was convened, by a historical review of the character and conduct of the church of Scotland, so as to make it apparent that the principles contended for by the present Free Church, had always been maintained by that Church, either with the sanction of the State, or in persecution and distress. He was followed by the Attorney General, H. Bailey, Esq., in an exposition of the grounds upon which the Free Church of Scotland claims the sympathy and assistance of American Christians. The meeting was further addressed by Charles Edmonston, Esq., and by the Rev. Dr. Smyth, Dr. Palmer, Dr. Curtis, Mr. Gildersleeve and others. It was then

Resolved, That the Rev. THOMAS SMYTH, D. D., be requested to deliver a discourse, on the claims of the Free Church of Scotland to the sympathy and assistance of American Christians, on Sabbath evening next, in the Circular Church, which has been kindly granted for the occasion, and that after the discourse a collection be taken up to assist the Free Church in her present exigency, in providing Churches for the seven hundred and eighty congregations which have already adhered to her.

The following gentlemen were appointed as Collectors on that occasion,—five of whom, with the Rev. Dr. Smyth, were named as a Committee to carry out and publish the proceedings of the meeting; also to secure, as far as possible the co-operation of the pastors of our different churches, in presenting the subject to their respective congregations; and further, to address a circular to others throughout the State, with a view to secure further contributions.

The Honourable the Mayor, the Hon. Mitchell King, the Hon. R. B. Gilchrist, Charles Edmonston, Esq., Henry Bailey, Esq., H. W. Peronneau, Esq., H. A. Desaussure, Esq., Andrew Moffett, Esq., James Adger, Esq., F. H. Elmore, Esq., Dr. M. T. Mendenhall, Samuel J. Wagner, Esq., F. R. Schackelford, Esq., Aaron C. Smith, Esq., William Kirkwood, Esq., G. M. Keils, Esq., Donald Mackintosh, Esq.

These collectors, who all cheerfully consented to act, are members of *ten* different churches in this city, and of seven denominations. While, therefore, the cause, which brought together the very large and respectable audience who listened to this discourse, was glorious, the assembly was itself, one of the most interesting ever witnessed. It was a living exemplification of the unity of protestants in the great fundamental truths of christianity. Here, on the common basis of great and essential principles, the members of ten different churches could harmoniously meet, rejoice, and co-operate. One heart and one mind seemed to pervade every bosom while with earnest prayer, devout thanksgiving, and tender sympathy, they listened to the wrongs, the sufferings, and the triumphant progress of the Free Church of Scotland. It was thus shown, that this great event,—the establishment of that church,—is designed by God, to break down the walls of sectarian jealousy and estrangement, and to concentrate the strength of protestant christendom in opposition to “the powers of darkness,” and in furtherance of the cause of truth and righteousness. CO-OPERATION, THOUGH NOT INCORPORATION; UNITY WITHOUT UNIFORMITY; VARIETY WITHOUT VARIANCE; ARE NOW FOUND TO BE BOTH POSSIBLE AND PRACTICABLE. The foundation of the Free Church of Scotland, and its utter renunciation of all the bigoted and exclusive views which prevented free intercourse and communion among all true hearted christians of every name, we regard as the first link in that golden chain which is to bind together in one body, all who love the Lord Jesus Christ in sincerity and truth, “till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

In the following discourse, it was designed to give a comprehensive view of the principles for which the Free Church of Scotland has contended, and the grounds upon which she may reasonably expect the cordial assistance of christians in America. Every available source of information has been sought, and freely used. A faithful digest of such information,—not originality,—is what has been aimed at. The discourse is sent forth to the public to extend knowledge, awaken sympathy, and call forth liberality. If it shall, in any measure, accomplish these ends, it will have fulfilled its mission, and the author secured his reward.

Charleston, S. C., November 8, 1843.

CLAIMS OF THE FREE CHURCH OF SCOTLAND.

2 COR. VIII. 1-4.

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves; praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints."

The substance of this passage of Scripture is this. The churches planted by the apostles in Macedonia, at Philippi, Thessalonica, Berea and other places, had been led, by the influence of God's grace, to raise a most liberal and generous contribution for the poor saints in Judea, who had been called to suffer bitter persecution. This generosity on the part of these churches was the greater, because they were themselves the victims of persecution, and in circumstances of poverty. But so great was their love to Christ and to their christian brethren, that, indigent as they were, they had done wonders for the relief of their yet poorer brethren. Not only were they willing to assist them when urgently solicited; they were willing of themselves, without any solicitation, to render them the most generous assistance, giving not only according to their ability, but even beyond, what on any usual principles of calculation, could have been regarded as within their power. Nay further, having prepared their contribution, they entreated the apostles with much importunity, that they would receive the gift and convey it to their needy and suffering brethren. Such is christianity, and the working of christian principles, upon the otherwise cold and selfish heart of man. Behold here a picture of primitive piety, a living exemplification of the spirit and power of the gospel. The church of God was then found to be what it is represented in scripture, one body. Unity and sympathy were characteristic of all its parts. If one member of the body suffered, the others sympathized with it; if one prospered all rejoiced. Christians lived and prayed and laboured, not for their own local interests, but for the advancement of the common cause, and were, therefore, ready to communicate and willing to distribute, in order to relieve the necessities of the saints.

We are thus taught that it is no new thing for the christians of one land to make an appeal to christians of other lands, and

to receive their willing assistance in a season of pressing necessity. Such sympathy is as old as christianity itself, and one of those blessed fruits which grow upon this tree of life. The apostle, therefore, under the guidance of inspiration, has recorded this exercise of charity for our example; commended it to our imitation; and made it a constant memento and guide in all periods of the church. What was true in principle of the church then, is true now, and what was duty then is duty now. Christ, having purchased eternal redemption for mankind, has built his church upon this common foundation. He has thus taught us, that as mankind are one family in Christ, so is his church the great representative of our ransomed race, and entrusted, for the general benefit of all, with the manifold blessings of salvation. And that church of people, therefore, that settles down upon the basis of a selfish or sectional charity, or monopolises to itself the gifts and graces of the Spirit and the privileges of the church, is not a witness for the truth as it is in Jesus, but is a witness for schism, disunion, bigotry, and uncharitableness, which are all contrary to the will of God, to the prayer of Christ, to the spirit and requirements of the gospel, and to that one great atonement on which Christ founded his church and kingdom. Therefore, my beloved brethren, whom I now address, as ye would abound in every thing,—in faith and utterance and knowledge, and in all diligence, and in love to Christ, see that ye abound also in this grace of christian liberality.

And most assuredly since the day in which the apostle commended to his Macedonian friends the claims for their brethren in Judea, a more worthy opportunity has not been afforded for the exercise of this grace of liberality, than in the appeal now made to the christians of America on behalf of the Free Protestant Church of Scotland, and which it is my privilege to bring before you.

You are all aware that in May last, a very large body of ministers and elders separated from the established church of Scotland,* gave up their churches, benefices, salaries, and preferments, and depending altogether upon the blessing of God, the assistance of the people who might adhere to them, and, in their present emergency, upon the liberality of christians in other lands, have constituted themselves into the Free Protest-

*It will be borne in mind, that Scotland and England having been separate kingdoms at the time of the reformation, a difference of circumstances in the two countries led to a difference of views on the subject of religion, and at last to different establishments, so that when these kingdoms were united, in 1707, they agreed that Episcopacy should continue to be established religion in England, while Presbyterianism should be the only established religion in Scotland, and, the Presbyterian Church enjoy in Scotland all the rights and privileges for which she had ever contended.

ing Church of Scotland. Up to July last, the number of ministers who have thus separated was as follows :

The number who signed the act of separation in May,	386
The number who signed the supplementary deed,	25
Additional adherents before the Assembly arose,	48
Additional adherents since the rising of the Assembly,	10
<hr/>	
Total number of ministers, - - -	469

A memorial was also presented to the Assembly of the Free Church from nearly two hundred probationers, that is, young ministers who had not yet been settled over any church, expressing their entire concurrence in those high and holy principles, in vindication of which their fathers had deemed it their solemn duty to renounce connexion with the established church of the land. It was further stated to the Assembly, that ninety-three of the theological students at the Edinburgh Hall, a majority of those at St. Andrew's, four-fifths of those in Glasgow, and a majority of those in Aberdeen, had declared themselves in favour of the Protestant Church, and that a similar spirit was manifesting itself in the lower classes of students at these several universities.* Nor have these ministers and students gone out alone. They have been accompanied, if not rather preceded, by a proportionable number of the ruling elders and by about one million of the people of Scotland.†

*Proceedings of the General Assembly of the Free Church of Scotland. Edinburgh, 1843, p., 247 and p., 32, 33. To this work we are mainly indebted.

†An Irish minister who has lately spent some weeks in Scotland, says, (we quote from the Banner of Ulster):

Before concluding this article, and this part of my subject, I wish to say a very few words about the *Free Church people* generally. I intend only to make a few observations about the great body of the people,—the laity,—in connexion with the Free Church in this place. I may say, speaking of them as a body, that they are worthy of their ministers. They comprise all the true worth of the nation. There has been throughout Scotland a regular sifting and winnowing of the several congregations; and from all I saw and heard during my six weeks' stay in Scotland, and from all that I knew of the people previously, having been in all the cities and in most of the large towns and counties of Scotland, I have no hesitation in saying that with very few exceptions, *all the truly religious people of Scotland* are to be found in the Free Church.

I cannot conclude this letter better than by quoting the words of Sir George Sinclair, who was a bitter enemy of the Non-intrusionists previous to the disruption, and is no great friend to them yet; but truth has extorted from him the following testimony to the character of the adherents of the Free Church. In speaking of his own parish, he says,—“I cannot contemplate, without some great heaviness and continual sorrow at heart, the deserted seat in which the grey-headed elders were wont to meet, and the *empty benches* so recently occupied by matrons and patriarchs, lowly (it may be) in station, but *pre-eminently adorning the Gospel, by the piety and consistency of their life and conversation*. The case will be, I believe, *precisely similar in almost every parish throughout the country*. ‘Arise, let us go hence,’ has been the all but universal exclamation, in regard to the

Nay, many even of the teachers of the schools, and these among the ablest in Scotland, have devoted themselves to the same glorious cause, and are prepared to make the same sacrifices made by the clergy, and the young candidates for ministerial office. It was on the eighteenth of May last this greatest of modern events took place, and the cheers that broke from the dense throng that crowded St. Andrew's Church, and from the vast multitudes that waited for their retiring brethren at the door of the assembly, and who crowded every accessible place,—the streets, windows, staircases, house-tops, along their route to the Hall at Tanfield, Canonmills, which had been prepared for their reception, and the more than three thousand persons that waited them in the Hall,—assured them that “as it was the nation's battle they had fought, so the nation's heart was with them.” The thousands that were seen for two days previous, pouring into the city of Edinburgh, where the Assembly was to meet; the enthusiasm of these uncounted multitudes; their shouts, their tears, their strong crying and prayers, their loud-bursting acclamations, by which they gave vent to the deep emotions of their souls; all proclaimed that an event was taking place of wide spread and universal interest. Like an electric shock did the tidings of that day's proceedings spread through the length and breadth of the land, enkindling a flame of devotion in every hearth, that will long continue to burn. Never perhaps has an event so engrossed the universal mind and heart of Scotland. It has become a national question, the theme of universal discussion, the watchword of parties, the topic of family and social converse, and the high theme of sacred discourse. Nor has this interest been confined to Scotland. It has diffused itself through England, Ireland, the Continent, Europe, America, and the whole civilized globe. It has been published in all languages, so that there is no speech where its voice is not heard. It has penetrated the walls of palaces; aroused the attention of potentates; stirred the hearts of legislators; alarmed the deathlike silence of inquisitorial conclaves; given faith even to infidels; and cast a mountain into the waters of human society, whose surging billows will never cease to roll, until the angel, having the last trump, shall plant his footsteps on the sea, and proclaim that time shall be no longer. The issues of this event shall spread to every land, and bless the nations of the earth.

Among these champions of the truth, who now constitute the Free Church, are found the master-minds of Scotland,—its

Establishment, of thousands of her most devoted adherents, who, a few months ago, would not have counted their lives dear unto them, had they been called upon not to be bound merely, but to die, in defence of their rights and liberties.”

science, literature and theology.* “A very slight acquaintance,” it has been said, “with the progress of religion, of letters, of science, and of society itself in Scotland, for the last fifty years, must convince every one, that the first men of that nation, in every department of knowledge, of effort, and of excellence, have directed this movement. A list of nearly two hundred names, of which the first (after the moderator’s) is Thomas Chalmers, and the last David Brewster, and the rest worthy of such an association, is a thing for a world, rather than a single city,—a century rather than a single hour, to exhibit. Of that list of names, the larger part are known to Europe; very many, to civilized man; and not a few will live forever. If any cause was ever ruined by human testimony, that upheld by the *moderate* party and the English government is undone. If any cause was ever sanctified by human approbation, the name of *The Free Presbyterian Church of Scotland* is already become immortal.”†

Such is that event that has called us together. Such the character of that body whose claims to our sympathy and *temporary* relief, I now advocate. Like Israel of old, they have made their exodus from the land of Egypt, and from the hard task-masters who grievously oppressed them. They are now in the wilderness. Houses of worship are to be built for some seven or eight hundred congregations. As many ministers are to be supported. Colleges, theological seminaries and libraries are to be founded. All this is to be, in some good measure, effected at once. Hence, the demand made upon us. It is not for any permanent support. It is not for any thing like a re-establishment of the church. It is not to supercede the strenuous efforts of the people of Scotland themselves, cast off as they are by the rich, the noble, and the mighty of the land. No, it is to extend to them a helping hand in their present emergencies; it is to assist them in laying the foundation of their glorious superstructure; it is to cheer them forward in their herculean effort of self-denying charity by some manifestation of our cordial and heartfelt approbation; it is to extend to them some rills of charity, which rising to heaven as an incense of pure offering to God, may be again distilled upon us in the copious showers of heaven’s fertilizing grace.

*Before dropping the ministers, whose christian principles are known by the sacrifices they have made, I need scarce say what almost everybody knows, that among them are to be found the talent, the learning, the piety, and zeal, which have, for many years, characterised and distinguished the Church of Scotland. But while they are the best scholars, the best speakers, the best preachers, the most zealous and devoted ministers, they are also in private life the most accomplished and amiable men.—*The Banner of Ulster*.

†Dr. Breckinridge’s “Spirit of 19th Century,” p. 425.

Give me, therefore, your attention, while I endeavour in the first place, to explain to you the principles upon which the Free Church of Scotland is based, and for which it is contending, and the consequent necessity for its separation from the establishment. The magnitude of these principles, their direct bearing on the mediatorial crown of our exalted Redeemer, and their intimate connexion with the purity of the gospel, the force of its truth, and the saving of lost souls; this is what covers with such a halo of glory, this wonderful event. These principles may be reduced to four,—*first*, the sole right of Christ to reign and legislate in his own house, the church of God, which he has purchased with his own blood;—*secondly*, the supremacy of His word as the only rule of ecclesiastical affairs;—*thirdly*, the exclusive jurisdiction of the officers of the church in the government of its spiritual concerns;—and *fourthly*, the rights and privileges of the christian people,—their right to be regarded as members of the christian commonwealth,—their right to participate in the administration of its affairs, through their delegates,—and their right to the choice of their own pastors, who should be over them in the Lord.

By the *first* principle, it is taught that the Lord Jesus Christ is the alone king and head of his church; that the church must have power from its divine head to do all for which it is designed, and so far as government is necessary to accomplish this, an inherent power of self-regulation and direction; that this power is inalienable, and cannot be surrendered, without dethroning Christ and reducing his kingdom to a state of slavery under the tyrannic despotism of man; and that within the sacred precincts of Christ's house and kingdom, no civil governor has any right to enter. In short, by this principle it is maintained, that the church is divine and not human in its origin; spiritual and not worldly in its objects, laws and penalties; and that it has exclusive reference to the destinies of eternity in all its arrangements. It is, therefore, above reason, above human law, above human interference. It is "not of this world" in its supreme head, in its immutable laws, in its unchangeable ordinances, and in its glorious issues. The church is independent of the state, and as far removed from its jurisdiction, as is the state from the jurisdiction of the church. Both are ordained by God, the one for man's present welfare, and to be administered by man's wisdom; the other for man's everlasting happiness, and to be administered by the wisdom of God.

By the *second* principle, the eternal law and everlasting gospel of God, are made the foundation of Christ's throne as head over all things to his church. The scriptures form the

written constitution of the church, her magna charta, her supreme arbiter and judge, and the only infallible rule of faith, order, and practice. To these alone is the church amenable in her spiritual, that is her true character; by these alone is she to be guided; and to their voice alone can she render implicit and final subjection. Their will is law; their determination duty; and their requirement, whether to do or to bear, to act or to suffer, destiny. The supremacy of this law of God we are to maintain against all claimants; its authority, against all power of man; its obligation, against all the statutes of human legislation; its perfection, against all the devices of earthly wisdom; and its prerogatives, at every cost of suffering, imprisonment, poverty, torture and death. In the language of one of Scotland's poets,—her second Burns,*—and in equal application to our own country, we would say,

"I thank thee, Father, who hast spread,
Before men's eyes this charter of the free,
That all thy book might read,
And justice love, and truth and liberty.
Above all kingly power or kingly law,
May Scotland reverence aye, the Bible of the Ha."

By the *third* principle, we are required to contend, not only for the supremacy of Christ's crown and authority, and the supremacy of Christ's laws, but also for the supremacy of Christ's appointed officers. All power being His, and he being ever living and present with his church, they only can exercise authority in his kingdom, to whom he has delegated official trusts. Just as surely as Christ is our legislator and judge, and his laws our only charter, can they be interpreted and administered only by his own appointed officers. Just as certainly as we are to uphold the supremacy of his crown and of his law, are we also to maintain the supremacy of his own elected agents. The privilege of christian ministers and officers in the church, is therefore, to be maintained as tenaciously, as resolutely, and as dearly, as the privilege of magistrates and legislators in the state. And we are no more to allow the dictation or interference of the civil power in the affairs of the church, and in the discharge of ecclesiastical functions, than we are to tolerate a priestly domination over the affairs of the state. Each is to be upheld in its independent sovereignty, the state having absolute controul over all persons in their civil relations, and the church having absolute jurisdiction over all who voluntarily submit themselves to its discipline, in their spiritual relations.

By the *fourth* principle, the inalienable liberties of the chris-

*Robert Nicoli, who died in his 24th year in 1837. See his Poems. Second edition. Edinburgh: 1842; With a very interesting memoir.

tian people, as Christ's spiritual freemen, are asserted and maintained against all spiritual despotism on the one hand, and all civil encroachments on the other. The standing of the christian people, to the extent already described, is a truth of God, a gift of Christ, a part and parcel of the common law of christianity. "It is found to be coevil with the introduction of the gospel into Britain; is wrought into the history of the Scottish nation and the texture of the Scottish church. It was a legacy from the apostolic Culdees, and which they bequeathed to us at the cost of many sufferings. It was a strong hold of our mighty reformers, which to neither to sovereign or peer, they ever would surrender, and it even found a distinguished part of their protest against Antichrist." It was, in fact, with the godly of other days an article of faith, for which they contended earnestly; and that spiritual birth-right, for whose glorious freedom they stood fast even unto martyrdom.

Such, then, are the principles for which the Free Church of Scotland is now a witness. They evidently embrace whatever of dignity, privilege and glory, Christ has conferred upon his church. They are essential to her existence, perpetuity and strength. To establish them, Christ, though God, was manifested in the flesh;—to bear witness to them, Christ suffered to the death, and sealed them with his blood.* Having, by his satisfaction to divine justice for the sins of men, purchased for us this kingdom, and having ascended up on high, Christ gave these gifts unto his people, engaging to be with them in their support and defence, even unto the end of the world. These principles are laid down in the word of God, are as ancient as christianity, and common to all churches formed upon the model given to us in the bible. No church of Christ therefore, has any liberty to alter, compromise, or amend them. They are fundamental laws. Without them the church is enslaved under the yoke of Erastian or priestly tyranny;—with them she is free to serve the Lord alone. The maintenance or prostration of these principles is not, therefore, a Scottish question, but one interesting to all christians, "a question of eternal truth."

Now, in order to carry out and fully to maintain these principles, it was unavoidably necessary for every true hearted member of the established Church of Scotland to come out from the midst of her and to be separate. This necessity was just as imperative as that which actuated their fathers in the days of Knox or in the days of Henderson. In the former period, that is in her first reformation, the Church of Scotland contended for these principles against the infallibility of popes. In the second period, or as it is well defined, the second refor-

*John xviii. 38, 58, 27. Luke xxiii. 3. John xix. 12, 13, 19.

mation, she contended for them against the infallibility of kings. And now, in this third reformation, the Church of Scotland is seen contending for these same principles, against the assumed infallibility of the judges of the land, aided and abetted by that body of Erastian moderatism within the church itself which has controled its movements for a century past. This system of moderatism, says Hetherington, the historian of the Scottish Church, had its origin in the combination which early took place between the indulged ministers and the prelatic incumbents who were introduced into the church by the comprehension scheme of King William. The perfidious act of 1712, re-imposing patronage, gave this party growth, and fostered it into strength. Early in its progress it showed itself favorable to unsoundness of doctrine and laxity of discipline, and strongly opposed to the rights and privileges of the christian people. Heresy was more than tolerated; the doctrines of grace and evangelical truth were condemned, legal preaching was encouraged, and a cold and spiritless morality was substituted instead of the warm life of the gospel. Increasing in power, it gave more open and vigorous exercise to its malignant nature, by violating the constitutional principles of the presbyterian church, perpetrating intrusive and violent settlements,* repressing the remonstrance of faithful ministers, driving them out of the church, protecting its own heterodox and immoral adherents, courting patrons and politicians, insulting and deeply grieving the religious part of the community, and causing them even more in sorrow than in anger, to abandon the beloved national church of their martyred fathers. Arrived at maturity, it boldly declared its principles to be entirely worldly, and its whole policy to be founded on the maxims of secular society, (directly contrary to the distinct declarations of the Lord Jesus Christ and his inspired apostles.) With difficulty was it restrained from abandoning the subscription of confession of faith (though even worldly policy could perceive the danger of a deed so glaringly unconstitutional.) Advancing towards the stage of rigidity which is symptomatic of decline, it prohibited the missionary enterprise, and thereby declared to the world that it had so little of a christian spirit as not to feel itself bound to obey the Saviour's farewell injunction. Having refused to aid in propagating the gospel abroad, it next exerted itself in checking the extension of christian instruction at home, by the obstructions and difficulties with which it opposed the erection of new churches. And by the act of 1799, it declared

*Unscrupulous hirelings were in many cases forced upon an unwilling people at the point of the bayonet and by the aid of an armed force, when not a single individual or but very few persons could be found in a parish who would attend their ministry. See Hetherington's or any other history of the church of Scotland.

against christian communion with other churches, however sound in their doctrine and faithful in their ministry.

Such did Moderatism prove itself to be, when it reached its full development as a system, worldly, despotic, unconstitutional, unpresbyterian, unchristian, and spiritually dead,—the utter negation of every thing free, pure, lofty, and hallowed,—if indeed, it ought not rather to be said that its essence was antipathy to every thing holy, scriptural and divine.*

Now against the despotism of this party within the church an unceasing, but ineffectual struggle has been made for more than a century. In 1834 the evangelical party gained an ascendancy in the councils of the church. It immediately passed an act protecting the people against the intrusion of ministers, called the veto act;† entered upon the vigorous prosecution of schemes for the education of the people, for the extension of the church, for the conversion of the Jews, and for the propagation of christianity in foreign lands;‡ repealed the act which prohibited free communion with other churches, and opened its arms to receive as brethren, all who love the Lord Jesus Christ in sincerity and truth.

An arrest, however, was soon laid upon these movements. The moderate party, foiled and beaten within the church, had recourse to the strong arm of power. The civil courts were called upon to interfere and to crush this spirit of liberty and of spiritual independence. Nor were they found unwilling. Step by step have they advanced in their career of legislation, until at length there is absolutely not one proceeding, however exclusively ecclesiastical in its character, in which the civil court is not asked to interpose. It has entered the province of the church and interfered with the proceedings of all its courts, from that of a church session, up to the General Assembly. It has asserted a supremacy in spiritual matters, interdicting church censures, and preventing the execution of sentences of excom-

*Hetherington's history of the church of Scotland.

†Doubts were entertained by some at the time of the passage of this act whether it might not be held that it was beyond the powers of the church to pass such an act; but the opinions of the legal advisers of the crown, and of the lord advocate and solicitor general, removed these doubts, assuring the supporters of the veto act that it was perfectly competent for the church to pass an act so manifestly consistent with her legally recognized constitution. Lord Chancellor Brougham also gave it his decided approbation as in every respect more desirable than any course that could have been taken. To charge the church with rashness, disregard of law and innovation is therefore to set matter of fact, truth and reason at defiance. Such, also, was the view taken of it by the attorney general of England. Lord Moncrieff, who moved the adoption of this law, is also one of the Lords of session.—*See Hetherington's history of the church of Scotland*, p. 732.

‡All the foreign missionaries of the establishment have declared their adherence to the Free church. It is stated that not a single missionary remains in connection with the establishment.

munication, suspension and deprivation. It has removed sentences of deposition, interfered with the majority of a presbytery in the exercise of purely ecclesiastical functions, and substituted the minority in their room. It has even forbidden numerous ministers and elders, in good and regular standing, to sit or rule in any of the ecclesiastical judicatories of the church. Nay, it has dared to interfere with and to interdict the preaching of the gospel and the administration of ordinances within certain bounds, in express contradiction to the authority and injunctions of the church. By these and other acts, enforced by civil coercion, fines and imprisonment, every one of the principles we have illustrated were overthrown, and the church converted into a mere creature of the State, utterly despoiled of any spiritual character or rights. And when these proceedings on the part of the lower courts had been sustained by the higher courts, by the English judges, and by the parliament itself, and were thus made the acknowledged and necessary conditions upon which any man could remain in the establishment or enjoy its benefits, the members of the evangelical party, who are now the Free church, felt constrained to protest against them and to depart. They could not, without committing what they believed to be sin, in opposition to God's law, in disregard to the honor and authority of Christ's crown, and in violation of their own solemn vows, comply with these conditions, and they could not herefore, in conscience, continue connected with, and retain the benefits of, the establishment to which such conditions are attached.* They could not have gone out sooner, because as guardians of the rights and liberties of the people it was their duty to remain, as long as they were permitted to do so without submitting to unlawful and unchristian imposition. And they were compelled to go out when they did, because they were then required to submit to the conditions aforesaid, which are contrary to, and subversive of, the settlement of church government effected at the revolution and solemnly guaranteed to the Church of Scotland by the Act of Security and Treaty of Union; which are also at variance with God's word; in opposition to the doctrines and fundamental principles of the church of Scotland; inconsistent with the freedom essential to the right constitution of any church of Christ; and incompatible with the government which He, as the head of his church, has therein appointed distinct from the civil magistrate.

Had these men remained, the very fact of their continuing to draw their salaries after the declarations and decisions made by the state, would have committed them as honest men, in a solemn promise to the state that they would no longer condemn

*See their protest.

or oppose its measures, and that they now acquiesced in the principles established by law. So that any protest entered into by the evangelical party while thus remaining, would have been base, hypocritical and dishonest. They have therefore acted as honest, upright, consistent, and christian men should act. They have hoped all things and endured all things for a century past. But they have been at length driven to the wall, and required either to authenticate as true what they believed to be false, or to retire. The powers that be, had determined that the church should be subject to the control of the civil power, not only in things civil but in things sacred also; that the officers of the church should have no jurisdiction and its members no rights, but that the courts of law might be pleased to allow them; and that the abominable law of patronage should be rigorously enforced. How far the courts have carried this matter will be apparent from the single case of the united parishes of Marnoch and Strathbogie. Seven ministers who had been deposed from their office, and who were therefore no longer ministers in the church, proceeded under the sanction of the court on January 21st, 1841, to ordain over these parishes, a man named Edwards (let his name go down to perpetual infamy!) who could procure in the whole parish no other signature to a call, than that of Peter Taylor the tavern-keeper. When asked by what authority they came there, these deposed ministers answered that they were the presbytery of Strathbogie and assembled in the name of the Lord Jesus Christ. All the parishioners having entered their protest against the tyrannous proceedings, Mr. Edwards then solemnly declared before high heaven that zeal for the honour of God, love to Jesus Christ, and a desire of saving souls, were the great motives which led him to enter into the office of the sacred ministry.* The dreadful vow was uttered. The horrid farce was enacted by the aid of policemen and excommunicated ministers, and Edwards departed from the place amidst the hisses of the people—"a minister without a parishioner—a man without a friend."

In March of the same year, the presbytery of Auchterarder for not degrading themselves to the same guilty course, were fined in the amount of £16,000, to be divided between the court, the ministers, and Lord Kinnoull the patron.

Now as the State *would* not, and the Free Church party *could* not, yield these points, they were under the necessity of peacefully withdrawing from all alliance with the state, or with the moderate party in the church, and to become what they now are, a voluntary church.

*Such is the answer required from every candidate for ordination in the Church of Scotland.

This leads me to state briefly the grounds upon which an appeal may be properly made to American christians, on behalf of the Free Church of Scotland.

And is there not, in the outset, something in the very name by which she is called, that should give a favourable hearing to her claims. SHE IS THE FREE CHURCH OF SCOTLAND. And is not the name a just representation of the principles for which she is contending? The independence of the church upon the state,—the voluntary support of the cause of christianity,—the spirituality of the church, of her courts, of her ministers, and of her officers,—and the rights, immunities and privileges of the christian people,—these are the watchwords by which she now feels her way to every heart animated by the spirit of freedom. This glorious liberty of the children of God, the state never gave, and can never take away. It is the inalienable birthright of Christ's free church. It was maintained by our Scottish forefathers in circumstances of controversy, and of cruel persecution, for a whole century. And when Andrew Gordon and Thomas Chalmers lifted on high the banner of covenanted truth, the people of Scotland again rallied round it. Voices came forth from every corner of the land to cheer them forward. Hearts and purses were opened, and one million of people, besides the hundreds of thousands who had previously left the establishment, to enjoy in freedom the blessings of her original constitution, have enrolled themselves in the ranks of THE FREE CHURCH OF SCOTLAND. The spirit of better times is again awake. The courage that resisted Laud and Lauderdale, James, and Charles, again lives. Persecution, as has been said, has again mustered another covenanted and Puritan host. The spirit of young liberty is again enkindled in the hearts of the people. "God and my right" is their watchword; and conscience, truth, and justice have triumphed. Independent of all extrinsic influence, superior to all political manœuvre, redeemed from all dependence on perfidious bills and wily statesmen, and delivered from all internal foes and domestic broils, God's people are free. And shall they make a vain appeal to us, from whom they have learned such lessons of freedom and independence, when they ask us, not to enter into their struggles which are past, not to encourage them in resistance to the state* with which they have now nothing to do as christians, but to lend them a temporary assistance, until such time as they can gather strength and resources, sufficient to meet the demands that are constantly made upon them? It cannot be.

*It was the wish of the Free church to obey the law of the land which led them to leave the establishment, because they could not submit to its terms, and because, when out of the establishment, they may hope to be required to do nothing contrary to their consciences.

"The greatest glory of a free born people
Is to defend that freedom when assailed,
And to diffuse its blessings round the earth."

But we are further called upon to render this assistance, by a sense of gratitude for blessings received from Scotland, and from the predecessors of these very individuals who now ask our aid, men who cherish their sentiments and maintain the same noble struggle. Who compute the amount of obligation under which America lies to Scotland? To her we are indebted for the first example of a reformation,—that is a religious revolution,—originated, carried on, and completed by the people, against the wishes and in opposition to the power of princes and nobles. To her we owe the noblest maintenance that has ever been exhibited, of those principles of religious and civil freedom upon which our republic is based. To her we owe a Knox, a Buchanan, an Andrew Melville, an Alexander Henderson, a Guthrie, a Rutherford, a Gillespie, an Argyle, men who had genius sufficient to fathom the depths of political science; patriotism to scan the equal rights of the governed and the governor; courage to proclaim to kings their duty, and to the people their rights; fortitude to offer up themselves, their fame, their honor, their comfort and their lives, upon the altar of liberty; and faith to look forward in confidence to the day, when the spark of freedom they enkindled and preserved would burst forth into a universal flame.

"For freedom's battle once begun,
Bequeathed by bleeding sire to son,
Though baffled oft, is ever won."

To Scotland we owe the successful issue of that eventful and long protracted struggle for liberty of conscience, liberty of opinion and liberty of action, which resulted in the downfall of the Stuarts, the glorious commonwealth, the ever memorable revolution, and the acknowledgment of our American independence. Had not Scotland united her army with the English forces, the long parliament would have been subdued, the champions of liberty executed as felons, as were their exhumated bones, the chains of despotic power again fastened in tenfold severity upon an enslaved kingdom, and the hopes of the world crushed.

To Scotland we owe the system of parish schools, the universal education of the people, the relief of the poor without poor laws,—that incubus which is now sucking out the very life-blood of England,—the establishment of universities under the guidance of religion, and fully commensurate to the wants of an enlightened people.

To Scotland we owe a large proportion of those ministers and people who colonized this country, christianised and enlight-

ened it, diffused over it the spirit and principles of freedom, and fought the battles of our revolution. Many Scottish presbyterians, says Bancroft, of virtue, education and courage, blending a love of popular liberty with religious enthusiasm, came over in such numbers as to give to the rising commonwealth a character which a century and a half has not effaced. To the Scotch, says Dr. Ramsey, and their descendants, the inhabitants of Irish Ulster, South Carolina, is indebted for much of its early literature. A great portion of its physicians, clergymen, lawyers and schoolmasters, were from North Britain. Now, these, to a man, were found ranged under the banners of our young republic, from the very beginning of her contest until its glorious consummation. Dr. Witherspoon, one of the predecessors and leaders of these very men who now constitute the Free Church of Scotland, who advocated their views with indomitable courage against the overwhelming forces of the then triumphant moderate party, and who came to this country, animated by the principles of liberty, was, you are well aware, a member of that very body which gave birth to the declaration of independence, and one of its first signers. When that congress still hesitated to cross the Rubicon, and abandon all hope of retreat, "there is" said Witherspoon, "a tide in the affairs of men,—a nick of time. We perceive it now before us. To hesitate is to consent to our own slavery. That noble instrument upon your table, which insures immortality to its author, should be subscribed this very morning, by every pen in the house. He that will not respond to its accents, and strain every nerve to carry into effect its provisions, is unworthy of the name of a freeman. For my own part, of property I have some—of reputation, more. That reputation is staked, that property is pledged, on the issue of this contest. And although these gray hairs must soon descend in the sepulchre, I would infinitely rather they should descend thither by the hands of the public executioner, than desert at this crisis, the sacred cause of my country." Such was the appeal which decided the action of that Congress, and the fate of this American Republic.

Nor is this all. To Scottish benevolence we are indebted for many acts of liberality towards our country in its infant state. The college at Princeton in a great degree, owes its present flourishing condition to the pious and liberal charity of the friends of religion and learning in England and Scotland. In the year 1754 the General Assembly of the Church of Scotland, recommended that a general collection be made at the doors of all the churches of Scotland for the support of this college.

At the same time we find them lending their liberal aid to a Society for assisting protestant emigrants in Pennsylvania.*

We are still further called upon to extend our liberal aid to the Free Church of Scotland in the present emergency, on the ground of the numerous and incalculable benefits which must result from this movement.

It will diffuse the gospel through the waste places of Scotland. From the enquiries made by a royal commission in 1831, it appeared that there were at least 500,000 souls in Scotland totally destitute of the means of obtaining religious instruction. It appears further that during the whole century previous to that time, there had been only sixty-three new churches erected by means of the establishment, notwithstanding the immense increase of the population. Vast numbers therefore were left either to sink into practical heathenism and immorality, or to become attached to some other denomination. This glorious consummation—the supply of these destitutions—will now be achieved. The formation of the Free Church is the dawning of the bright day of gospel light on 500,000 people hitherto in darkness. The etiquette and legal restraints of parishes will be no longer observed. The church is now free to permeate the length and breadth of the land and proclaim to all, the gospel of Christ. Not only will the desolations of the sanctuary be repaired, the long neglected wastes of Scotland, both in town and country, will be replenished. The light of the gospel will be carried to every cottage door within the limits of the Scottish territory. The liberal and large-hearted aspirations of John Knox when he desired a college for every large town and a minister for every thousand of the people, will be realized. The ungovernable masses now threatened the very existence of society, “will be humanized into contentment, loyalty and peace,” and a land thoroughly christianized “will wreath around the church of Scotland still brighter honours than those which have heretofore encircled her brow.”

And will not the history of this event carry with it to the ends of the earth, and to all future times, the glorious principles for which the Free Church of Scotland has so nobly contended. These principles have hitherto been written upon paper and recorded in confessions and protests,—they will now be imprinted on the hearts of men, and become familiar and acknowledged truths, the test and character of a true church of Jesus Christ.

*See the memoir, prefixed to his Sermons, of the Rev. Samuel Davies, who was one of the deputation sent over for this purpose. The Assembly besides the above recommendation, further recommended to ministers to apply to the nobility and gentry, as they may have opportunity, to give their charitable assistance in this matter. See Annals of the General Assembly of the Church of Scotland from 1752 to 1767. Edinburgh, 1840. page 51. and Maclaurin's Life prefixed to his works.

How powerfully also does this movement demonstrate the reality, the power, the superhuman might, of christian principle. The lie has now been given to the calumnies of an unbelieving world, that christians will part with nothing for the truth, and that they will take good care to preserve their money and their pockets, let conscience protest as it may. From all such charges christianity is now redeemed. A testimony has now been born to the high minded integrity, conscientiousness, and divine faith of christians, which no promises, flattery, artifices, or fear of man can corrupt, which will preach louder than any sermons in behalf of the truth, purity and divinity of our holy religion. Not Scotland, therefore, but christendom, nay the whole world, is debtor to those heroic christian men who have erected in the Free Church of Scotland, a beacon light which shall illumine with its brightness all the ends of the earth, and set an example of christian devotion, magnanimity and sacrifice that shall live in imperishable fame.

Finally, the appeal to our liberal assistance of the Free Church of Scotland, is impressively enforced by a consideration of the disinterested sacrifices and unparalleled efforts they have themselves made. Many who even concur with them in their principles, are of opinion that they might have continued in the establishment. By retiring, however, from it, they have given up in salaries and other income, about half a million of dollars per annum. They had also for the last seven years been engaged in the herculean effort of raising for the building of churches about a million and a half dollars, besides some \$40,000 per annum for their education, home mission, and foreign missionary schemes. They have not however now rested from their labours, nor do they ask us to do their work. They have strained every nerve to meet their own wants. Though generally poor, and unaided by the rich and the noble, they have already subscribed about a million of dollars. Personal sacrifices of the most trying character have also been made by very many. Ministers have left homes where they dwelt in love and peace for a whole generation, and been under the necessity of occupying in solitude some prophet's chamber while their families could find a refuge only at the distance of 60 or 70 miles. Mr. Swanson of Small Isles, being prohibited from occupying a spot of ground on which to build a temple for the worship of God, or a house to shelter him and his family from the rude elements, is obliged to betake himself to a floating manse, a true mariner's church, where he can receive the people at different points and preach to them the free and full salvation of the gospel. "I know a case," says Mr. Guthrie, "that made my blood boil as an honest man and a freeman. There is a parish in Scotland, where there is a min-

ister who has a sister, a brother, and a venerable mother under his roof. That mother was a minister's daughter—that mother was a minister's sister—that mother was a minister's wife—and now she is a minister's widow. And, sir, shame to the land that has such landed proprietors in it, that man of God must carry away his venerable mother, with the grey hairs of age upon her head,—who never knew a home on earth but a manse,—he must drive her away, because even a highland cottage cannot be got to lay her head in." Such are the scenes now passing in Scotland. Many ministers have left three storied houses, and lodged, with their families, in obscure apartments. Many have gone forth, they knew not whither, resigning and giving up all those places, "to which they are attached by so many fond and intense local affections,—their garden walks where they enjoyed the hours of their relaxation, and the peaceful study where the man of God and the man of learning enjoyed many a raptured hour in converse with their books." The amount of maddening provocation to which the people of some of our highland districts have been subjected, says the Edinburgh Witness, almost exceeds belief. We attended, about two months ago, the public services of a sacramental Sabbath in Lochiel's country. The congregation consisted of from three to four thousand persons, and never have we seen finer specimens of our highland population. We needed no one to tell us that the men at our side,—tall, muscular, and manly, from the glens of Lochaber and the shores of Lochiel,—where the descendants, the very fac-similes, of the warriors whose battle-cry was heard farthest amid the broken ranks at Preston, and who did all an almost supernatural valour could do to reverse the destinies of Culloden. And yet, here were they assembled in the open air, as if by stealth,—the whole population of a whole district,—after having been chased by the interdicts of the proprietor from one spot of ground to another, and now sure only of the spot on which they stood, until such time as a new interdict should be drawn out. They had gone first to the parish burying-ground. It was the resting-place of their brave ancestors. One family had been accustomed to say, "This little spot is ours;" and they reasoned rationally enough, that as the entire area belonged to them in its parts, it might be held to belong to them as a whole also, and that they might meet in it, therefore, to worship their God over the ashes of their fathers. Alas! their simple logic was met by a stringent interdict; and, quietly giving up the churchyard, they retired to a neighboring eminence, surmounted by a monument to the memory of that Colonel Cameron of Fassiefern who, at Waterloo.

"Foremost in the shock of steel,
Died like the offspring of Lochiel."

Not a few of them had fought by his side. But here there was no resting-place for them. The tenant who held the spot as part of a small farm was one of themselves, and they knew that *he* made them welcome; but highland leases are often doubtful things. They had learned that the proprietor had been written to on the subject, to the poor man's disadvantage; and, fearing lest he should be injured on their account, and with a delicacy peculiar to highlanders, they quitted the spot *en masse*, and took up their next station on the sea-shore. As we stood and listened, the rippling dash of the waves mingled with the voice of the preacher. But there was yet another interdict in store for them. The deal tables on which the sacrament used to be administered in the parish were the property of the establishment; and so, leaving them, as they ought, to the state institution, they prepared, as they best could, a few rude forms for themselves. Well, and what then? *On the most miserable plea that these forms had been made of wood that had once grown on the glebe, a stringent interdict arrested their use.*

The following striking facts were stated by Mr. Dunlop, the legal adviser of the Free church, in the course of an admirable and touching address made by him at the laying of the foundation-stone of the Free Church at Dailly, Scotland: "There is the Isle of Skye, for instance, where the proprietor, M'Leod of M'Leod, not only refused a site for a church, but interdicted the people from meeting under the canopy of heaven, though his own tenants, on the very moors they rent from him, or even on the road-sides or bye-ways,—holding that he is the lord of the soil, and therefore entitled to prevent God's creatures from enjoying that soil for any purpose which he does not approve. He will let it out for culture, and give houses in which to eat and drink and sleep, but not a spot on which to build a house of God. Meet for that purpose anywhere on his lands, and you are a trespasser. 'I won't force your consciences, but you shan't pray on my grounds: if you are to pray at all, I will drive you to the sea-shore.' I had a letter the other day from a parish in Sutherland, in which the people asked me, as legal adviser of the church, some questions. The sole heritor of the parish is against them; and they asked me what he is entitled to in law. They said,—'there is a common in the parish on which we are entitled to pasture our cattle, and to walk over when we please; may we meet there and put up a tent for worship?' I was obliged to answer, 'the court won't allow it.' They asked then, 'May we go to the churchyard? The heritor says, no. But it is occupied by

the bones of our fathers. No heritors lie there. We have all gone out. May we not take refuge over our fathers' graves?' I was compelled to answer,—‘the heritor is right. You have not the law upon your side.’ The next question they put I was able to answer to their satisfaction. They asked, ‘Whether they could not meet *within high water mark*?’ And there, in the winter, in the storms now approaching, they are to meet,—safer beside the stormy ocean than beside their great laird. The ocean, indeed, covers the spot at times, but there is little respite: when the tide is out they may put up a tent, and there meet for the worship of their God. They put another question, which I was obliged to answer against them too. They had saved a ship from wreck many years ago, and the captain, in his gratitude, had presented them with the ship’s bell. In the pride of their hearts they stuck it up on the end of the church; the heritors had provided none,—and for sixty years they had assembled for worship at the sound of that bell. They asked me, if they might not take it with them? Their fathers had put it up as a testimony to their bravery, and it was their own. But, no! the bell had been where it was for more than forty years; and they must hear the loved sound,—like the voice of a friend,—but pass it and go to worship on the sea-shore at the sound of the waves.”

The bitterness with which this persecution of the adherents of the Free Church of Scotland has been carried on, has been enough to madden the people into open rebellion. The land-owners, the lairds of Scotland, who are imbued with the spirit of moderatism, seem to forget that property has its duties as well as its rights, and that when the former are neglected, the latter are forfeited. Thus we read, that, when ground was asked, not as a gift, but as a purchase, to build a place of worship for the Rev. Mr. Sage, of Resolis, the applicants were told that “as much ground would be given as would bury him, but no more.” The spirit which dictated such an answer as this, can be neither just, liberal, or christian, and is, of itself, a condemnation of the cause which needs such support.

Such then are the men whom we are called on to assist.

“For them their lot is what they sought; to be
In life or death, the faithful and the free.”

To build eight hundred churches for the congregations demanding their immediate occupancy;* to erect parsonages for their

*The letter of the London Committee states, that seven hundred and eighty congregations had adhered to the Free Church. Many of these, however, may be very small, and not, at present, able to constitute full and ripe churches. Dr. Chalmers, however, in a recent letter to a minister in Belfast, Ireland, says, “The cause of our Free Church has grown upon our hands beyond all calculation. Besides the congregations of our outgoing ministers, four hundred and seven in number, others are starting up

ministers according to the good old custom of our fathers; to found a college and theological seminary, with a sufficient apparatus and library; to lend immediate assistance to unprovided ministers,—to help them in this great work, is what we are now called upon, as christian brethren, to do.

This appeal comes home to the bosom of every Scotchman and the descendants of Scotchmen,—who may all glory in alliance with these nobles of the earth. It is not less powerful, when addressed to every emigrant from northern Ireland or to their descendants. Ulster was colonized by Scottish Presbyterians. To them, she owes her religion, education, morals, elevation, and proud superiority over every other portion of that country. Yes, the blood of Scotchmen rolls in our veins, and with exulting pride, we too, can look to these heroic martyrs and say, “ye are our brethren and kinsmen according to the flesh.” Five hundred ministers in Ireland, and one million of people, with all their hearts, go along with them in their struggle, and have already given fifty thousand dollars to their cause.

This appeal addresses us, as Americans. To us, as the friends of liberty and human rights, and the noble champions of civil and religious freedom, does the Free Church of Scotland look for sympathy, encouragement, and aid in this noble effort to better our example.

This appeal addresses christians, of all protestant denominations. The testimony of the Free Church of Scotland, is not only a presbyterian, but a protestant testimony. The reformation was a recovery of the truth, and freedom, and privileges of the gospel. That truth and freedom, and privilege, are now at stake in Scotland, and for their maintenance, does the Free Church stand forth prepared to suffer and to bleed. The question is, therefore, “a question of protestantism,—a question of the right of private judgment, the right of each christian man to be dependent on Christ alone, and therefore, independent of all authority, civil or ecclesiastical, in the discharge of his duty to Christ.”* The Free Church of Scotland has, therefore, held out to the protestant world the flag of unity,—the unity, not of slavish uniformity in rites or forms, but unity in the maintenance of common truths, in a determined protest against common errors, and that unity of the spirit which is the true bond of peace. CO-OPERATION, THOUGH NOT INCORPORATION, is the motto which now streams in her flying banner, and is destined to rally around the standard of the cross, every

on all sides in moderate parishes, and all alike are imploring for the means of sheltering themselves before the approach of winter. There cannot be fewer than six hundred churches requiring, at the present moment to be erected in Scotland.

*Proceedings of General Assembly, p. 3.

true friend to protestant and evangelical truth. Already has she received on her platform, delegates from every evangelical denomination, and from America as well as Europe. Already has she found Congregationalists, Baptists, Methodists, and Episcopalians, Reformed Dutch, and Seceders, ready, not only to approve her principles, but to lend to her the helping hand of their christian charity. Let us, also, come to her assistance, join hands with this sacred, christian brotherhood, and by our united and liberal contribution, give certain proof of our deep and heartfelt interest in her cause, the cause of protestantism, the cause of christian freedom, and of christian truth. Let our voice to be heard across the great Atlantic, saying,

"On, brethren, on!
Speed your swift bark o'er the foaming seas,
Spread forth your sails to the whistling breeze.
Hoist the blue colours of Freedom high,
Fling out their folds to the sunlit sky,
Strain all your cordage,—and onward sweep,
Hopeful and true o'er the bounding deep.

On, brethren, on!
On with your message of holy love.—"

And may He who has led them thus far, uphold and strengthen them, and make them more than conquerors through our Lord Jesus Christ. Amen, and Amen.

APPENDIX I.

The author thinks it advisable to add here, an article which he has inserted in some recent religious papers.

THE FREE CHURCH OF SCOTLAND AND THE QUESTION OF ESTABLISHMENTS.

Shall we help her ?

I was very sorry to see in the New York Observer an article expressing a doubt whether American christians could consistently aid the Free Church of Scotland, because she is committed to the doctrine of an established church. But even supposing that she is, this certainly is not the doctrine for which she is now bearing her testimony, in persecution and distress. She is now in the wilderness, without house, or shelter, or food, or raiment, and surrounded by wild beasts and venomous reptiles, who go about seeking to destroy her. And why is she there? Because she is bearing witness to these fundamental truths,—that Christ alone is the head, king, and legislator of his church;—that his word is the supreme law and standard of faith and practice of that church;—that the spiritual officers appointed by Him are alone entitled to have rule within the church, or to interfere in the management of spiritual affairs;—and that to the christian people belongs the right of choosing their own ministers and officers. Such are the principles for which the Free church has contended,—for which she has retired from the establishment,—for which she has relinquished property to the amount of about five hundred thousand dollars per annum,—and for which she is now lifting up a standard and giving her testimony to the world. And do we not,—all American christians,—concur with her in these essential doctrines? As far at least as we do thus concur, can we not, and shall we not, express our sympathy for her, and proclaim our hearty approbation of her conduct?

The Free church does, it is true, still cling to the *abstract* doctrine of establishments; that is, as she herself expounds it, “that it is the duty of both governments and communities to be christians, to act as christians, and to make it their chief object to promote Christ’s kingdom and glory.”* But while she maintain the *principle*, she utterly denies the *possibility* of living under any *existing* establishment, or of entering into any alliance with any state which would in any degree compromit

*See Hetherington’s History of the Church of Scotland, p. 775.

any one of these sacred principles. Nay more, she is now in fact, in practice, and avowedly, a voluntary church, and as bitterly opposed to the Established Church of Scotland, and to the *establishment on which that church rests*, as are American christians. Let me give some proof of this fact out of much before me. It is from the very man whose opening speech at the first meeting of the Free General Assembly has given occasion to this apprehension in the minds of many. I mean Dr. Chalmers. I quote from his address, delivered July 13th, in Edinburgh, on occasion of the Bi-Centenary of the Westminster Assembly, as reportd in "the Witness:"

"Before I have done," said Dr. Chalmers, "I am desirous of bringing above boards what I think will operate as a bar in the way of a cordial and good understanding, so long as it remains the object of a sensitive and fearful *reticence*. I do not sympathise with the exceeding care and caution of those people who look so prudent and so weary, and tell us that nothing must be said about Voluntaryism. I confess, on the other hand, my anxiety to say something about it, and that because of the conviction under which I labour, that while suffered to abide within the cell of one's own thoughts, where, from the very irksomeness of its confinement, it might rankle in the form of an unexplained grudge, it will operate most injuriously as a preventive to that full union between soul and soul, so indispensable to the comfort and the efficacy of co-operation between those who have now met together, and that with the avowed purpose of seeing eye to eye. Why, on the contrary, I would have it proclaimed openly and without reserve, that there is a difference of opinion upon this question; and this, not with the design of creating a breach, or casting up a barrier between the parties, but with the very opposite design, of pointing out the egregious folly, if I may so term it, of suffering any such difference to stand in the way of their mutual helpfulness and encouragement, in every practicable walk of well-doing, for the good of our common christianity. I am desirous of tabling the subject in the sight and hearing of all, that it may both be recognized as a topic of a real and honest difference, and, at the same time, be utterly disarmed and scotched as a topic of mischievous dissention. For how does the matter stand? Here are two parties, each honestly bent on the adoption of such measures as might best conduce to the moral and religious well-being of their fellow men; but the one happening to think that the state should lend itself to the same object, by the method of an endowment, and the other happening to think the opposite to this. I ask, in the name of common sense, if two parties are to suspend their duty, common to both, and if that duty be co-operation for a great and general good, on

which the hearts of each are alike set, are they to suspend this, because they choose to differ in opinion respecting the duty of a third party that has no connexion with either of them? We stand as hopelessly dissevered from the party in question, and have as little hope of being restored to a connexion with them, as if there had sprung up betwixt us an immoveable wall of brass, a thousand cubits high. We, on the one hand, can enter into no terms with the government, who, because they endow a church, think they have a claim to govern it; and they, on the other hand, keep as resolute a hold of this Erastian imagination, as if they would never let it go, till the kingdoms of this world become the kingdoms of our Lord and Saviour Jesus Christ. So that the question now resolves into this, Will there, or will there not, be religious establishments in the days of the millennium? To me, at least, it seems the clear path both of wisdom and duty, just to leave that question for the millennium itself to settle, when the millennium comes; and, meanwhile, do all we can to spread onward these millennial days, when the din of controversy shall be no longer heard, and the charity of the gospel shall have shed its dewy influences over the whole earth, now turned into a happy, and a harmonised, and, withal, universal christendom. I confess, at the same time, a keener scientific interest in this question than ever, now that Voluntarism, brought to the test of experience, is fully put upon its trial. I for one will make it my strenuous endeavour to do it all justice, by drawing on its resources and capabilities to the uttermost. The most direct way surely of giving it a fair trial is just to try how much it will yield, after that a full and fair appliance has been brought to bear upon it. It is but justice to add, that we are now in the very thick of the experiment. Some years ago, we tried what government would do in the way of an endowment for the religious instruction of the people, and, after a fruitless negotiation, got nothing for our pains. We have now made our appeal to the christian public, and in as few months as we spent of years with the government, we have obtained at the hands of the people the promise of toward three hundred thousand pounds. However it may turn out, the result will be a most instructive one. Should it so happen that after Voluntarism has made its utmost efforts, it shall fall short of a full provision for the christian instruction of the people, so as to leave thousands and thousands more unreached and unreclaimed, and should an enlightened government, for the sake of these, hold forth an endowment, which shall leave us unfettered as their *Regium Donum* leaves the Presbyterians of Ireland, I am not prepared to say that it would be wrong, either in the one party to make such an offer, or in the other party to accept of it. But, as

I have already stated, there is no hope whatever of any such overture being made, or of there ever being any practical call for the entertainment of such a question. Meanwhile, let us endeavour so to speed on the achievements of Voluntaryism, as to anticipate and supersede the necessity of this question; and they who, intent on great designs, keep by great principles, will at length make full acquittal of theirs as being the only true consistency,—let hostile or unintelligent observers make what use they may of their party distinctions and party names.”

I will here add two other extracts illustrative of this point and of the spirit and character of the Free Church. “We do fear now,” says the *Presbyterian Review* of Edinburgh, for July, 1843, “and our fear is grounded on the experience of our church for three centuries, that in the treatment of a church by ungodly statesmen, one of two things will ever be aimed at: either they will take care that it is viciously constituted, or that it is viciously administered. They do not ask for both alternatives, nor have they, in all likelihood, a preference of the one to the other. But give them, you must, either a corrupt system, or corrupt management. We cannot, therefore, be surprised, should it now be felt that the union of church and state, upon an evangelical platform is, in the present condition of civil government very hopeless, and that establishments having done the work they were fitted for, must be laid aside to prepare the way for the theocracy of the great king, when he shall ‘take to himself his great power and reign.’ At all events, the present administration have done what they can to advance the cause of voluntaryism.”

We call particular attention, also, to the following beautiful and striking declaration of sentiments delivered in the Assembly of the Free Church, by the Rev. Mr. Guthrie:*

“I rejoice on all these accounts; and here I may be allowed the opportunity of stating what my views are with regard to the part which the evangelical Dissenters of this country have acted in this matter. No man mingled more in the voluntary controversy than I did. I have stood on the post and the pillory for five hours, and never was allowed to open my mouth; therefore I should be entitled to speak now on this subject. I will lift up my voice in this Free Assembly, as a free man, entitled to bear a free testimony to christian men! and I must say, that in my wandering expeditions through the country during the last twelve months, I have received the most kind, and cordial, and christian support from evangelical dissenters of every denomination. I have always felt confident it would be so. There were men who said, ‘they opposed you

*Proceedings of the General Assembly. pp. 98, 99.

before, and they will oppose you again.' Now, I had the most perfect confidence in them that, when we stood on the ground of our common christianity, they would stand by us. It will be with them as it was with Moses, who, when he saw a Hebrew and an Egyptian contending together, smote the Egyptian, and buried him in the sand. When my brethren saw me battling for an establishment, I could not expect their support; *that* would not have been honest; but when they saw me battling for Christ's crown and covenant,—when they saw me smitten by the civil courts,—when they saw an Egyptian smiting a Hebrew, they came in to support me. I take this opportunity of saying, that I never did rejoice in anything more than in the explanation which Dr. Chalmers gave of the misreport of his first speech in the Assembly. When I heard of these reports, it deeply distressed me. I was spoken to on the subject by two worthy dissenters in Edinburgh, men who have been praying for our church, and who are willing to pay for it too; and they told me it had given them the profoundest distress. I assured them there must be some mistake; and therefore I never sat in any Assembly with more delight than I did when Dr. Chalmers gave an explanation,—an explanation that out and out, corresponds with the sentiments of my own mind. I am for a union in the meantime, in the way of co-operation. What am I to do with the Cowgate and the Grassmarket, and the other destitute districts in my parish? I cannot open a church for them as I did when I was an established minister; but, God helping me, I will not leave them to the man they put into St. John's. I cannot carry on the work myself; and I will rejoice with all my heart, if the evangelical dissenters of every denomination in Edinburgh would come and sit down at a board with us in friendly conference. I would propose to Dr. Brown,—you take that portion of the work, and to Mr. Alexander, you take that, and I will take this; let us divide the labour, and go forth to the heathen lands of Edinburgh, just as we go to the heathen lands of Africa. We cannot stop here, and I defy any man to stop there, who has heard our Clerk this evening read that touching and affecting prayer of Jesus for his disciple. What is ~~first~~ first and foremost in that prayer? What is mentioned once, twice, four, and five times,—what is repeated over and over and over again in that prayer of our Redemer, 'That they may be all one, as I and my father are one!' I will never rest contented,—I will never cease to pray and work till that end is achieved,—and as I do so, I will bury in oblivion the memory of former controversies. Yes, Sir, O, that the day were come that I might meet with my brethren over the grave of all former controversies,—that we might shake hands and join hearts, and be one in Christ Jesus,—one

regiment, bearing the same colours, and going forth like an army mighty for battle against one common and tremendous foe! This is my wish; it may not be realized immediately, but the sooner the time comes, the better for the cause of Christ. I rejoice that the controversy is ended. I rejoice because I feel I may have sinned in it. I am not ashamed to confess that, in the voluntary controversy, while my opponents said things of me and my party they should not have said, I have said things of them and their party I should not have said. And when the heat and dust of this battle is by, I have no doubt I will be as free to confess, that while our opponents in the old house have said and done things to me they should not have done, I will confess that I have said things of them I should not have said. I will not give up one iota of my principles. I am ready not only to give up my stipend,—I have done that already,—but I am ready, as our fathers did, to give up my life, if necessary, in defence of these. I have said I am glad to get quit of controversy. I wish to devote my days to preaching, and to the pastoral superintendence of my people; and the happiest day I experienced for years was when I left St. Andrew's Church."

I hope, therefore, and trust, that christians of all denominations will be found as ready in this country as in England and Ireland, to come forward to the liberal assistance of their suffering brethren of the Free Church of Scotland. And what is done, let it be done quickly.

As a friend to the Free Church, I feel compelled to make these remarks, and would request their insertion in the New York Observer, that the explanation may follow the difficulty.

APPENDIX II.

*The Protest read and handed in before leaving the Assembly,
in May, 1843.*

We, the undersigned ministers and elders, chosen as commissioners to the General Assembly of the Church of Scotland, indicted to meet this day, but precluded from holding the said Assembly by reason of the circumstances hereinafter set forth, in consequence of which a free assembly of the church of Scotland, in accordance with the laws and constitution of the said church, cannot at this time be holden,—

Consider that the legislature, by their rejection of the claim of rights adopted by the last general assembly of the said church, and their refusal to give redress and protection against the jurisdiction assumed, and the coercion of late repeatedly attempted to be exercised over the courts of the church in matters spiritual by the civil courts, have recognised and fixed the conditions of the Church Establishment, as henceforward to subsist in Scotland, to be such as these have been pronounced and declared by the said civil courts in their several recent decisions, in regard to matters spiritual and ecclesiastical, whereby it has been *inter alia* declared,—

1st, That the courts of the Church as now established, and members thereof, are liable to be coerced by the civil courts in the exercise of their spiritual functions; and in particular, in their admission to the office of the holy ministry, and the constitution of the pastoral relation, and that they are subject to be compelled to intrude ministers on reclaiming congregations in opposition to the fundamental principles of the church, and their views of the Word of God, and to the liberties of Christ's people.

2d, That the said civil courts have power to interfere with and interdict the preaching of the gospel and administration of ordinances as authorised and enjoined by the church courts of the establishment.

3d, That the said civil courts have power to suspend spiritual censures pronounced by the church courts of the establishment against ministers and probationers of the church, and to interdict their execution as to spiritual effects, functions, and privileges.

4th, That the said civil courts have power to reduce and set aside the sentences of the church courts of the establishment, deposing ministers from the office of the holy ministry, and

depriving probationers of their license to preach the gospel, with reference to the spiritual status, functions, and privileges of such ministers and probationers,—restoring them to the spiritual office and status, of which the church courts had deprived them.

5th, That the said civil courts have power to determine on the right to sit as members of the supreme and other judicatories of the church by law established, and to issue interdicts against sitting and voting therein, irrespective of the judgment and determination of the said judicatories.

6th, That the said civil courts have power to supersede the majority of a church court of the establishment, in regard to the exercise of its spiritual functions as a church court, and to authorise the minority to exercise the said functions, in opposition to the court itself, and to the superior judicatories of the establishment.

7th, That the said civil courts have power to stay processes of discipline pending before courts of the church by law established, and to interdict such courts from proceeding therein.

8th, That no pastor of a congregation can be admitted into the church courts of the establishment, and allowed to rule, as well as to teach, agreeable to the institution of the office by the Head of the Church, nor to sit in any of its judicatories of the Church, inferior or supreme, and that no additional provision can be made for the exercise of spiritual discipline among members of the church, though not affecting any patrimonial interests, and no alteration introduced in the state of pastoral superintendence and spiritual discipline in any parish without the coercion of a civil court.

All which jurisdiction and power on the part of the said civil courts severally above specified, whatever proceeding may have given occasion to its exercise, is in our opinion, in itself inconsistent with Christian liberty,—with the authority which the Head of the Church hath conferred on the church alone.

And farther, considering that a General Assembly, composed in accordance with the laws and fundamental principles of the Church, in part of commissioners themselves admitted without the sanction of the civil courts, or chosen by Presbyteries, composed in part of members not having that sanction, cannot be constituted as an Assembly of the Establishment without disregarding the law and the legal conditions of the same as now fixed and declared.

And farther, considering that such commissions as aforesaid would, as members of an Assembly of the Establishment, be liable to be interdicted from exercising their functions, and to be subjected to civil coercion at the instance of an indi-

vidual having interest who might apply to the civil courts for that purpose.

And considering further, that civil coercion has already been in divers instances applied for and used, whereby certain commissioners returned to the Assembly this day appointed to have been holden, have been interdicted from claiming their seats and from sitting and voting therein, and certain presbyteries have been by interdicts directed against the members prevented from freely choosing commissioners to the said Assembly, whereby the freedom of such assembly, and the liberty of election thereto, has been forcibly obstructed and taken away.

And further, considering that, in these circumstances a free assembly of the church of Scotland, by law established, cannot at this time be holden, and that any assembly, in accordance with the fundamental principles of the church, cannot be constituted in connection with the state without violating the conditions which must now, since the rejection by the legislature of the church's claim of right, be held to be the conditions of the establishment.

And considering that, while heretofore as members of church judicatories ratified by law and recognized by the constitution of the kingdom, we held ourselves entitled and bound to exercise and maintain the jurisdiction vested in these judicatories with the sanction of the constitution, notwithstanding the decrees as to matters spiritual and ecclesiastical, of the civil courts, because we could not see that the state had required submission thereto as a condition of the establishment, but, on the contrary, were satisfied that the state, by the acts of the parliament of Scotland, forever and unalterably secured to this nation by the treaty of union, had repudiated any power in the civil courts to pronounce such decrees, we are now constrained to acknowledge it to be the mind and will of the state, as recently declared, that such submission should and does form a condition of the establishment, and of the possession of the benefits thereof; and that as we cannot, without committing what we believe to be sin—in opposition to God's law—in disregard of the honour and authority of Christ's crown, and in violation of our own solemn vows, comply with this condition, we cannot in conscience continue connected with, and retain the benefits of the establishment to which such condition is attached.

WE, THEREFORE, the ministers and elders aforesaid, on this, the first occasion since the rejection by the legislature of the church's claim of right, when the commissioners chosen from throughout the bounds of the church to the general assembly appointed to have been this day holden, are convened together, DO PROTEST, that the conditions aforesaid, while we deem them

contrary to and subversive of the settlement of church government effected at the revolution, and solemnly guaranteed by the act of security and treaty of union, are also at variance with God's word, in opposition to the doctrines and fundamental principles of the church of Scotland, inconsistent with the freedom essential to the right constitution of a church of Christ, and incompatible with the government which He, as the head of his church, hath therein appointed distinct from the civil magistrate.

And we further PROTEST, that any assembly constituted in submission to the conditions now declared to be law, and under the civil coercion which has been brought to bear in the election of commissioners to the assembly this day appointed to have been holden, and on the commissioners chosen thereto, is not and shall not be deemed a free and lawful assembly of the church of Scotland, according to the original and fundamental principles thereof, and that the claim, declaration, and protest, of the general assembly which convened at Edinburgh in May 1842, as the act of a free and lawful assembly of the said church, shall be holden as setting forth the true constitution of the said church, and that the said claim, along with the laws of the church now subsisting, shall in nowise be affected by whatsoever acts and proceedings of any assembly constituted under the conditions now declared to be the law, and in submission to the coercion now imposed on the establishment.

And, finally, while firmly assenting the right and duty of the civil magistrate to maintain and support an establishment of religion in accordance with God's word, and reserving to ourselves and our successors to strive by all lawful means, as opportunity shall, in God's good providence, be offered, to secure the performance of this duty agreeably to the scriptures, and in implement of the statutes of the kingdom of Scotland, and the obligations of the treaty of union as understood by us and our ancestors, but acknowledging that we do hold ourselves at liberty to retain the benefits of the establishment while we cannot comply with the conditions now deemed to be thereto attached—we PROTEST, that in the circumstances in which we are placed, it is and shall be lawful for us, and such other commissioners chosen to the assembly appointed to have been this day holden, as may concur with us, to withdraw to a separate place of meeting, for the purpose of taking steps for ourselves and all who adhere to us—maintaining with us the confession of faith and standards of the church of Scotland, as heretofore understood—for separating in an orderly way from the establishment; and thereupon adopting such measures as may be competent to us, in humble dependence on God's grace and the aid of the Holy Spirit, for the advancement of his glory, the

extension of the gospel of our Lord and Saviour, and the administration of the affairs of Christ's house, according to his holy word; and we do now withdraw accordingly, humbly and solemnly acknowledging the hand of the Lord in the things which have come upon us, because of our manifold sins, and the sins of this church and nation; but, at the same time, with an assured conviction, that we are not responsible for any consequences that may follow from this our enforced separation from an establishment which we loved and prized—through interference with conscience, the dishonor done to Christ's crown, and the rejection of his sole and supreme authority as king in his church.



THE VOICE OF GOD IN CALAMITY:
OR,
REFLECTIONS
ON THE
Loss of the Steam-Boat Home,

October 9, 1837.

A SERMON:

DELIVERED
IN THE

SECOND PRESBYTERIAN CHURCH,
CHARLESTON,

On Sabbath morning, October 22, 1837:

BY THE
REV. THOMAS SMYTH,
PASTOR.

FOURTH EDITION.

CHARLESTON:
PRINTED AND PUBLISHED BY JENKINS & HUSSEY, No. 36 BROAD-STREET.
1837.

ENTERED

According to Act of Congress, in the year 1837, by

JENKINS & HUSSEY,

*In the Clerk's Office of the District Court of the District of
South Carolina.*

PREFACE TO THE FOURTH EDITION.

Were time afforded, the author would be glad to enlarge the account, contained in this pamphlet, of some of the circumstances of the melancholy event to which it alludes, especially in reference to the Rev. Mr. Cowles, of whom his friends have learned several interesting particulars. He has, however, done little more than make some corrections. Were it possible for the author, he would also very gladly take this opportunity of removing whatever impression he may have left in any mind, in reference to the probable incapacity of the captain: but although he has examined every source of evidence, and received several communications on this subject, he has yet seen nothing to overthrow the united testimony of the many disinterested witnesses who have been examined. Without, therefore, deciding the question, he must leave it where he has placed it, and again express his hope that this, in connection with the other sermons published on this occasion, will have the effect of leading the public mind to a profitable consideration of this dispensation of Providence.



INTRODUCTORY REMARKS.

So great and terrible a calamity as the loss of the Packet HOME, and the destruction of ninety-five lives, should not pass by unimproved. It should, in every way, call forth attention and regard,—that as individuals and as a community we may, out of this bitterness, extract the sweetness of wholesome profit.

The citizens of Charleston have done their duty by the appointment of a Committee, to investigate the whole case, and report to them the result of their examination, and by their determination to take whatever other measures may be deemed most likely to prevent the recurrence of similar disasters for the future.

As these proceedings are to be all made public, and will, doubtless, occupy much of the public attention, it may not be unadvisable to consider the matter religiously, and to hold up to the general view those “lessons of eternity” which are, surely, no less necessary to save us from “making shipwreck” of our future and everlasting hopes.

While we thus hear the voice of God and the voice of man teaching and admonishing us; while we are thus led to humble ourselves under the mighty hand of God, and to protect ourselves from the inexcusable perils to which we are exposed by the cupidity, or experimenting boldness, or the reckless indifference of men, we may hope that this whirlwind calamity, however desolating in its progress, and heart-rending in its consequent misery, will leave behind it, an atmosphere purified, a sky cloudless, and a city rejoicing in hope of future safety.

Such are the views with which the following Sermon is submitted to the public. It was prepared under the excitement of the occasion, amid the multiplied labors of a most laborious profession, in a season of extraordinary engagement, and necessarily in much haste. It does not, therefore, pretend to elaborate or profound investigation. It is nothing more than a commentary upon this dreadful disaster as its text, and an application of it to the heart. As it was prepared for the services of the Sabbath, in that church of which the author is pastor, it would not have been ventured before the public had it not been publicly requested, and had not its publication been urged by numerous individuals, some of them not even connected with the author’s congregation. Through their solicitation, and in the hope that good may be accomplished, it is now printed.

As it regards the reproof administered on page 243, it should be remarked that the author has carefully avoided answering the inquiries of those who have been anxious to identify its recipient. This is wholly unnecessary to the end in view, and would defeat it. And even should he be misinformed upon the matter,—inasmuch as the conduct reprobated is not of impossible occurrence, or unrecorded in history,—the public exhibition of its sinfulness may not be unnecessary.

It was thought the author was rather strong in his judgment upon the vessel and her commander. As he was one of the committee of investigation already referred to, he was, through that evidence now before the public, enabled to express more strongly the fears of his own mind; though it will be perceived he still leaves, and wishes to leave, the conduct of the captain open to any possible justification.

Praying that God may bless this Sermon to the promotion of His glory, and the salvation of men, it is confided to that powerful and ever living preacher—the Press—by

THE AUTHOR.

THE VOICE OF GOD IN CALAMITY.

LUKE XIII. 1-5.

There were present at that season some that told him of the Galileans whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish.

WE have been called upon, my brethren, to hear during the past week, a tale of no ordinary sadness, and to witness calamity of no common or usual endurance. No enemy has been among us, to lay waste and destroy. No plague or pestilence have stalked through our city, brandishing around them the sword of death. Famine has not opened her wide and hungry jaws with earth-quake rapacity. No hurricane has burst upon us with the fury of a midnight assassin, nor has the thunder's bolt riven our peaceful habitations. None of these things have happened. There has been among us neither open enemy, nor plague, pestilence or famine, nor yet the fury of the whirlwind and the thunder.

Whence then that pall of sadness which has covered this entire community? Whence that deep and universal sympathy which has taken possession of every heart? Whence that eager, anxious solicitude to hear fresh tidings of alarm? Whence those sounds of lamentation and weeping and great mourning—parents weeping for their children, and wives for their husbands, and friends for their relatives, and all refusing to be comforted because they are not. One subject has entered into every conversation, and suggested the inquiry to every meeting friend. What news of the boat? sounded from every parlour. What news of the boat was heard in every dwelling, and at the corner of every street.

And now we have subsided into the certain and unquestionable belief, that above ninety individuals, several of them our fellow townsmen, and all of them our countrymen, have been swallowed up as in a moment, in the twinkling of an eye, and perished in the mighty waters. The flood opened and they sunk like lead into its depths. And the sea returned in his strength and overthrew them, and the waters covered them—there remained not so much as one of all that hapless number. They now lie, cold and stiff in death, buried by the sea shore,

where the roar of its illimitable waters will chant their funeral dirge. There they alike repose, having lain down together, to wake no more until they hear that trumpet's voice which will arouse the dull cold ear of death. There are the old and the young—the infirm and the robust—the rich, and they who struggled hard in the toils of life. There is the mother and her infant babe—the husband and his long tried bosom partner—the friend and the friendless. And there are too the talented and accomplished. One grave protects them; the same earth covers them: past them will flow the same waters, and around them will howl the same wintry tempests.

One fortnight since, and how many hearts now stiffened in death, beat high with expectation! One fortnight since, and how many homes now desolate, and forever to remain so, were filled with the hope and the promise of anticipated delight! Separations were to be soon terminated, and torn hearts bound up. The social circle was soon to be enlivened, and its vacant chairs filled up by their accustomed tenants. The festivities and merriment of the approaching season, were already wakened up; and forms now vanished, were seen rejoicing amid the splendours of the scene.

My brethren, we can see this multitude of fellow-beings, as they crowded on board that packet which was to restore them to their own sweet homes. We can accompany them as they cheerfully endured all the trials of their way, in the glad promise of a speedy voyage. We can enter into their fears, as they heard the wind roar around them, preluding storm and tempest. We can sympathise with their distress when they saw the curling, topping waves roll on the increasing fury of the gale, and the darkening heavens shut out the cheerful light of sun, and moon, and stars. We can weep with them, when they remembered home, and children, and friends, and felt that they were theirs, probably, no more. *We can more than fancy their anguish, when the ship began to yield to the strokes of the battering waves; when the water, no longer kept without, forced its entrance; when they were driven from their cabins, now filling with the devouring element; when the machinery, enveloped in the rising waters, could no longer play; when their failing strength was no more able to keep at bay the advancing flood; when the lowering shades of night deepened the gloom of the tempest; and when, in the hopefulness of relief, they welcomed the fearful hazard of running themselves ashore, amidst the breakers, and taking chance among the ruins of the shattered hull.

*The author, with his family, were among those who, through the misconduct and injustice of those interested, were involved in all the sufferings and loss consequent upon the wreck of the *William Gibbons*.

But who can paint the scene of misery which now presented itself? Who can conceive the horrors of that awful hour, when, having struck the shore, a multitude were at once swept by the irresistible billows, into the dark and foaming ocean; when the boat, filled with those who were willing to make trial of the fearful hazard, was seen emptying its contents into the insatiate waters; when, amid the sepulchral tolling of the bell, the ship herself was seen rapidly cleaving in pieces before the omnipotence of the storm; and, one after another, was torn from his place of fancied security, and whirled into the eddy-rush of waters. This is a scene, which fancy may attempt to picture, but which cannot be truly imagined even by the fevered mind of those who were so wonderfully delivered from it.*

And, my brethren, wherefore do I again harrow up your feelings by the sad recital of this woful calamity? Why do I carry you to that night of storm and darkness, and terror, and cause you to hear the shrieks of the drowning suppliant, and the groans of those who were sinking for the last time into the yawning deep? Does not God speak to us from amid this whirlwind? Is He not seen riding upon the storm? Is He not heard uttering forth his voice, and calling upon all the ends of the earth, to hear what God the Lord would say unto them? And shall we not give attention; and shall we not hear; and shall we not obey? "Despise not the chastening of the Lord. If we regard not the works of the Lord, and the operations of his hands, he will destroy us and not build us up. When the judgments of the Lord are abroad in the earth, let the inhabitants thereof learn righteousness." We have heard, it hath been told us, that of the few who are left to tell the tale of this terrible disaster, one has been heard to make merriment even of its suffering and distracted victims; and because his judgment slumbereth a little, to set his heart fully within him to pursue a course of thoughtlessness and unbelief. He that being thus warned, and thus summoned to repentance, "hardeneth his neck, shall suddenly be destroyed, and that without remedy." He shall be "swept away as with a besom of destruction." Hear the words of the Lord, "I have overthrown some of you, as God overthrew Sodom and Gomorrha, and ye were as a fire-brand plucked out of the burning: yet have ye not returned unto me saith the Lord. Therefore thus will I do unto thee, O

*Close by me, says one of the survivors, stood a woman with her child, and as she hung on the wreck with one hand and her darling in the other, a surf came and washed her child from her; and such was her delirious agony, that she leaped, and with a most pitiful scream, cried out, "O my child," and disappeared forever. Professor Nott, it is said, stood by his wife, who clung fondly to him. The steam pipe falling, crushed Mrs. Nott, and while he was making efforts to relieve her, they were both together washed overboard.

Israel: and because I will do this unto thee, prepare to meet thy God.”*

My brethren, as the interpreter of the will of heaven, I have endeavoured to find out the meaning of that hand writing which the finger of God has traced upon this awful calamity. The following lessons, among others perhaps, seems to us very powerfully inculcated. May God impress them on every heart here present, to their salvation and his own glory.

If the providence of God in this world were administered on the principle of perfect retribution, so that of every man it might be said, he is rewarded or punished according to his deserts; then the argument of those to whom our Saviour addressed the language of our text would be correct. It would also be appropriately directed against the sufferers in this catastrophe, and we might, assuredly, conclude of each and all of them, that they were sinners above all others. But this argument of the Pharisees Christ repudiates; its principle he denies; its assumptions he contradicts; and the pointed lesson he directs to their own hearts, saying, “Except ye repent, ye shall all likewise perish.” At present we see the ways of God through a glass darkly. We cannot fathom the depths of his infinite will, or scan the wisdom of his infinite designs. In this present state of being, we see but parts of his ways. We hear his footsteps, and listen to his voice, but He himself remains hid in his own invisible and incomprehensible obscurity. What we know not now we shall know hereafter, when before an assembled universe, he will “vindicate Eternal Providence, and justify the ways of God to man.” This terrible visitation does not then brand a character of necessary evil upon those who are its unhappy sufferers. Doubtless to some, it did ring the knell of eternal justice, and call up “a certain fearful looking for of judgment, and fiery indignation;” but to others, it may have only rent asunder the chains of their mortality, and emancipated their ransomed spirits from the hard bondage of sin and sorrow. This calamity has to do with the living rather than the dead. To us it addresses itself—us it admonishes and warns. For, except we repent, we shall as surely, and as irremediably, and eternally, perish.

And what does this calamity teach us? Does it not, in the first place, demonstrate the severity of God? We are all ready enough to believe in the existence of a God all merciful and generous, the giver only of good and pleasant gifts, and whose thoughts and purposes are wholly beneficent; but we are all unwilling to believe in a God just as well as good—righteous as well as kind—powerful as well as merciful—and severe as well as pitiful. Behold then in this event the severity, as well as

*Amos iv. 11, 12.

the goodness of God; on them who perished, severity, but towards those who escaped, goodness, if they will be led by this goodness, to repentance, otherwise they also shall be cut off.*

Say not God is too merciful to punish men. Behold him here bowing the heavens and coming down, sending out his arrows and scattering them, discovering the channels of the deep and the foundations of the world at his rebuke, and destroying them by the blast of the breath of his nostrils.† Say not God is too tender hearted to destroy. Even now does he declare in these desolations of his hand, that "he can create and he destroy," that judgment and justice are the habitation of his throne, and that he will execute to the uttermost the threatenings, as he will fulfil in all their plentitude, the promises of his word. Is God unrighteous who taketh vengeance? Nay, God forbid, for how then will God judge the world.‡ See now, does God in this event most loudly say, that I, even I, am he, and there is no God with me. I kill and I make alive, I wound and I heal, neither is there any that can deliver out of my hand. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance on mine enemies, and will reward me that hate me.§ Except, therefore, we repent, we shall all, in a like terrible manner, perish from the presence of the Lord, and the glory of his power. "He that hath ears to hear let him hear."

Are we not, at the same time, and as forcibly, instructed in the impotence of man. Lord, what is man, that thou with thy rebuke dost swallow him up. Thou makest his beauty to consume away; his strength is as nothing before thee. Thou sayest return, and the dust returns to the dust from whence it sprung, and all the glory of man fades as the grass of the mown field, when the reaper's work is done. Thou makest the winds thy ministers, or the floods thy servants, or the flames of fire thy instruments, and at once he sinks, he groans, he dies. Lord what is man, when disease lays hold upon him, when its poison preys upon his vitals, when the lightning's flash blasts his withered frame, or in any other way thou meetest him with the destiny of death? He is less than nothing. He cannot stand before thee. He is utterly consumed with terrors, and there is none to deliver him.

Be taught, O man, thy impotence. Realize thy helpless dependence upon the omnipotence of Jehovah—even Him who "according to his fear so is his wrath." And how will you stand when he appeareth? What will you answer when he requireth? How can you resist his will, when he drives you from his presence and consigns your portion in everlasting

*See Romans, xi. 22.

‡Rom. iii. 5, 6.

†See Psalms, xviii.

§Deut. xxxii. 39, and 46.

darkness? Repent then and be converted, every one of you, while under the dispensation of forbearance and mercy, and ere you enter upon the retributions of eternal justice, when "the wrath of God which is revealed from heaven" will be inflicted on "every soul of man that doeth evil."

And I heard again, and the voice said, behold the misery, the uncertainty and the vanity of life. Man is born to trouble, he is of few days and full of evil. He is distressed on every side; without are perils, within are fears. He treads on ashes ready to burst out into flames. He walks on the verge of a crumbling brink. Death is in the air he breathes, the food he eats, the water he drinks, the ground he treads, the sea he traverses. In the midst of life he is in death. The calmest hour may usher in the tempest. The brightest hope may darken into despair. The fairest bud of promised happiness, may wither and decay. The mountain top of pleasure which he has ascended in anticipative glee, may immerse him in the sudden mist and lure him to the precipitous and fatal overthrow. His homeward voyage, so full as it is of every buoyant and fond desire of coming bliss, is a nearer and speedier passage to the tomb. Hear, O man, a lesson of instruction. Behold the fashion of this vain and transitory world passeth away. Short is your respite from sorrow and death. Feeble your grasp of property or pleasure, and speedy your summons to the dreary mansions of the grave. Why then, cleave so fondly to a shadow? Why hug so closely this fleeting vision? Why, for these transitory joys, hazard immortality and immortal happiness? Lay not up your treasures on earth, where they are subjected to a thousand accidents; but lay up your treasures in heaven, and set your heart and your affections upon that unfading, incorruptible, substantial and everlasting happiness proffered in the Gospel.

Again was I admonished by this event of the stability of the laws and constitution of nature. These, like their great author, remain the same to-day, yesterday, and until their purposes are consummated. "There is no kicking against these pricks." There is no resistance to one jot or tittle of heaven's appointment. As easily may we, unaided, turn back the tide of ocean, as prevent the consequences of our actions. The laws of our being move on immutably, and if infracted, their penalty must be met. If we will be imprudent we must suffer; and if we sin, we must meet the consequences of our guilt. Thus was this boat unseaworthy, unfit to brave the storms of ocean, and without strength before the rush of mighty waters. Nevertheless did she attempt the perilous assault: and many were ignorant enough, or thoughtless enough, or bold enough, to peril with her. And having done so, no power could intervene, or was permitted to do so, and save them from their consequent

destruction. The plea of ignorance and of thoughtlessness will not shield the sinner from the fiery darts which will eternally issue from the hell of his own tormenting conscience. Future misery is necessarily consequent upon present and final impenitence; and when in such a character we meet the storm of death, there is no arm can then deliver us from the everlasting perdition of ungodly men. Now then, behold now is the accepted time, now is the day of salvation. Such is the law—the decree—the appointment of heaven;—such the irreversible plan, of God's righteousness, and our redemption. And this day of grace, and mercy passed, there is no more room for repentance. It will be forever too late.

And I heard a fifth voice, saying, behold the wonders of that providence, which worketh all things according to the counsel of heaven's will. The miracle of God's providence is, that it accomplishes his mighty purposes without a miracle.* Man in his utmost wisdom, can but achieve one object, by one effort and design: God by a single event, can effect innumerable purposes. How many results were secured by this one, to us, most disastrous calamity? Some who have met their untimely end, may have provoked God—by their bold impiety and daring contumely—to this visitation of his wrath, and this display of his omnipotent power. Some may have exhausted their day of grace, and worn out the patience of their God, and were now overwhelmed in merited and righteous retribution. Some again, may thus suddenly, and without the pangs of long continued misery, have been taken away from coming and greater evils. Some may have been caught up in this whirlwind, and charioted to glory.† And some may have been spared that they may fill up the measure of their iniquity and hardness, or turn unto the Lord and find mercy. We have here, a certain declaration of the truth, that the present is a time of forbearance, and the future, alone, a dispensation of unmingled, unrestrained justice. And we are here admonished, with all the earnestness derived from the certainty of our hastening doom, of the guilt of that presumption, which walks along the road of death without any fitness for it.

And if the united and uncontradicted testimony of the survivors, and I may now add, of the public committee appointed

*See Natural History of Enthusiasm.

†This we may believe to have been the case with the Rev. George Cowles and lady. Previous to his departure from New York, he preached in the Lecture Room of the Central Church, "a discourse which will be long remembered," says the New York Observer, "for its impressive and solemn character." During the last scenes of this fatal tragedy on board the Home, he with his wife maintained the utmost composure, and even a serious willingness to depart. When last observed, they were reclining side by side on the luggage; and a kind providence permitted a survivor to repeat as the last words which fell from the lips of Mr. Cowles, "He that trusts in Jesus is safe even amid the perils of the sea."

by the city, to investigate the case, is correct, another lesson of pressing moment, is urged upon us—a lesson not the less true or forcible, should this calamity prove an exception to the many similar and woful examples of it, which our memory can present. It is the power of evil, the force and influence of sin, the mighty strength of a depraved habit, even in a single individual. “One sinner destroyeth much good.” He brings ruin, not on himself merely, but upon all around him. He spreads the infection through his family, and household, and acquaintances; there is no limit to his power of evil. He marshals troops around him, he arms them with the same weapons of rebellion and vice, and they march on together, to the same sure and certain destruction. How often does a single sinner, by his single iniquity, involve in misery, a whole multitude of unoffending associates—associates from necessity, and not from choice,—pouring around him, as from the mouth of a volcano, desolation and death. Thus would it appear to have been here. By the most criminal indulgence of the commander, in that fatal poison, which is sweeping thousands, year by year, even from amid our own population, into an unprepared eternity—did he jeopard the lives of all on board. He, of course, was not responsible for the unfit construction of the vessel, unless, indeed, he had a voice in this also. But if through his neglect, or self-constituted incapacity, near one hundred persons were lost, when all, and perhaps all their property, might have been saved, does he not stand impleaded at the bar of heaven’s chancery for such unpardonable waste of human life? And ought not the scowl and reprobation of the whole community to rest, if not upon him, (being supposed innocent,) yet assuredly upon the heads of those to whom such power is entrusted, only to be made the source of aggravated calamity. Even should this be rendered unjust in the case before us, by the clear proof of innocence, it is a subject upon which the community has slumbered, and the lesson itself is of practical application to us all. By indulging in the sin of unbelief, of intemperance, of gambling, or their kindred vices, we make ourselves fountains of pollution, and will stand chargeable, not merely with our own personal guilt, but with all that which has been contracted, or increased through our instrumentality. God holds us accountable, not only for our doings, but for our endeavours to do.* How fearful, then, the reckoning of the impenitent, or unchristian father, mother, friend!

There are other instructive lessons inculcated by this providence; as, for instance, the great importance of self-command, and of cool, collected purpose; the utter vanity of all merely human science, and fashionable accomplishments, and

*Psalm xxviii.

natural gifts, when brought to the trial of a dying hour; but these are such as readily suggest themselves to every mind. We shall conclude what it appears to us unnecessary to say, in connection with this subject, by urging upon your attentive consideration the wisdom of piety; the absolute necessity of being now and always ready and prepared to die. Die we must, some time, and in some manner, whether we travel or remain at home; whether we are shipwrecked or conveyed to our future dwelling-place by the gentler hand of some disease. Death is the great crisis of our mortal state,—the consummation of our present being. It rolls that great stone to the door, which closes in our everlasting destiny, and which no power can move away. It seals our fate, not merely as it regards time, but as it is embraced in the eternity beyond. It may be momentary in its occurrence; it may be most humiliating in the manner of its approach; this mortal coil may be shuffled off amid the wild contortions of despairing agony; but the consequences are unending, and of infinite and unspeakable moment. For, “after death, there is the judgment;” and this judgment is final, and its sentence everlasting life, or everlasting death.

Seeing, then, brethren, that it is appointed unto us thus to die; and seeing that in the present state of things we are left subject to all the chances and trying incidents of unforeseen misfortune, is it not clearly our first, and great, and paramount duty, to prepare to meet our God? For except we timely repent, and seek the favor and mercy of our Judge, and are found in Christ, leaning upon the hope of salvation, as our anchor, and looking to heaven as our home—we shall all perish. Die as we may, and where we may, and when we may—at home, in old age, or amid the honors of society, we shall assuredly perish. Of these individuals we only know that they perish bodily, but of all those who thus meet death, we are assured beyond all controversy, that God “will cast them both soul and body into hell, forever.” “He that hath ears to hear let him hear.”

And while grateful to God for our continued lives, and mercies, and filled with the tenderest sympathy for the bereaved and distressed, let me beseech and entreat all, by the equal severity and mercy of God, now in this accepted time, in this day of salvation—not to harden their hearts, as *they* did who provoked him in the wilderness, and “perished in that great and terrible desert.”



APPENDIX.

NARRATIVE OF THE LOSS OF THE STEAM-PACKET HOME.

A narrative of the circumstances connected with the melancholy event, which has been made the subject of the preceding discourse, may be very properly, and profitably appended to it. The pamphlet will, thus, contain a record, as well as an improvement, of this disaster. The anxiety of the public mind, and especially of the friends of the lamented dead, to know all the particulars of their last sad hours, has not yet been gratified. Much confusion surrounds the representations hitherto given of the closing scenes of this catastrophe. Thus far, the subject has been investigated rather in its bearing upon the character of the boat, and the conduct of her commander. That veil has been but partially lifted up, which hid from us the distress of more than a hundred fellow beings, shut up to the awful prospect of remediless destruction.

These deficiencies the author has endeavoured to supply, through the efficient and uncontrovertible evidence of the passengers themselves. By their assistance, a list of the passengers, both lost and saved, more full and accurate than any yet before the public, has been prepared.

Having made these remarks, the author will introduce the account of the whole calamitous voyage, as it has been drawn up by MR. HUSSEY, and approved by the other passengers now in Charleston.

“In consequence of the various, and somewhat contradictory statements that have appeared before an anxious and suffering community, respecting the loss of the steam-packet Home, on her late passage from New-York to Charleston, it has been deemed advisable that a brief and impartial account of the loss of that ill-fated vessel, should be submitted to the public. The writer, who had ample opportunity of knowing many particulars of this melancholy catastrophe, has, therefore, consented to submit to the public, the following statement, which may be relied on as substantially correct.

As it is not the object of the writer to influence public opinion, either in favour of, or against, any individual interested in this unfortunate vessel, he will endeavour to avoid any expression which would be likely to have such an effect, further than a plain and disinterested statement may render necessary.

With these views, the following narrative is respectfully submitted to a candid and impartial public.

The steam-packet HOME, commanded by Captain White, left New-York, for Charleston, S. C., at 4 o'clock, p. m., on Saturday, the 7th October, 1837, having on board between 80 and 90 passengers, and 43 of the boat's crew, including officers, making in all about 130 persons. The weather, at this time, was very pleasant, and all on board appeared to enjoy in anticipation a delightful and prosperous passage. On leaving the wharf, cheerfulness appeared to fill the hearts and enliven the countenances of this floating community. Already had conjectures been hazarded, as to the time of their arrival at the destined port, and high hopes were entertained of an expeditious and pleasant voyage. Before six o'clock, a check to these delusive expectations was experienced, by the boat being run aground on the Romer Shoal, near Sandy Hook. It being ebb tide, it was found impossible to get off before the next flood; consequently, the fires were allowed to burn out, and the boat remained until the flood tide took her off, which was between ten and eleven o'clock at night, making the time of detention about four or five hours. As the weather as perfectly calm, it cannot, reasonably, be supposed that the boat could have received any material injury from this accident: for during the time that it remained aground, it had no other motion than an occasional roll on the keel from side to side.* The night continued pleasant. The next morning, (Sunday,) a moderate breeze prevailed from the north-east. The sails were spread before the wind, and the speed of the boat, already rapid, was much accelerated. All went on pleasantly until about noon, when the wind had increased, and the sea become rough. At sunset the wind blew heavily, and continued to increase during the night: at daylight, on Monday, it had become a gale. During the night much complaint was made, that the water came into the berths, and before the usual time of rising, some of the passengers had abandoned them on that account.

The sea, from the violence of the gale, raged frightfully, and caused a general anxiety amongst the passengers; but still, they appeared to rely on the skill and judgment of the captain and officers,—supposing, that every exertion would be used, on their part, for the preservation of so many valuable lives as were then entrusted to those who had the charge of this frail boat. Early on Monday, land was discovered, nearly ahead,

*It is necessary, however, to state, that during this time there was great confusion on board. It was reported among the passengers, that the boat was on fire; but it was afterwards understood the danger arose from the liability to explosion, in consequence of the want of water to supply the boilers. Whether at this time the pump, the want of which was afterwards so wofully felt, was disordered, we cannot determine.

which, by many, was supposed to be False Cape, on the northern part of Hatteras. Soon after this discovery, the course of the boat was changed from southerly to south-easterly, which was the general course through the day, though with some occasional changes. The condition of the boat was now truly alarming: it bent and twisted, when struck by a sea, as if the next would rend it asunder; the pannels of the ceiling were falling from their places; and the hull, as if united by hinges, was bending against the feet of the braces. Throughout the day, the rolling and pitching were so great, that no cooking could be done on board.

It has already been stated that the general course of the boat was during the day, south-easterly, and consequently in what is called the trough of the sea,—as the wind was from the north-east. Late in the afternoon, the boat was reported to be in 23 fathoms of water, when the course was changed to a south-westerly. Soon after this it was observed, that the course was again changed, to north-westerly; when the awful truth burst upon us, that the boat must be filling; for we could imagine no other cause for this sudden change. This was but a momentary suspense; for within a few minutes all the passengers were called on to bail, in order to prevent the boat from sinking. Immediately all were employed; but with little effect; for, notwithstanding the great exertions on the part of the passengers, including even many of the ladies, the water was rapidly increasing, and gave most conclusive evidence, that, unless we reached the shore within a few hours, the boat must sink at sea; and probably not a soul be left to communicate the heart-rending intelligence to bereaved and disconsolate friends. Soon after the boat was headed towards the land, the water had increased so much, as to reach the fire under the boilers, which was soon extinguished. Gloomy indeed was the prospect before us. With about one hundred and thirty persons, in a sinking boat, far out to sea, in a dark and tempestuous night, with no other dependence for reaching the shore than a few small and tattered sails, our condition might be considered truly awful. But with all these disheartening circumstances, hope, delusive hope, still supported us. Although it was evident that we must soon sink, and our progress towards the land was very slow, still we cherished the expectation that the boat would finally be run on shore, and thus most of us be delivered from a watery grave. Early in the afternoon, the ladies had been provided with strips of blanket, that they might be lashed to such parts of the boat as would afford the greatest probability of safety.

In this condition, and with these expectations, we gradually, but with a motion nearly imperceptible, approached what to

many of us was an untried, and almost an unknown shore. At about eleven o'clock, those who had been employed in bailing were compelled to leave the cabin, as the boat had sunk until the deck was nearly level with the water; and it appeared too probable that all would soon be swallowed up by the foaming waves. The heaving of the lead indicated an approach to the shore. Soon was the cheering intelligence of "land! land!" announced by those on the look out. This, for a moment, aroused the sinking energies of all, when a general bustle ensued, in the hasty, but trifling preparations that could be made for safety, as soon as the boat should strike. But what were the feelings of an anxious multitude, when, instead of land, a range of angry breakers were visible just ahead; and land, if it could be seen at all, was but half perceptible in the distance far beyond.

As every particular is a matter of interest,—especially to those who had friends and relatives on board,—it may not be improper to state, that one individual urged the propriety of lowering the small boats, and putting the ladies and children into them for safety, with suitable persons to manage them, before we struck the breakers. By this arrangement, had it been effected, it is believed that the boats might have rode out the gale during the night, and have been rescued in the morning by passing vessels, and thus all, or nearly all, have been saved. But few supported this proposition, and it could not be done without the prompt interference of those who had authority to command, and who would be obeyed.

Immediately before we struck, one or two passengers, by the aid of some of the seamen, attempted to seek safety in one of the boats at the quarter, when a breaker struck it, swept it from the davits, and carried with it a seaman, who was instantly lost. A similar attempt was made to launch the long-boat from the upper deck, by the chief mate, Mr. Matthews, and others. It was filled with several passengers, and some of the crew; but, as we were already within the verge of the breakers, this boat shared the fate of the other, and all on board (about ten in number) perished.

Now commenced the most heart-rending scene. Wives clinging to husbands,—children to parents,—and women, who were without protectors, seeking aid from the arm of the stranger; all awaiting the results of a moment, which would bring with it either life or death. Though an intense feeling of anxiety must, at this time, have filled every breast, yet, not a shriek was heard, nor was there any extraordinary exclamation or excitement or alarm. A slight agitation was, however, apparent in the general circle. Some few hurried from one part of the boat to another, as if seeking a place of greater

safety; yet most, and particularly those who had the melancholy charge of wives and children, remained quiet and calm observers of the scene before them.

The boat, at length, strikes,—it stops—as motionless as a bar of lead. A momentary pause follows,—as if the angel of death shrunk from so dreadful a work of slaughter. But soon the work of destruction commenced. A breaker, with a deafening crash, swept over the boat, carrying its unfortunate victims into the deep. At the same time, a simultaneous rush was made toward the bows of the boat. The forward deck was covered. Another breaker came, with irresistible force,—and all within its sweep disappeared. Our numbers were now frightfully reduced. The roaring of the waters, together with the dreadful crash of breaking timbers, surpasses the power of description. Some of the remaining passengers sought shelter from the encroaching dangers, by retreating to the passage, on the lee side of the boat, that leads from the after to the forward deck, as if to be as far as possible from the grasp of death. It may not be improper here to remark, that the destruction of the boat, and the loss of life was, doubtless, much more rapid than it otherwise would have been, from the circumstances of the boat keeling to windward, and the deck, which was nearly level with the water, forming, in consequence, an inclined plane, upon which the waves broke with their full force.

A large portion of those who rushed into this passage, were ladies and children, with a few gentlemen who had charge of them. The crowd was so dense, that many were in danger of being crushed by the irresistible pressure. Here were perhaps some of the most painful sights beheld. Before introducing any of the closing scenes of individuals, which the writer witnessed, or which he has gathered from his fellow-passengers, he would beg to be understood, that it is not for the gratification of the idle curiosity of the careless and indifferent reader, or to pierce afresh the bleeding wounds of surviving friends, but to furnish such facts as may be interesting, and which, perhaps, might never be obtained through any other channel.

As the immediate connections of the writer are already informed of the particulars relating to his own unhappy bereavement, there is no necessity for entering into a minute detail of this melancholy event.

This passage contained perhaps thirty or more persons, consisting of men, women and children, with no apparent possibility of escape; enclosed within a narrow aperture, over which was the deck, and both ends of which were completely closed by the fragments of the boat and the rushing of the waves. While thus shut up, death appeared inevitable. Already were

both decks swept of every thing that was on them. The dining cabin was entirely gone, and every thing belonging to the quarter deck was completely stripped off, leaving not even a stanchion or particle of the bulwarks; and all this was the work of about five minutes.

The starboard wheel house, and every thing about it, was soon entirely demolished. As much of the ceiling forward of the starboard wheel had, during the day, fallen from its place, the waves soon found their way through all that remained to oppose them, and were in a few minutes time forcing into the last retreat of those who had taken shelter in the passage already mentioned.

Every wave made a frightful encroachment on our narrow limits, and seemed to threaten us with immediate death. Hopeless as was the condition of those thus hemmed in, yet not a shriek was heard from them. One lady, unknown to the writer, begged earnestly for some one to save her. In a time of such alarm, it is not strange that a helpless female should plead with earnestness for assistance from those who were about her, or even offer them money for that aid which the least reflection would have convinced her, it was not possible to render. Another scene witnessed at this trying hour was still more painful. A little boy, (supposed to be the son of Hardy B. Croom, of Newbern, N. C.) was pleading with his father to save him. "Father," said the boy, "you will save me won't you; you can swim ashore with me; can't you, father?" But the unhappy father, was too deeply absorbed in the other charges that rested upon him, even to notice the imploring accents of his helpless child. For at that time, as near as the writer could judge, from the darkness of the place they were in, his wife hung upon one arm, and his daughter of seventeen, upon the other. He had one daughter besides, near the age of this little boy, but whether she was at that time living or not is uncertain.

After remaining here some minutes, the deck overhead was split open by the violence of the waves, which allowed the writer an opportunity of climbing out. This he instantly did, and assisted his wife through the same opening. As he had now left those below, he is unable to say how they were finally lost, but as that part of the boat was very soon completely destroyed, their further sufferings could not have been much prolonged. We were now in a situation which, from the time the boat struck, we had considered as the most safe, and had endeavoured to attain. Here we resolved to await our uncertain fate. From this place we could see the encroachment of the devouring waves, every one of which reduced our thinned numbers, and swept with it parts of our crumbling boat.

For several hours previous, the gale had been sensibly abating; and, for a moment, the pale moon broke through the dispersing clouds, as if to witness this scene of terror and destruction, and to show the horror-stricken victims the fate that awaited them. How few were now left, of the many who, but a little before, inhabited our bark! While the moon yet shone, three men were seen to rush from the middle of the stern of the boat. A wave came rushing on. It passed over the deck. One only, of the three, was left. He attempted to regain his former position. Another wave came. He had barely time to reach a large timber, to which he clung, when this wave struck him,—and he too was missing. As the wave passed away, the heads of two of these men were seen above the water; but they appeared to make no effort to swim. The probability is, that the violence with which they were hurled into the sea disabled them. They sunk,—to rise no more.

During this time, Mr. Lovegreen, of Charleston, continued to ring the boat's bell, which added, if possible to the gloom. It sounded, indeed, like the funeral knell over the departed dead. Never before, perhaps, was a bell tolled at such a funeral as this. While in this situation, and reflecting on the necessity of being always prepared for the realities of eternity, our attention was arrested by the appearance of a lady, climbing up on the outside of the boat, abaft the wheel near where we were. Her head was barely above the deck, on which we stood, and she was holding to it, in a most perilous manner. She implored help; without which she must soon have fallen into the deep beneath, and shared the fate of the many who had already gone. The writer ran to her aid, but was unable to raise her to the deck. Mr. Woodburn, of New-York, now came, and, with his assistance, the lady was rescued; she was then lashed to a large piece of timber, by the side of another lady,—the only remaining place that afforded any prospect of safety. The former lady (Mrs. Shroeder,) was washed ashore, on this piece of the wreck,—one of the two who survived. The writer having relinquished to this lady the place he had occupied, was compelled to get upon a large piece of the boat, that lay near, under the lee of the wheel; this was almost immediately driven from its place into the breakers, which instantly swept him from it, and plunged him deep into the water. With some difficulty he regained his raft. He continued to cling to this fragment, as well as he could; but was repeatedly washed from it. Sometimes, when plunged deep into the water, he came up under it. After encountering all the difficulties that seemed possible to be borne, he was, at length, thrown on shore, in an exhausted state. At the time the writer was driven from the boat, there were but few left.

Of these four survived, viz., Mrs. Shroeder, and Mr. Lovegreen, of Charleston; Mr. Cohen, of Columbia, and Mr. Vanderzee, of New-York.

On reaching the beach, there was no appearance of inhabitants but, after wandering some distance, a light was discovered, which proved to be from Ocracock light-house,—about six miles south-west of the place where the boat was wrecked. The inhabitants of the island, generally, treated us with great kindness; and, as far as their circumstances would allow, assisted in properly disposing of the numerous bodies thrown upon the shore.

The survivors, after remaining on the island till Thursday afternoon, separated,—some returning to New-York, others proceeding on to Charleston. Acknowledgment is due to the inhabitants of Washington, Newbern and Wilmington, as well as of other places through which we passed, for the kind hospitality we received, and the generous offers made to us. Long will these favors be greatfully remembered by the survivors of the unfortunate HOME.”

LIST OF PASSENGERS.

PASSENGERS LOST.

Madame Boudo, Charleston, S. C.	Mrs. Miller.
Madame Reviere, "	Miss Stowe, Augusta, Georgia.
Mrs. Hussey, "	Miss Roberts, South-Carolina.
Mrs. Levy, "	Mr. J. Root.
Miss F. Levy, "	Mr. J. M. Roll.
Miss O. Levy, "	Mr. G. H. Palmer.
Mrs. Flinn, and 2 children, "	Mr. H. C. Bangs, Connecticut.
Hardy B. Croom, and Lady, "	Mr. Whiting.
Miss Croom, "	Mr. Wild.
Miss J. Croom, "	Mr. J. Paine, Mobile.
Master Croom, "	Mr. A. F. Bostick, South-Carolina.
Mrs. Cammack, "	Mr. A. Desaybe.
Mr. P. S. Cohen, "	Mr. F. Desaybe.
Mr. H. A. Cohrs, "	Mr. T. Smith.
Mr. S. G. Fuller, "	Mr. Laroque.
Mr. H. M. Tileston, "	Mr. P. Domingues.
Mr. C. Williman, "	Mr. Labadie.
Rev. G. Cowles, and Lady, Augusta, Georgia.	Mr. Walton.
Prof. Nott, and Lady, Columbia, S. C.	Mr. Hazard.
Mr. Desaybe, Lady, and Servant.	Mr. Canthers.
Mr. Broquet, Lady, Child, and Servant.	Mr. Finn.
Mr. O. H. Prince, and Lady, Ath. Geo.	Mr. Woodburn, New-York.
Mrs. Hill, New-Hampshire.	Mr. Richard Graham, "
Mrs. Whiting.	Mr. Sprott, Alabama.
Mrs. Boyd.	Mr. T. Anderson, Columbia, S. C.
Mrs. Faugh.	Mr. D. B. Toms, " " "
	Mr. Kennedy, Darlington, S. C.
	Mr. Walker.
	Mr. Benedict, Augusta, Georgia.
	Mr. J. Boyd.

PASSENGERS SAVED.

Madame La Coste, Charleston, S. C.	Mr. J. Holmes, New-York.
Mrs. Shroeder, "	Mr. H. Vanderzee, "
Mr. A. A. Lovegreen, "	Mr. H. Anderson, "
Mr. Charles Drayton, "	Capt. Hill, Portsmouth, N. H.
Mr. B. B. Hussey, "	Capt. Salter, "
Mr. J. S. Cohen, Columbia, S. C.	Mr. Jas. Johnson, jun., Boston.
Mr. C. C. Cady, Montgomery, Ala.	Mr. W. S. Roed, New-Haven, Ct.
Mr. Thomas J. Smith, New-York.	Mr. D. Clock, Athens, Ga.
Mr. J. D. Roland, "	Mr. John Mather.
Mr. John Bishop, "	Conrad Quinn (boy), Jersey City.

Of the Crew, there were in all forty-three, including the Captain, two Mates, the Chief Engineer, &c.: of these, the Captain, and nineteen of the boat's company alone were saved. The names of the crew not known.



[SECOND EDITION.]

TWO DISCOURSES

ON THE OCCASION OF

THE GREAT FIRE

IN

CHARLESTON,

ON

FRIDAY NIGHT, APRIL 27th, 1838.

DELIVERED IN THE

SECOND PRESBYTERIAN CHURCH,

ON

Sabbath, May 6, 1838.

BY THE REV. THOMAS SMYTH.

WITH AN APPENDIX.

CHARLESTON:
PUBLISHED BY JOHN P. BEILE, BOOKSELLER,
No. 296 King-street.
1838.

Printed by Jas. S. Burges, No. 85 East-Bay.

PREFATORY.

SOME apology might be thought necessary for the publication of these discourses; but the occasion and the subject remove any such necessity. It is the duty of every citizen, at this awful crisis, to do his best to restore to the city, not only its material property, but its moral courage—to rouse it from the lethargic stupor of despair, and stimulate it to that healthful action which will resuscitate its fallen fortunes. To this end these discourses will, it is hoped, in some degree contribute. They may also constitute a memorial of the dreadful event. They may lead to profitable reflections. They may guide the willing, to the sure promises of heavenly rewards. And as the Author had occasion to speak through the public press, not long since, on a similar occasion, and not wholly in vain, he commends these discourses to an afflicted, but withal a spirited and christian community—a community which, on that occasion, and on the present, has fully redeemed its character for patriotism and humanity.



DISCOURSE FIRST.

NEH. II. 3.

"Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?"

ONE WOE is past, and behold another woe followeth hard after it.

It is but a little while since we assembled here to bewail a calamity of almost unparalleled severity—to look out upon the angry deep, wrought into fearful tempest—to see the "Home,"* freighted with the lies of our fellow-citizens, borne down by the storm, and with her numerous victims, made the prey of the furious billows. Scarcely has that storm subsided. Its sounds of woe are still borne on the winds to other and distant lands. Its ravages are still visible in the tearful eye, in the downcast countenance, and the sorrowing heart of many a sufferer; and in the vacant hearths yet silent.

Another element has now been let loose upon us, and called us to mourning and lamentation. The sea lay calm and motionless, sparkling beneath the placid light of the silvery moon. The weary winds were hushed into repose, or sported along the rippling tide, or among the flowers of the advancing spring. The fatigues of a sultry day had given place to the peaceful enjoyments of the domestic circle. Quietness reigned over the city, full of the cheerful anticipations which her brightening prospects had awakened in every breast. The couch of rest was inviting all, who were not called upon to watch the bed of sickness, to yield themselves to the sweet guardianship of "nature's kind restorer, balmy sleep." In short—Friday evening, April 27th, was one of those delightful seasons, intermediate between the uncomfortable and oppressive heats of summer, and the cold dark nights of winter, so luxuriously bland, which are peculiar to this climate. The weather for weeks previous had been dry, and left the city parched. This had given occasion to some anticipations of possible evil, which were as speedily forgotten amid the general appearance of increasing prosperity—for never had we seen Charleston give more indications of wide spread improvement than on this very evening as we passed homeward through it.

It was about 9 o'clock when the "alarum bell did with his iron tongue and brazen mouth," sound forth the dreadful intelli-

*Alluding to the loss of the Steam Packet Home.

gence that the city was on fire. This sound peculiarly exciting under all circumstances, when heard in the silent hour of darkness, has a strange and irresistible effect. And when on this "tragic melancholy night," the direction of the fire gave tokens of its possible extent, the commingled noise of the several bells of the city and the suburbs, was inexpressibly sublime.

It was not long before the loud roar of the explosion, announced that some dwelling which had, perhaps, but a few minutes before, been the scene of some domestic festival, was blown up, and that havoc and destruction had entered upon their work. By twelve o'clock at noon, in the short space of fifteen hours, the achievements of generations were prostrated in ruins. One third part of the entire city, containing one thousand inhabitants, many of them valuable stores, and more or less filled with costly goods, were thus swallowed up in a single night as the fuel for one insatiate conflagration; and five thousand individuals, driven from their burning houses at the dead of night, to seek protection from the fire, and shelter from the season. Thus has Charleston been suddenly destroyed. "Desolation and destruction are come unto her. The Lord has come with fire to render his anger with fury, and his rebuke with flames of fire. The Lord has a controversy with us. Therefore has he called to contend by fire, and caused this city to be burnt with fire, and swept it with the besom of destruction."

The storm had passed by. The pestilence had retired. But God has made "the flames of fire his ministers," to execute his will, to proclaim his irresistible power, to arouse careless and unthinking mortals, to impress all hearts with the great lessons of judgment and eternity, and to hold up to universal observation the utter nothingness of all sublunary good. "Thus desolation upon desolation is cried, for the city is spoiled."

What can be more appropriate to us this day than the language of the distressed Nehemiah, found Neh. ii. 3. "Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?"

Nehemiah was of the tribe of Judah, and of the royal family. He was at this time cup-bearer to Artaxerxes, King of Persia; in the enjoyment of wealth, luxury, and honor. But he hears the tidings of the misery and distress of his fatherland. He is made acquainted with the waste and ruined desolation of Jerusalem, and the poverty and wretchedness of its inhabitants. The spark of liberty is enkindled in his bosom. He burns with a patriot ardour. He forgets himself in his country, and his own comforts in the miseries of his countrymen. He is determined, if possible, to sacrifice himself, and all he

possesses, to the resoration of their fallen grandeur and prosperity. He appears therefore before the king, with the sorrow of his heart exhibited in his countenance. "Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick; this is nothing else but sorrow of heart. Then I was very sore afraid. And said unto the king, Let the king live forever; why should not my countenance be sad, when the city, the place of his fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?"

The countenance of Nehemiah was sad because the city of Jerusalem was destroyed—because its walls were thrown down—because its gates were consumed with fire, its houses in ruins, and its inhabitants scattered, or in captivity—because the sepulchres of his fathers were laid waste and trodden by every reckless passenger—and above all, because the temple, the sanctuary of his God, the place where his fathers worshipped, had been burnt up. And why then, as possessing the common sympathies of human nature, the reverence of a child, the home feeling of a citizen, and the love of a patriot, why should not his countenance be sad? Reason, nature, religion, demanded as their tribute on this melancholy review, the sadness of his countenance, and the grief of the heart.

And why, my hearers, should not our countenances be this day sad? We have seen "the flaming flame, which could not be quenched, devouring before, and destroying behind," and shall we not be sad? We have seen it "burning up all the houses of joy in the joyous city," overwhelming in its common ruins "every great man's house," and every poor man's habitation, sweeping in desolation over the abode of decrepit age and worn out agony, and shall we not be sad? We have seen house after house, and block after block, and square after square, and street after street vanish before the devouring element, until the magnificence of the city was destroyed, and shall we not be sad? "We have heard the noise of the flame of fire that burneth," as it moved on in terrific majesty, engulfing in remediless destruction, a great bulk of the commerce of the city, and shall we not be sad?

Of the great portion of the most crowded districts, we may now say, "How doth the city sit solitary that was full of people, how is she become as a widow; she weepeth sore in the night, and her tears are on her cheeks. Her walls lament and mourn, and she, being desolate, sits upon the ground. She lies prostrate in the dust. She sits in silence an in darkness. Charleston is made a heap of ruins, and her streets, which were thronged with people, are desolate without inhabitant." "Why then should not our countenance be sad, when the city,

the place of our fathers' sepulchres lieth waste, and the gates thereof are consumed with fire?"

Never can we forget the awful sublimity of this dreadful scene. The mind was filled with the ideas of loss and privation, of danger and of pain. Astonishment seemed to suspend all the powers of the soul. One single thought, that of the passing scene of horror, engrossed it. With the advancement of the flames the spectator seemed to feel himself borne onward with them. In the sound of the tocsin of alarm he hurried from the approach of the all-devouring death. In the explosion he heard, as it were, the groans of the expiring. This horror was increased by the obscurity in which all things were involved;

for now the thickened sky,
Like a dark ceiling stood;

while the volumes of smoke "rode in the dusky air," and swept along in most portentous gloom. Add to this the power with which the flames overmastered all human might and skill, and drove the scorched multitude before them—the various directions in which, at the same moment, they directed their terrific course, baffling all human calculation and foresight, and involving, in their burning, the habitations of those who thought themselves remote from the scene of desolation. And then there was the apparent impossibility, by any force of man, in the scarcity of water, and the failing strength of the exhausted workmen, of making any stand against the over-leaping torrent. There was, too, the suddenness with which the flame enveloped its prey, lapped it with its tongue of fire, and then devoured it. And to consummate this scene of overpowering terror, there was the incessant and mingled shouts of the multitude in all directions, the unceasing efforts of the householders to remove their effects, the running to and fro of carriers of goods, the driving of carts laden with their hasty spoil, and the miserable spectacle of houseless wanderers stretched about upon some rescued bedding, and again driven by the approaching flames, to seek some new refuge. No wonder then that universal consternation sat on every countenance, and fear took up its residence in every heart, and mute astonishment prostrated the energies of every mind. No one could feel that he was finally secure, or that he was at any moment safe, for where there was no flame, the flaky sparks borne on the increasing wind, now swelled almost into a gale, were conveyed to the most distant parts of the city, while the fire traversed the very current of the breeze, and forced itself a passage against every barrier. Buildings which were supposed to be proof against all attack, or which sat alone, far removed from the contagion of proximate dwellings, yielded

to its all powerful force, and while resisting in one direction, were assailed and conquered in another.

Selfishness became necessarily the general law, for who was not suffering in his own, or in the property of his friends? Hence it was that many, with their moveables all in readiness for preservation, were obliged to stand by and see them swallowed up in the unconquerable flames, because there were none to be found who would remove them. How much too, that had been, at every expense of toil and trouble, carefully taken away to some place of fancied security, was overtaken by the unescapeable flood.

In the short space of this dread night, how many awful scenes were witnessed, how much misery was introduced, how many dreams of prosperity were broken, how many active energies paralysed, how many plans of public improvement suddenly and woefully arrested! How many individuals, when unroofed and shelterless, by the destruction of their own garnished habitations, turned their thoughts to the New Hotel, the pride and glory of the city, and the centre of so much anticipated attraction, as to a future home. It seemed as if "twere not in fate itself to harm it." It rose, as it were, a bulwark: against the tide of battle, an impenetrable barrier to the proud and indomitable flames. Perhaps this very conception of invincibility proved, as it has done to many a brave army, the source of its sad and fatal overthrow. Melancholy spectacle of fallen greatness!

Would, my hearers, that this were all, and that we were called upon this day to lament only the destruction of earth's perishable substance. Alas! alas! with the ruins of our city, lie buried the remains of the fallen—the fearless dead. Let the memory of Steedman, and of Schneirle be associated with the undying recollection of this calamity in undecaying honor. They fell in the public cause. They are sacrifices to their zeal for the public safety. They hazarded their own lives for the preservation of the property of others. And if they exposed themselves with what, in the judgment of cool reflection, appears unnecessary recklessness, they were overcome, we may hope, by the ardour of their devotion to the interests of humanity. Let then the tear of sympathy be mingled with the sorrows of their bereaved families. Let us weep with them while they weep, and sustain them by our prayers and our consolation. To thee, lamented Steedman, however widely separated we may have been in religious sentiment, let me pay this just tribute of most deserved respect. In thee the public has lost one who rallied to her in her utmost need—the city, a most public spirited and useful citizen—the prosperity of Charleston, a warm and zealous abettor—the family, an hon-

ored and beloved head. But what is more, thou art gone who wert the stay of the widow, the protector of the fatherless, the friend of the needy, the defence of the helpless, and the sick man's comforter. "The blessing of him that was ready to perish came upon thee, and thou didst cause the widow's heart to sing for joy."*

*The following obituary notice of Col. Steedman was presented to the Fellowship Society of this city, of which he was President, by R. Yeadon Jr. Esq., in a warm and eloquent tribute to the memory of his deceased friend. [See the *Courier* of Monday, May 7th.] It is, with permission, inserted here:

"COL. STEEDMAN was born in this city, on the 9th day of November, 1783, received a good school education, although interrupted before it was complete, at the Charleston College, under the Rev. Dr. Buist, and was originally brought up to the Cooper's trade. Marrying, however, in early manhood, he settled as a planter in the Parish of St. James Santee, whence he was sent as a Representative to the State Legislature. On the 7th December, 1807, he was chosen by the Legislature, to the office of Sheriff of Charleston District—at that time a source of considerable emolument, and an object of much competition. On the 8th May, 1811, he was elected first President of the Planters' and Mechanics' Bank, in this city; and on the severance of his connexion with that institution, he returned to the occupation of a planter, and represented for a series of years, the Parish already named, in the popular branch of the Legislature, of which he was an attentive, efficient, and influential member, ultimately filling the important financial post of Chairman of the Committee of Ways and Means. During the war with Great Britain, he received, from Governor Alston, the appointment of Waggon Master General, an important station in the civil department of the State Militia, from which he derived his military title. He was also connected with the Militia, as an officer of the Ancient Battalion of Artillery, a corps which still lingers among us, as a relic and memento of the day of revolutionary peril and revolutionary glory. In 1820 he was sent by Governor Bennett as Agent of the State, to obtain from the authorities, at Washington, an adjustment and settlement of the claims of this State, against the General Government, for advances and expenditures during the war with Britain—a responsible trust which he ably and faithfully discharged. In the year 1823, he again settled in Charleston, in embarrassed circumstances, and was, for a time, connected with the *City Gazette*, as part proprietor, and commercial and business editor. In 1828, he was appointed by President Jackson, to the station of Naval Officer of this port, a highly responsible post in the Custom House, requiring great industry and business talents of a high order, for the proper discharge of its duties. In this poorly compensated office, although second in point of dignity, in the department of the Customs, he toiled with unwearied industry to the day of his death. His connexion with this Society commenced on the 15th June, 1808, on which day he was elected a member. In 1809, although so recent a member, he was elected Junior Warden, and was re-elected to the same office the ensuing year. On the Anniversary, in March, 1811, overleaping the intermediate grade, he was first elected President of this Society; but retired after two annual terms of service, the principle of rotation, or at least frequent change in office, having been at that time established by general consent. In March, 1828, he was again chosen President of the Society, from that period to the last anniversary inclusive, he was annually re-elected, the Society having become satisfied that a permanent officer was best for its interests.

"The death of our late President and friend took place, as you all know, on the morning of the 28th ult., under circumstances honorable to his character, for intrepidity and philanthropy, and enlisting the deep sympathy and unfeigned regrets of our whole community. He played an active and efficient part during the disastrous conflagration, of that morning and the previous night, which has laid so large and so fair a portion of our city in ruins and ashes. After a series of exertions in aid of his fellow citizens, he met his melancholy and untimely fate, from the premature explosion of a keg of powder, while he was engaged in blowing up a house at the corner

But to proceed. As contrast heightens the impressiveness of any scene of distress, so was the gloom of this dreadful visitation deepened by the surrounding shades of night, with its dense canopy of accumulated vapors, reddened by the glare of the ascending flames, and shaken by the thundering roar of the exploding powder. Night is the time for rest and calm repose. It is the appropriated domain of silence and contemplation. To the observing mind of the poet, the painter, or the thoughtful christian, "how beautiful is night," "the world,

Rests, and her tired inhabitants have paused
From trouble and turmoil. The widow now
Has ceased to weep, and her twin orphans lie
Locked in each arm, partakers of her rest.
The man of sorrow has forgot his woes;
The outcast, that his head is shelterless,
His grief unshared, * * *

silence and deep repose
Reign all around."

But who can express the horror of that night;

When darkness lent his robes to monster fear—

when imminent danger lurked under its black mantle, stole along through its silent walks, and burst like an avalanche upon the drowsy city—when the new made widow began to weep—the orphans bewailed their stricken parent—the man of joy became the man of sorrow—the safe and comfortable were exposed shelterless, to poverty and nakedness, and hunger—when the watchers over the dying couch, who had moved in tipeoe quietness, were obliged to hurry off their dying friend through the dangerous confusion—and when noise and wakefulness filled the city, and every inhabitant was agonized by anxiety and suspense.

Such, my brethren, is an unavailing effort to pourtray some

of East Bay and Hassell-streets. The ruins of the building were precipitated upon him, and he was crushed under the pressure. He was heard, however, to call for assistance, and was cheerfully answered, but before he could be extricated, another keg exploded, and when his body was removed from the ruins it was shockingly mangled and disfigured, and the vital spark was utterly extinct. Thus, while yet in manly prime and usefulness he perished, illustrating in his death that practical philanthropy which was the distinguishing trait of his character in life. The public authorities of the city, and a numerous concourse of citizens paid him the funeral honors due to his character and services, and, amid the tears of relatives and friends, and the warm gush of universal sympathy, his remains were deposited in the cemetery of St. Philip's church.

"It may not be out of place to pause at the close of this melancholy narrative, to pay the passing tribute to the intrepid SCHNIERLE, and his companion in misfortune and death, the gallant PEART, who, as in case of our lamented President, perished by an explosion, intended to arrest, and which succeeded in arresting the march of the conflagration in another quarter of the city. They were all alike self-sacrificed in the service of their fellow citizens—in the cause of humanity; and their shocking deaths, incurred in the very moment of noble and generous daring, will embalm and hallow their memories in the hearts of our people. They all died in the public service, and the widows and families, of such of them as have left widows and families, if left in need, should be the public care."

of the horrors of that calamity, we are met to deplore. Of all possible modes of destruction, fire is the most awful, from its power, its suddenness, its irresistable and overwhelming force, and all its attendant circumstances of horror. The field of carnage is truly dreadful, "for every battle of the warrior is with confused noise, and garments rolled in blood;" but when God would bring upon his sinning people a still fiercer visitation, he forewarns them that "this shall be with burning and fuel of fire."

This calamity then, whatever may have been its secondary origin, must be traced to the ultimate disposition of the providence of God. "Shall there be evil in the city, and the Lord hath not done it?" God has often appeared in fire. Fire is the symbol of his holiness, justice, and wrath. These are represented as "a fiery stream issuing and coming forth from before him," and God, in his fury, and in the execution of his vengeance upon his enemies, is represented as "a consuming fire."* The torments of Hell are thus depicted by fire, both in the Old and New Testament.† Fire, therefore, may be regarded as an instrument of God, employed by Him in executing the purposes of His providence. "A fire hath gone out, it hath consumed us," because God hath purposed it. "Wherefore, my hearers, glorify God in the fire."

There are some lessons of an impressive character we are certainly called upon to learn from this calamity; and which we cannot fail to impress upon you, but we will omit them at this present moment, that we may at once encourage your sunken hearts.

In the midst of judgment God has remembered mercy. He has not forgotten to be gracious. How much more aggravated might our calamity have been. Our entire city is not destroyed as was the city over which Nehemiah mourned. We do not see such a wilderness as was presented in London when the ruins of one fire covered four hundred and thirty six acres of ground, embracing 13,000 houses, 86 churches, and 400 streets. Nor is the present devastation, in comparison, as great as that which, in the year 1740, laid one half of Charleston in ruins, consuming three hundred of the best and most convenient buildings. Neither is our distress as great as it was in the year 1742, when by an awful hurricane almost every tiled and slated house in this city was uncovered, the fortifications and wharves almost entirely demolished, provisions destroyed, numberless cattle, and many human beings drowned; and when, but for a sudden change of the wind, every inhabitant of Charleston must have perished.

*See Dan. vii. 10, and Deut. iv. 24.

†See Deut. xxii. 22. Is. xxxiii. 14, and lxvi. 24. Mark ix. 44. Matth. xxv. 41.

How much more aggravated would have been the sufferings of those who have been unhoused, had they been driven into the streets during the severity of a winter night. And let it never be forgotten, that great and most meritorious as were the exertions of all who attempted to stay the progress of the flames, their final termination is to be referred to the interposition of providence in the change of the wind. "Behold then the goodness as well as the severity of God."

As fire tests the true gold, and purifies and refines without destroying it, so is this fire designed to test our characters, and to lead to our improvement and advantage. "Desolation and destruction is come upon us," but He who has prostrated can raise us up—He who has wounded can make whole—He who has impoverished can again enrich us. He who commissions this desolating scourge, is He also who "redeemeth from destruction." Under his guidance the swollen sea will open to us a passage through it, the wilderness will lead to a land of promise—the night will be as the day, and the darkness light about us. "Wherefore glorify God in this fire." He has permitted it to come upon you, and to bring sudden destruction to your city, but he has not left you to walk through it alone. He is himself with you. The Son of Man is with you. The Spirit, the Comforter is with you. Yours are the promises of God. Yours the offers of his grace and mercy. Yours his very present and all sufficient help. Yours the blessed hope of a glorious inheritance in a world which is incorruptible and undefiled.

Diogenes, when asked what he gained by his philosophy, answered that he was *ad omnem fortunam paratus*, prepared for every vicissitude of fortune. This proud boasting philosophy could also say, *si fractus illabitur orbis impavidam ferient ruinae*, should the broken world itself fall, its ruins will strike an undaunted spirit. But what philosophy could only boast, christianity can accomplish, and it is yours to exemplify. "Wherefore glorify God in this fire." "Hope in God and you shall yet praise him." Hope is our earthly heritage. We are saved by hope. Life is a stormy sea, heaved by a thousand tempests—hope is the anchor of the soul, by which it is preserved sure and steadfast. Life is at its best estate, a warfare against danger, death and dark vicissitude;—hope is the helmet which guards the soul from every violent assault. Life is too often the wreck of every earthly prospect, when we find ourselves whirled from our giddy height and plunged into the fathomless abyss—hope is that voice from heaven, which says, "Lift up your head for your redemption draweth nigh." If believers in the days of Cyprian could remain immoveable inter ipsas seculi ruinas, among the ruins of the world itself, surely we can bear up amid the ruins of a city.

Patience is one of the noblest of the graces, and to bear well is no less glorious than to act well. To his faith the christian is required to add fortitude. We glorify God by walking unhurt, and with an unblemished faith, through the fires more than we do by the unsuffering obedience of prosperity. Submit your souls therefore to God in patience. "To strive with him is folly; to murmur at any part of his government is rebellion; to imagine that things might have been better is to blaspheme his wise and just providence." It is the prerogative of christians to give thanks in adversity. It was therefore the prayer of the martyr Bradford, "God forgive me my unthankfulness for this exceeding great mercy, that among so many thousands he chooseth me to suffer for him."

Our destruction has come upon us as a whirlwind, but as a whirlwind it will pass over. The night will soon be gone, and the morning burst upon us with new and brightning prospects. Nothing can destroy the fair and reasonable anticipations of the coming prosperity of this queen city of the South but her own recreance. Arise then from the dust. Shake off despair. Look away from the present to the future. Remember the years that are gone and the results of former assiduity. Be thankful that you have the same powers of body—the same faculties of mind—the same and greater openings for activity—the sympathy of the entire country, and the consolations and triumphs of religion.

A sister city is now struggling through a similar visitation, the traces of which are even now scarcely discoverable. Charleston, too, with a population of some 10,000, and in the days of her minority, when she had to contend also against the pestilence and the savage, uplifted herself from beneath the ashes of a still heavier calamity. Many and gloomy have been her days of darkness. But she has outlived them all. The clouds have scattered. Difficulties have yielded. Obstructions almost invincible are being overcome. The tide of prosperity has set in upon her. She is borne aloft upon its waves, and is on her march to glory. And shall this storm wreck her hopes? We trust in that God whose anger we have deprecated, whose favor we have sought; in the public spirit of her Council, and her guardian Legislature; in the energy, zeal, and munificent liberality of her citizens; in the united efforts of all hearts and all hands; we confidently trust it will not; but that like the prostrate Jerusalem, which, under the patriotic exertions of Nehemiah, rose in a few years rebuilt and replenished to her former glory, Charleston will date from this event, not her overthrow, but that established pre-eminence to which, by her natural and political condition she is assuredly destined. Which may God in infinite goodness grant, and to his name shall be all the praise.

DISCOURSE SECOND.

NEH. II. 3.

"Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?"

Your attention, my hearers, has been already called to that calamitous fire which has "consumed to destruction" so large and fair a portion of our city.* I have endeavored to present an outline of this dreadful visitation, by which 1,000 houses have been left in smoking ruins; by which, property to the value of several millions of dollars, has been reduced to ashes; by which many lives have been cut off, and as many individuals hurried, without warning or opportunity of preparation, into the presence of the Judge of the whole earth. Nor is even this the extent of his woful consequences. The current of prosperity which was flowing in upon our city has been, for a time at least, turned back, and its channels blocked up. Stagnation of business must, also, to some extent ensue. But what is still more to be dreaded, is the paralysis of public spirit, the overthrow of public confidence, the crushing of the energy and industry of the people. To obviate these evils, as far as in his power is unquestionably the duty of every good citizen, as it is the dictate of humanity and religion.

It was our effort this morning to present some considerations which might prove encouraging to your depressed minds and stimulate you in your efforts to retrieve your fallen fortunes, and to restore yourselves and the city to more than their former prosperity.

As a city, and as a congregation, we have outwardly at least humbled ourselves before Almighty God, whose prerogative it is to give and to take away, who maketh sore and bindeth up, and who causeth all things to work together for good to those who love him, and put themselves under the shadow of his wings. It is the Lord who hath now consumed us—because of our iniquities—because we have refused correction—because we have backslidden—and have loved and served the creature more than the Creator, who is alone worthy of our supreme

*Among the buildings which were burned were five Churches:

1. The Roman Catholic Chapel, in Hassell-street.
2. The Jewish Synagogue, in Hazel-street.
3. The Methodist or Trinity Church, in Hazel-street.
4. The Protestant Methodist Church, in Wentworth-street.
5. The New Lecture Room of the Second Presbyterian Church, in Society-street.

love, homage, and adoration. "Behold the Lord cometh out of his place to punish the inhabitants of" this city, "to pluck up and to pull down and to destroy it." Let us not, my brethren, dispise the chastening of the Lord, neither be weary of his correction. Let it not be said of us, as it was of Israel, of old, "He has stricken us but we have not grieved, he has consumed us but we have refused to return." Let us not thus "provoke the Lord to jealousy, and cause his wrath to smoke against us" until we shall "hear from the Lord God of hosts, a consumption determined upon the whole city." Rather "let us search and try our ways, and turn again to the Lord; let us lift up our hands to God in the heavens. Let us arise and pour out our hearts like water before the Lord; turn to him that smiteth us, and seek the Lord of Hosts." Come my brethren as the people of his choice, the sheep of his pasture, and the members of his church, "let us return unto the Lord for he hath torn and he will heal us."

Let our humanity be that of the heart and not of the countenance. Let our repentance be such as shall not need to be repented of. Let our sorrow be that godly sorrow that will bring in the peaceable fruits of righteousness, lead to new obedience, and be within us a spring tide of love and devotedness to God. And let us not merely bow our souls in view of our own personal deficiencies, but also in the contemplation of our sinfulness as a church, and the common guilt of our entire community. Let us "sigh and cry for all the abominations that be done, in the midst thereof, weeping between the porch and the altar," until it shall please God to remove the rod of his anger, to turn unto him the hearts of all men, and to glorify himself in the advancement of pure and undefiled religion.

Having thus propitiated our offended God through the intercessions of his Son, our Saviour, and the assistance of the Holy Ghost, the Help and Comforter of his people, let us hold ourselves in readiness, to discharge, to the utmost of our ability, the offices of kind and sympathizing humanity; and in every possible way to lend our helping hand in promoting every wise plan for the resuscitation of our fallen city. This is all that is necessary to secure her redemption from this sad captivity—to invigorate her languid pulse, to nerve her lifeless arm, and to restore to the entire body health and soundness.

Thus, Brethren, having presented before you the special considerations, I felt it to be my privilege and duty, as officially entrusted with the oversight of the moral and spiritual well-being of this congregation, to make upon this disastrous fire—let me, in the light, I might almost literally say, of this subject, direct your attention to some important lessons.

Few among those now addressed require to be informed as to the great principles of practical religion, but we all require to have them continually impressed upon our reluctant and forgetful hearts, "line upon line and precept upon precept, here a little and there a little."

I. In this calamitous event we have had a powerful exhibition of the truth and inveteracy of that depravity which the Scriptures charge upon the unconverted heart of man. Not that I arraign the character of this city as peculiarly heinous in its offensiveness to a pure and holy God. Not that I attempt to scan the secret purpose of this visitation, or to trace out its unseen connexion with those vices which may possibly have been its moral source. I am fully aware that as far as secondary causes are concerned, the whole progress of ruin may be clearly accounted for. But in this very event itself, and in the development of human character which it made, there was a fearful picture of the innate, entire, invincible depravity of the heart of man. Whose soul was not oppressed by melancholy reflections, in beholding the scenes of that night of terrors? Not merely do we speak of the possibility of the origination or spread of the contagious ruin by the diabolical act of some incendiaries. How many hearts seemed to riot in joy amid the devouring flames, even as does the blood-thirsty tiger upon the carcase of the torn victim. How many hurried to the smoking ruins, not to save but to destroy, not to preserve but to pilfer, not to relieve the distressed, but to aggravate their losses and harrow up their wounds by the added bitterness of human treachery. What the flames spared in mercy, was thus consumed by the more ruthless hand of man. To have saved property from fire was no security from thievish cunning, and many whom the fire left comparatively rich are thus made comparatively poor. Human misery it was all necessary to guard from human depravity, and men were to be seen, like the jackalls of the forest, skulking about, until the satiated monster had retired and relinquished his prey to their more famished jaws. Hell was visaged by that awful night, not merely in the smoke ascending up continually—in the lurid flames gleaming terribly through the horrid darkness—in the frequent roar, as it were, the convulsion of some fresh pit of bottomless despair—and in the wailing shouts of lamentation:—but as powerfully, in the hellish passions of selfishness and rage, which were let loose—in the dreadful imprecations which were blasphemously poured forth by countless tongues, as if in stout defiance of Him who ruled the pestilence of fire—in the abandoned shamelessness with which vice spread its net for the ruin of souls even amid the flames—in that amazing hardihood with which so many were found inebriating their brain and depriving themselves of

reason, and in which condition, it is feared, one poor man lay down upon a bed of burning and of untimely death. Yes—had it not been for the presence of so many of the generous and humane, one might well have believed that the gates of hell were opened, its flames escaped, and that its incarcerated victims were seen rioting in their earthly pandemonium.

How true is the representation which the Scripture gives of the unconverted and unsanctified heart of man, "The heart of man is deceitful above all things, and desperately wicked. For from within, out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit. Their throat is an open sepulchre. With their tongues they have used deceit. The poison of asps is under their lips. Their mouth is full of cursing and bitterness. Their feet are swift to shed blood. There is no fear of God before their eyes."*

II. But again. Let us be taught by this calamity the instability of all earthly property. There is nothing sure under the sun. Mountains may be moved from their firm base and valleys be exalted; islands may be formed, become inhabited, and vanish, and all the glorious works of man disappear like the morning cloud, or the early dew. Vain is the strength of man against the resistless power of death, and equally vain is all material force against the subduing power of the raging flame. How lately did this city shine forth in all the beauty of her wide spread improvements, covered with the garments of fresh and lively colors, and speaking the promise of a long continuance. As the winter stream, swollen by the mountain snows, rolls on its deepening waters to the ocean, so did her busy commerce seem to move in firm and lasting channels; but as that stream disappears before the burning sun, and is consumed away by the drought of summer, so has this burning fire swallowed up the hopes of our citizens. Like the thirsty pilgrim of the desert when he finds his fountain gone, and vainly seeks for water, they sigh for their loved inheritance, they look for their comfortable homes, and faint away when behold, they are not. Evening crowned the city with peace and plenty, and general contentment—night brought the loud alarm—midnight saw its habitations enveloped in devouring flames—morning found these habitations empty and deserted—and noon presented to the saddened spectator a city of blackened walls and smoking ruins.†

Such is earthly property. To-day it is ours, to-morrow it is gone. To-day we enjoy it, to-morrow it is the source of an-

*See Jer. xvii. 9. Mark vii. 20, 23. Rom. iii. 10, 19.

†No less than one hundred and forty-five acres of ground are now depopulated, and covered only by fragmentary ruins.

other's pleasure. To-day we look upon it with pride, to-morrow our eyes are closed in death. Behold the fashion of this world passeth away. It is even as a vapour, which soon vanishes. It is like the unresting tide, ever changing place.

What security is there against the vicissitudes of fortune, or of overwhelming ruin? Is it houses or lands? Is it much goods laid up in most careful certainty? Is it the iron hold of an insurance corporation? Are they not all as stubble before the fire, and has not every device and calculation of man been defeated in this prostrating calamity? Nay, the whole world itself shall be burned up, and all the works which it contains, and then whose shall these things be?

III. How great then is the folly of worldly mindedness! How miserable the policy of hoarding covetousness! How ruinous and self-destroying is the curse of selfishness. Miserable men who live not only in the world, but for the world; whose souls are buried in their possessions; whose affections are engrossed by their houses and their lands; who forget God in their pursuit of Mammon; neglect salvation in the eager chase of earthly shadows; and thus concentrate their hopes on those things which perish from before their eyes. Behold the end of those who mind earthly things, whose God is the beggarly substance of this uncertain world. The flames of a few hours take from them their God, and then what have they left? What profit have they now in those things whose end is destruction? Stript of all present resources, they are without God, and without hope for the world to come. Miserable in time, they are still more miserable as it regards eternity. Unfaithful stewards of the bounties of heaven, they are now turned out of their stewardship, and must look forward to a dreadful scrutiny. Unprofitable servants, they have squandered on themselves the talents entrusted for their master's glory, and behold they are taken from them. Foolish householders, they have withheld their property from the poor and the needy, and shut up their bowels of compassion from all the claims of charity, and in one disastrous night it is all wrenched from their grasp, and ere long their souls shall be required of them. Driven at their utmost need into the dark night of stern adversity, they are unsheltered by the wings of a God reconciled and merciful, they are unsolaced by the cheering influences of his comforting spirit, the floods arise, and the storm beats upon them, and they are carried away as by a tempest in the night. Such is the condition of all who are "without God, and without hope in the world."

IV. Who then can resist the urgency with which we are taught the unspeakable importance of an interest in religion?

Ho every one that is now afflicted and distressed. Ye out-cast and impoverished. Ye who are stricken and smitten by calamity. Ye who mourn over blighted prospects and ruined fortunes. Ye who weep beside the grave of buried love, and lament for the sudden bereavement of noble and generous friendship. Ho every one, weary and heavy laden with the burden of sorrowing distress, and racked by anxiety, and tossed upon a sea of care. Come to God that you may find rest. Come to Christ that you may roll on him your burdens. Come to that Comforter who will pour light into your understanding, and consolation into your heart.

Acquaint yourself *now* with God. Believe *now* on the Lord Jesus Christ. Pray *now* for the gift of the Holy Spirit. Be *now* reconciled to God. Be *now* devoted to the Saviour. Submit yourselves *now* to the Sanctifier. Seek the aid, the friendship, the favour of your heavenly Father. Lay hold on eternal life. Make sure a title to the heritage above. Prepare a mansion in the skies, that when the disembodied spirit is left shelterless, it may receive you into an everlasting habitation. Lay up treasure in the heavens. Strive after those riches which are enduring, and those possessions which are incorruptible, and which can never fade away. "Behold now is the accepted time—now is the day of salvation."

Believe me, brethren, this is the true wisdom, the pearl of great price, the first and the one thing needful. Seek this first, and until you find it. Then, come fire or storm, come poverty or ruin, come sickness or distress, come death and eternity—you stand prepared. All these things may come upon you, but they shall not move you. All these things may assail but cannot overcome you. Earthly things they may dissolve, but heavenly things they cannot injure. The body they may destroy, but the soul they cannot. For behold "all things are your's, and you are Christ's, and Christ is God's."

And now, brethren, the opportunity for securing eternal life is short. While I speak time is rolling you on to the eternal world. The same calamity which involved in ruins our houses and property, has overwhelmed also many of our fellow men. They have appeared in judgment. Their sentence is passed. Their destiny is fixed. And soon, my brethren, how soon! we too shall join them, and the time of our merciful visitation be gone—and that forever.

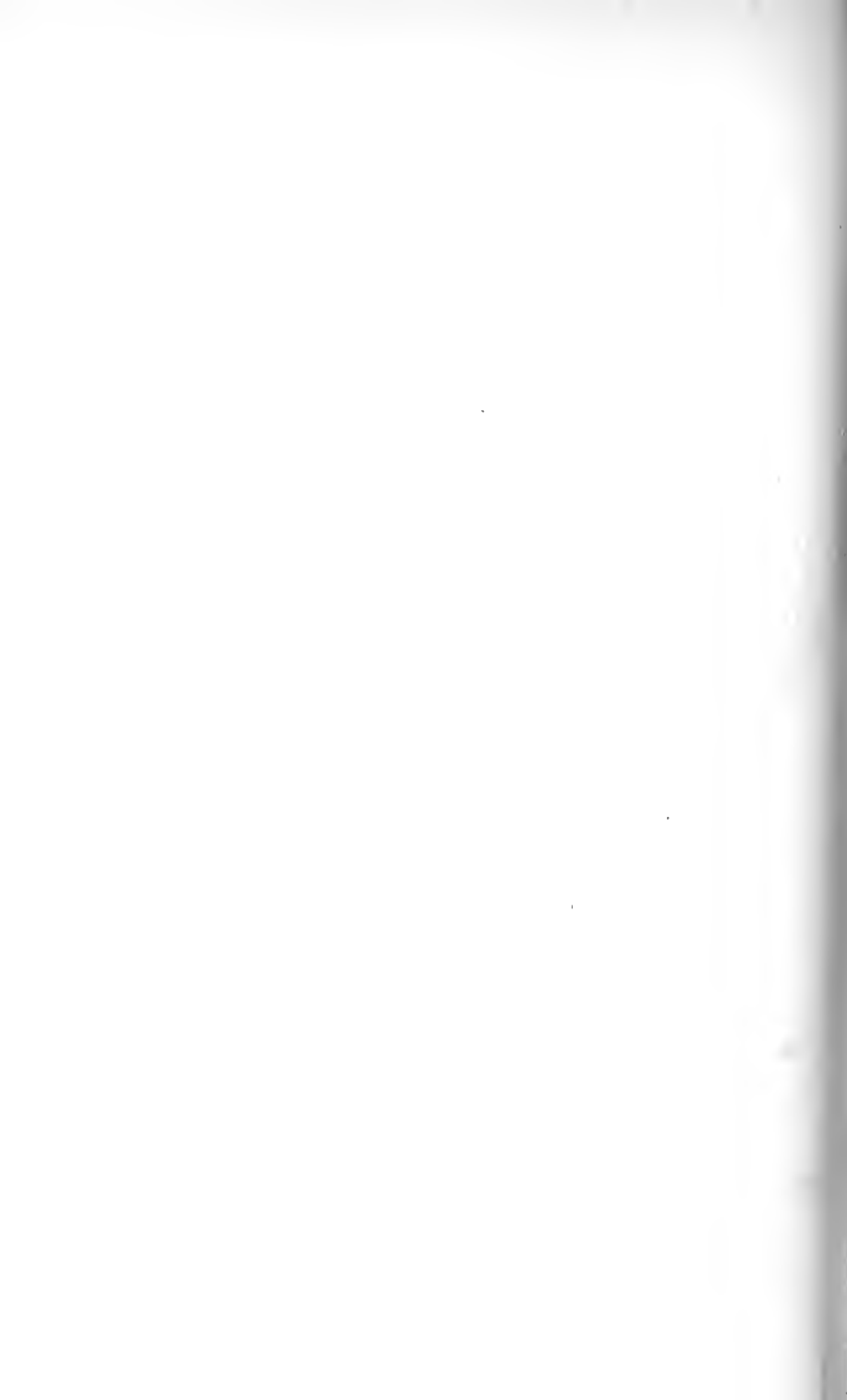
"HE THAT HATH EARS TO HEAR LET HIM HEAR WHAT GOD SAITH BY THIS CALAMITY."

MAP OF THE CITY OF CHARLESTON

Including the Whole Extent of its Corporate Limits

THE BLACK GROUND REPRESENTS THAT
PORTION OF THE CITY DESTROYED





APPENDIX.

IN order to render this pamphlet a permanent historical document of utility, and value, as well as of improvement; the following account of the fire, and of the lives that were lost in it, from the *Courier*, and also a full list of all the houses destroyed, which we have endeavored to make as correct as possible, are subjoined.

GREAT FIRE.

ONE-THIRD OF CHARLESTON IN RUINS!

“About 9 o'clock on Friday evening last, the citizens of Charleston were alarmed by the sound of the fire bells, and the cry given that it was in King-street, a part of the city which, from the great quantity of wooden buildings with which it was literally lined, from Tradd to Boundary-streets, on each side, with here and there a brick house, and occasionally one intended to be semi-fire proof—was always considered to be the most dangerous place for a conflagration to commence, and where, too, was stored a large portion of the most valuable dry goods in the city.

“When we arrived at the place where the fire commenced, the flames had just made their appearance in the rear of a small shed or building, adjoining the house, North West corner of Beresford and King-streets, and but a few minutes elapsed before the three or four houses, and the house on the South West corner of Beresford-street were also in flames. The fire then commenced roaring and leaping from different points, as well in a horizontal direction as in the air, with a vigor and virulence which was truly appalling, and it being known to all that there was an unusual scarcity of water, it was apparent to any observer that the apparatus of the Engineer for blowing up of houses, and the application of fire hooks were the principal means to be depended on for battling with the destructive and devouring element. Fire hooks, we believe, were used in but few if any instances, and we are under the impression that there is not a sufficient number of them, or that their usefulness, particularly in pulling down small buildings is undervalued. The Principal Engineer was absent, but his assistant, Mr. FREDERICK SCHNIERLE, was promptly on the ground, with the apparatus, and with a courage, coolness and efficiency, not to be surpassed, and seldom equalled, commenced operations, and continued unremittingly employed, until his life became the sacrifice.

The fire now rapidly extended up King-street on both sides, and down Market-street to Meeting-street with the most uncontrollable rapidity. The engines were literally powerless, except in a few instances—that of saving the Theatre, perhaps as prominent as any other. After passing down Market-street, (both sides of which, as far as Church-street, Markets included, were destroyed,) it took a North-Easterly direction, the wind being from the South-West, but blowing only moderately, and extended in that direction to the Sugar Refinery on Anson-street, thence down Anson to Hasell-street, then due East to the water, leaving but a few buildings between Hasell and Society-streets, except Mr. STONEY's residence on Hasell-street, and Mr. HEYWARD's house on the corner of East-Bay and Society-street, and the large steam mill of Mr. BENNETT. Liberty-street was the boundary above King-street on the Northern line, and St. Phillip to the West, a row of front buildings being left on the East side of that and Archdale-streets, including at least one-fourth of the centre of our beautiful and flourishing city, and destroying our very splendid New Hotel, the pride of the citizens, and nearly ready for the reception of boarders, the new Masonic Hall, at the West end of the Market, the brick work of which was nearly finished, and somewhat injuring the New Theatre.

The loss of property is variously estimated, but from what we can ascertain it will be in the vicinity of THREE MILLIONS OF DOLLARS,* of which about one half is probably insured.

"We learn that the Charleston Insurance and Trust Company will pay in full, the Union Insurance Company nearly, if not quite all, and the Fire and Marine 75 per cent. if not more. The two agencies of Georgia Companies, in this city, are interested, as we understand, to the amount of eighty-five thousand dollars; their losses, of course, will all be paid. An advertisement of the Trust Company announces that claims will be paid as soon as presented.

"It affords us sincere gratification to state that the Hotel was insured to the amount of One Hundred Thousand Dollars, 20,000 in five different offices, and therefore, this splendid edifice will surely rise, Phœnix-like from its ashes, to ornament Charleston, or we mistake the spirit that animates our people.

"During the course of the conflagration, a building used as a store-house, on Ker's wharf, foot of Laurens'-street, (formerly Norton's Rice Mill,) took fire from some cause not exactly known, and burnt to the ground—lost, \$5,000, no insurance. The steam packet Neptune, lying at that wharf, was in immi-

*It is now found to be considerably over Three Millions.

nent danger, but fortunately was extricated from her perilous situation, and anchored in safety in the stream.

"We have endeavored above, to give such a description and statement of this great calamity, as was in our power, as far as the loss of property is concerned. We now come to the melancholy task of recording the GREAT LOSS OF LIFE that has been sustained, and which has plunged many of our most worthy and respectable families in the deepest distress.

"We commence with that of Col. CHARLES JOHN STEEDMAN, Naval Officer of the Port, a gentleman long known as one of our most active and public spirited citizens, and who, on this calamitous occasion, distinguished himself, previous to his death, by his cool, energetic and fearless conduct, having assisted in blowing up a number of buildings, and making himself prominently useful, in numerous instances. The powder, in cassoons, prepared for use, gave out early in the night, and after that powder in kegs was employed, which is always a dangerous process. Col. Steedman entered a house on the East side of East-Bay, near Hasell-street, in company with Mr. M. F. TURLEY, a mulatto boy, and several other persons, with two kegs of powder, for the purpose of blowing it up, placing one in each room—one of them exploded and blew up the building, while the three above mentioned persons were within—Mr. Turley was immediately picked up, very much injured, but it is believed will eventually recover, though probably much crippled. Persons immediately ran to the wreck to extricate Col. S. and the boy; while so engaged, Capt. DUFF, of the ship *Herald*, reported in the evening paper as killed, being on the roof—the second cask exploded, and lifted the roof up several feet, but fortunately without any injury to Capt. D. who is at this moment standing near us in good health. Col. S. was then taken out, but life was extinct. It is believed that he was killed by the second explosion, as some say he was heard to make an exclamation, after the house fell. The body of the boy was not obtained, but consumed in the building.

"Mr. SCHNIERLE lost his life in blowing up the house at the corner of Liberty and King-streets, he was also employing a keg of powder in the same manner as Col. Steedman. After the house fell, the most strenuous exertions were made to get him out, and it was effected in a short time, and while he was alive, but most terribly burned, and mutilated. He spoke collectedly, to those who took hold of him, was carried home, and lived some half hour after he reached there; his afflicted family having the melancholy consolation of hearing him converse before he breathed his last. He died in his perfect senses, conscious from the first moment that his life could not be preserved. His loss will be severely felt, and deeply regretted.

At the same explosion that derived Mr. S. of life, Mr. JOHN S. PEART was also struck dead, probably by being thrown against something, and inwardly injured, as there did not appear to be any wounds externally that would have proved fatal. He breathed but a few moments after being taken up. A colored man was also killed at the same time.

"Mr. ROBERT MUNROE, who kept a Seed Store in King-street, was found dead, on Saturday morning, having either been burned up in his store, or some part of the ruins fallen on him. He was most dreadfully lacerated and dismembered.

"One white man, we learn, fell down, and was taken up and carried into a house in Market-street dead, having, it is believed, died from mere fright, or perhaps from apoplexy. We did not learn his name.

"Mr. JOHN D. BROWN was so severely hurt, at the corner of Market and Church-streets, that his life is despaired of; we could not ascertain how the accident occurred.

"These are all the fatal, or probably fatal cases, that have yet come to our knowledge. Several persons have received wounds, some of them pretty severe, and there may possibly be some other lives lost, not yet ascertained; but we hope not.

"Capt. SOUTHWICK, of the schooner Empire, arrived Saturday evening, states that he saw the light of the fire at 3 o'clock on that morning, when 25 miles south of Savannah, being in a direct line, about *eighty miles* from this city. We have in our possession a cinder, apparently the remains of a piece of burnt linen or silk, which was picked up on the morning of the fire, by a planter, 15 miles distant from Charleston, where the light was distinctly seen, and the noise of blowing up of houses heard."

LIST OF HOUSES DESTROYED.

WEST SIDE OF KING-STREET, BERESFORD.

A two and a half story wooden house, occupied by C. Fairchild, as a shoe store, and Mrs. Jackson as a millinery store.

A two and a half story wooden house, owned by Dr. Schmidt, and occupied by J. C. Simons, as a paint and oil store.

A two story wooden house, owned and occupied by Mrs. Babson, store occupied by Mrs. Spencer.

A shed room unoccupied, owned by Mrs. Babson, in the rear of which the fire occurred.

A one and a half story wooden house, owned by the estate of Barrett, and occupied by colored persons as a fruit store.

A two and a half story wooden house, occupied by Mrs. Gnech, as a dry goods store, also owned by the estate of Barrett.

A two and a half story brick house, owned and occupied by Mr. Black as a bakery.

A two and a half story wooden house, occupied as a retail dry goods store, also owned by Mr. Black.

A three story wooden rough cast house, owned and occupied by Mr. Sutcliffe, as a bakery and confectionary.

A two story wooden house, owned by A. Black, and occupied by ———.

A two story wooden house, owned and occupied by Mr. R. Gouldsmith, as a cabinet making establishment.

A three story wooden house, with front stores, owned by A. Black, and occupied by Wright & Westcott, as a fancy military store, the other by Deming & Bulkeley, as a cabinet ware establishment.

A two and a half story wooden house occupied by Mr. Leprince as a fancy dry goods store.

A two and a half story wooden house, owned by Mr. R. Gouldsmith, and occupied by Mr. Bartlett as a shoe store—insurance on stock, \$8,000.

A two and a half story brick house, owned by Mr. Levy, and occupied by C. & E. L. Kerrison as a dry goods store.

A two story brick house owned by Mr. Levy, and occupied as a residence by Mr. Reuben Moses, the store occupied by Mrs. Moriarty.

A two story brick house, also owned by Mr. Levy, and occupied by him as a residence, and by Mr. Hobson as a shoe store.

A two story wooden house, occupied by Mrs. Abrahams.

A two story wooden house, occupied by Mr. Burck as a dry goods store.

A two story wooden house, occupied by Mr. Ewan as a jewellery store.

A three story wooden house, owned and occupied by Dr. Veitch as a drug store.

A two story wooden house, occupied by Salvo & Co. as a cabinet ware store.

A small two story house, occupied by M. Besser as a tailor's shop.

A two story wooden house, occupied by L. Odena as a saddlery.

A one and a half story house, occupied by an Italian as a fruit shop.

A three story brick house, occupied by Mr. Bird as a fancy military store.

A three story brick house, owned and occupied by Mr. Seigling as a music store.

A two and a half story wooden house, owned by Mr. Nathan Hart, and occupied by Mrs. Nixon as a millinery store.

A two story wooden house, occupied as a dry goods store.

A two story wooden house, occupied by colored persons as a cake shop.

A three story brick house, owned by Mr. Landreth, and occupied by him as a residence, the store occupied by J. Ketchum and Co. as a dry goods store.

A two story wooden house owned by Mordecai Cohen, and occupied by Bessent & Miller, as a dry goods store.

A two story brick house, owned by the same, and occupied by B. B. Hussey as a book store.

A two story wooden house, owned by Mr. Hunter, and occupied by Mrs. M'Kensie as a dry goods store.

A small two story wooden house, owned by the same, and occupied by Mr. Taylor as a shoe store.

A two and a half story brick store, owned by Mrs. Kelly, and occupied by Mrs. Richard as a confectionary.

A two and a half story brick house, also owned by Mrs. Kelly, and occupied by Mr. Symmes as a dry goods store.

A small two story wooden house, occupied by Mr. Landreth as a seed store.

A two story wooden house, occupied by Mrs. Schroder, as a millinery store.

A small two story wooden house, owned and occupied by Mrs. Quinen as a wooden ware store.

A two story wooden house, occupied as a residence by Mr. Jackson, portrait painter, the store occupied as a retail dry goods store.

A three story brick house, occupied as a residence and dry goods store by W. Harwood & Co.

A one story building, occupied by Mr. R. Munro as a seed store.

A three story brick house, occupied by Mr. Jonathan Bryan as a dry goods store.

A two and a half story brick house, owned and occupied by Wiley, Parish & Co. as a wholesale dry goods store.

A three story brick house, owned by Mr. Mordecai Cohen, and occupied by Hayden, Gregg & Co. as a jewellery and military store.

A two story wooden house and shed room, owned by M. Gidiere, and occupied by Mr. Crovat as a paint, oil, and hardware store.

A three story brick house, owned by Nathan Hart, and occupied by S. & T. Wilmot as a jewellery and military store.

A three story brick house, owned by Mr. M. Cohen, and occupied by Mr. Jackson as a music store.

A three story brick house, owned by the same, and occupied by C. & G. H. Kelsy & Halsted, as a wholesale dry goods store.

A three story wooden house, owned by W. A. Caldwell, and occupied by Dellinger & Co. as a wholesale crockery store.

A three story double tenement house, owned by Mr. Jones, and occupied by H. Wildman & Co. as a hat store, and L. J. Crovat as a grocery store.

A two and a half story brick house, owned and occupied by Mr. Jackson, as a tin ware establishment.

A three story wooden house, owned by Mr. M. Cohen, and occupied by W. S. Boag as a drug store.

A two and a half story wooden house, owned by the same, and occupied by Hul & Knevals as a tailor's shop.

A two story wooden house, owned by the same, and occupied by Starr & Williams as a wholesale hat store, together with the back stores, on the South side of Liberty-street.

KING-STREET, EAST SIDE, COMMENCING NEAR HORLBECK'S ALLEY.

A three story brick house, owned by the Hon. H. L. Pinckney, and occupied by David A. Ring, much injured, and the greater part of the out buildings destroyed.

A two story and a half brick house, the lower part occupied by Mr. James Judge as a dry good store, the upper story by Dr. E. S. Hull, Surgeon Dentist—partially destroyed.

A two story brick house, owned, and the lower part occupied, by Mr. Robb as a grocery; the upper part by Mr. R. S. Munn as a dwelling.

A wooden building, owned by Mr. Robb, and occupied by S. A. Motta as a dry goods store.

A one and a half story wooden building, occupied by N. H. Israel as a dry goods store.

A one story wooden building, occupied by Israel Moses as a dry goods store.

A one story wooden building, occupied by an Italian as a fruit shop.

A two story wooden house, occupied by a German as a grocery.

A two story wooden house, occupied by Mr. M'Intyre as a tavern.

A three story brick house, owned by Mr. Nathan Hart, and occupied by W. W. Harper as a drug store.

A three story brick house, owned by Mr. O. Bannen, and occupied by Mr. Nathan Hart as a hard ware store.

A three story brick house, owned by Mr. Sify, and occupied as a dwelling and dry goods store by Mr. William Howland.

A two story wooden house, owned by M. C. Levy, and occupied as a dwelling and grocery store by Mrs. Mary Wood.

A three story brick house, owned by Mrs. Muggridge. The upper part occupied by her as a boarding house, and the lower story by Mr. ———, as a drug store.

A two and a half story brick house, owned by Mr. M. Cohen, and occupied as a dwelling and shoe store by Mr. Z. Jesup.

A two and a half story brick house, owned by Mrs. M. Davis, and occupied as a dwelling and tavern by Mr. Antonio.

A two story wooden house, owned and occupied by Mrs. Wurdemann as a dwelling, dry goods and fancy store.

A three story wooden house, owned by Mr. Seyle, the upper part occupied by him as a dwelling; the lower story by Mr. Fenn as a dry goods store: also two public halls in the rear, owned by Mr. Seyle.

A three story wooden house, owned by Mr. Mordecai Cohen, and occupied by Mr. J. Hersman as a dry goods store.

A two story brick house, occupied by Mr. James Moorhead as a grocery.

A three story brick house (Farmer's Hotel,) undergoing repairs, owned by Mr. John Hunter, and unoccupied.

A two story brick house, occupied by Mr. Durbec as a clothing store.

A three story wooden house, occupied by Mr. Johnston as a shoe store.

A three story wooden house, owned by Mrs. Jane Leitch, the upper part

occupied by her as a dwelling, and the lower story by Duffus & Taylor as a dry goods store.

A three story wooden house, owned by Mr. Hunter, and occupied by B. P. Colburn as a dry goods store.

A two story wooden house, owned and occupied by J. Wilson as a dwelling and seed store.

A splendid three story brick house, owned and occupied by Messrs. Moffett & Calder as a dry goods and carpet store.

A two story wooden house, owned by M. C. Levy, and occupied by Depras & Carter as a shoe store

A two story brick house, owned by the estate of L. Levy, and occupied as a hardware store by A. F. Wilmanns & Co.

A small wooden house, owned by M. C. Levy, and occupied by Mrs. Groves as a fancy dry goods store.

A small wooden house, owned by the same, and occupied by B. Johnson, umbrella maker.

A small wooden house, owned by the same, and occupied by E. Attwell as a jewellery and dwelling.

A two story wooden house, owned by Moses Jacobs, and occupied by Mr. Johnston as a dwelling and hat store.

A two story wooden house, owned by N. A. Cohen, and occupied by him as a clothing store.

A three tenement three story wooden house, the first by a Tobacconist, the second by Mr. Carroll, and the third by Mrs. Weatherhead & Hopkins as dry goods stores.

A two story wooden house, owned by Stephen Watson, and occupied by H. B. Gleason as a crockery and glass ware store.

A two story wooden house, owned by Mr. Potter, and occupied by Mr. M'Kenzie as a saddlery.

A two story wooden house, owned by the same, and occupied as a fancy store.

A two story brick house, owned by the same, and occupied by Granniss, White & Co. as a wholesale shoe store.

A two and a half story brick house, owned by Mordecai Cohen, and occupied by Stoddard, Miler & Co. as a wholesale shoe store.

A two and a half story brick house, owned by Mr. Potter, and occupied by R. Fairchild as a tavern.

A two story wooden house, owned by R. Moses, and occupied by Mr. S. Sampson, Senr., as a clothing store.

A two story wooden house, owned by R. Moses, and occupied as a dwelling and millinery by Mesdames D'Oyley and Knowles.

A splendid four story brick tenement house, owned by Miller, Ripley & Co., a part occupied by them as a wholesale dry goods store, and the other by Booraem & Co. as a dry goods store.

MEETING-STREET, WEST SIDE, COMMENCING NEAR NEW THEATRE.

Two story wooden house, occupied and owned by John White, dwelling and stone cutter yard.

Two story wooden house, owned by Estate of Mushett, occupied by Mr. Murphy, as a private dwelling.

Three story brick house, owned by Dr. T. Prioleau, occupied by Dr. Barron as a dwelling and office.

Two story wooden house, owned by M. King, occupied by Dr. Mathews, dwelling and apothecary shop.

Two story wooden house, owned by M. King, upper part dwelling by Mr. Waters, lower part as a shoe store by Mr. Hollis Johnson.

Three story brick house, owned by Mr. C. Douglass, occupied as a dwelling and grocery store.

Three story brick house, owned and occupied by Mrs. J. C. Millar, dwelling and bakery.

Two story brick house, and shop in front, owned and occupied by Thomas Walker, dwelling and stone cutter.

Seyles' buildings, viz :

Wooden office, occupied as a doctor's office, by Dr. Bennett.

The Ætna Fire Engine House.

Wooden turner's shop and dwelling in rear, occupied by Mr. Evans.

Two story brick dwelling house, occupied by W. B. Purvis above, lower part cabinet ware room.

One story wooden house, owned by Rame, occupied by Hughes, dwelling and second hand furniture ware room.

Three story brick building, owned and occupied by Rame—dwelling and confectionary shop; attached in the rear a large two story banqueting hall and public baths.

Three wooden shops, owned and occupied by Mr. Lloyd as a Venetian blind and sash maker, by Mr. Cowan, cabinet maker, and James Little, machinist.

Two story wooden house, lower part occupied as a hard ware store—upper part as a dwelling, by Mr. Henry Strohecker, owned by John Strohecker—in the rear a wooden blacksmith's shop.

A two story wooden house, owned and occupied by Mrs. Nopie as a dying establishment.

Two story wooden house, owned and occupied by S. W. Henry as a furniture ware house.

Two story wooden house, owned by Mrs. Fash, occupied by her as a dwelling and grocery store.

Three story wooden house, owned and occupied by Dr. Rodrigues, Dentist.

Three story brick house, owned and occupied by E. L. Kerrison, private dwelling.

Three story brick house, owned by estate of Mazyck, occupied as a private boarding house.

Three story brick dwelling, owned and occupied by Mrs. Mazyck.

A turner shop—and a two story wooden house, owned and occupied by Mr. Whiting—lower part by Mr. Riggs as a saddler's shop.

A two story wooden house, owned and occupied by Mr. J. Neville, as a dwelling and cabinet maker's ware house.

A two story brick house, occupied by Mr. Moorhead as a dwelling and grocery store.

Mr. Charles Graves' house saved.

Two story brick house, back from the street, owned by John Magrath, saved.

Three story brick house, owned and occupied by John Magrath—private dwelling.

A small frame shop, and a two story wooden house, occupied by Peterson as a grocery and dwelling.

MEETING-STREET, EAST SIDE, COMMENCING NEAR MARKET-STREET.

Two story wooden house, owned by William Dunn, lower floor occupied as a barber shop, upper part dwelling by John Dunn.

Two story wooden house, owned by the same, occupied by him as hat and dry goods store.

Masonic Hall, west end of Market-street.

Three story brick house, owned by W. Daly, occupied by him as a grocery store and dwelling.

New Charleston Hotel.

A small wooden building, owned and occupied by R. Ling as a carriage maker.

Two story wooden house, owned by Mr. Barrett, occupied by Mr. Jewell as dwelling and furniture ware house.

Two story wooden house, owned by Mr. Barrett, occupied as barber shop and dwelling.

A small wooden house, owned and occupied by Martinique as a segar maker's shop.

A small two story brick tenement, owned and occupied by a widow as a baker shop. The other by a German as a tailor shop.

Two story wooden house, owned and occupied as a dwelling and confectioner shop by Mr. Petit.

Three story wooden building, owned by John Strohecker, occupied by S. Meeker, carrying on a carriage manufactory and having a large number of carriages and gigs.

Two story wooden house, owned by Mr. Geyer, and occupied by Mrs. ——— as dwelling and grocery store.

Two story wooden house and shop, owned by Major A. Black, occupied by a German bedstead maker.

A wooden building, owned by A. Black, occupied by A. Hatch & Co.

A two story dwelling in the rear.

Two and a half story wooden house, owned and occupied by Mr. David Haig as a private dwelling.

Two story wooden house, owned by ———, occupied by Mr. Witpenn, grocery and dwelling—also a large flower and shrubbery attached to the same, kept by Mr. Witpenn.

A two story wooden house, owned and occupied by Mr. Oliphant.

BERESFORD-STREET—SOUTH SIDE.

A two and a half story wooden house, with a shed attached, occupied as a tavern.

A two and a half story double tenement brick house, occupied by Mrs. Leader, and Mrs. Ann Whelden.

Several one and a half story houses, occupied by colored persons.

A two and a half story house, owned by the estate of Reigne, occupied by E. Tennbrock.

BERESFORD-STREET—NORTH SIDE.

A two story treble tenement house. The first occupied by colored persons; the second tenement occupied by Miss Peixotta; the third occupied by Miss Albright.

A two story wooden house, owned and occupied by a colored person.

A two story wooden house, owned by R. W. Seymour, and occupied by Ann Camoult.

A two story wooden house, owned by Major Black, and occupied by Mary Lewis.

Two story wooden house, occupied by Caroline Perkins.

Two and a half story wooden house, owned by Mr. Lord, and occupied by Elizabeth Shelley.

Two story wooden house, owned by the French Church, and occupied by colored persons.

Two story wooden house, owned by the estate of Barrett, and occupied by Moses Levy.

Two story wooden house, owned by the estate of Barrett, and occupied by the same.

A small wooden house, occupied by colored persons.

Two small tenements, owned by R. Gouldsmith, and occupied by colored persons.

A small white house, owned by Mr. Ottolengui, and occupied by Mrs. Bowman.

A two and a half story wooden house, formerly owned by Mrs. Wrainch, occupied by Mr. Hard.

A two story wooden house, occupied by Mr. Taylor.

A two story wooden house, owned and occupied by Mrs. Shelton.

A three story wooden house, owned by the estate of Schulte, and occupied by Dr. Thomas Logan.

A two and a half story wooden house, owned and occupied by Miss Hyams.

A small two story house, owned by Dr. Frost, and occupied by colored persons.

SOUTH SIDE OF MARKET-STREET.

Two story wooden house, owned by Wm. Dunn, and occupied by Mrs. Jones as a dry goods store and dwelling.

Two story wooden house, owned and occupied by Mr. Hattier, as fruit store and dwelling.

Two story wooden house, owned and occupied by Mrs. Kennedy.

Two story wooden house and nine pin alley, owned and occupied by Fink, as a tavern and boarding house.

Two story house, with store in front, attached to it, owned by George Kinloch, occupied by Joseph Shegog, as a dwelling.

Two story wooden house, owned and occupied as fruit shop, by Jacob Gianini.

A small grocery store, occupied by Upman.

Two story wooden house, owned and occupied by P. Selin, fruiterer.

Two story wooden house, owned and occupied by A. Ballund, as a grocery store and dwelling.

Two story wooden house, owned by A. Ballund, unoccupied.

One story wooden building, owned and occupied by Conner and Beekman as a corn, grain and hay store.

Two story wooden house, owned and occupied by Jacob Schroder, as a dwelling and grocery store.

Three story brick house, owned by Wm. Aiken, and occupied by Wm. White, grocery store and dwelling.

One two story wooden house, attached to Mr. Sifly's premises, corner of Market and King streets, occupied by Humphries, colored tailor.

A small wooden building, occupied as a fruit store.

Two story wooden house, owned and occupied by Nedderman, dwelling and paint and oil store.

Two story wooden house, owned by Mr. Moses Jacobs, occupied by Mr. Tritttau, dwelling and grocery.

Two story brick house, owned by Mr. Sifly, upper part occupied as a dwelling, lower part as a tinner shop.

Two story wooden house, owned by Mrs. Robert Ling, and occupied as a dwelling and second hand furniture ware house by Siddons.

A wooden shop, owned and occupied by Philip Ling, carriage and chair builder.

Two story wooden house, owned by Mrs. Gay, and occupied as a dwelling and watchmaker shop by Mr. Gay.

NORTH SIDE OF MARKET-STREET.

A small office, owned by Mrs. Logan, and occupied by Dr. Thomas Logan.
A two and half story wooden house, occupied by Underwood as a tailor's shop.

A two and a half story house, occupied by Mrs. Harper.

Two and a half story house, occupied by Mrs. Thomas as a fruit and grocery store.

Two and a half story house, occupied by Mr. Camanarde.

Two and a half story house, owned and occupied by Mr. Thomas Fell as a tin shop.

Two story house, occupied by colored persons.

Two story house, occupied by Mr. S. Verony as an old iron shop.

Three story house, owned and occupied by Mrs. Brown; basement story occupied by Mrs. Gray as a dry goods store and residence.

Small wooden house, owned by Mr. Levy, and occupied by colored persons.

Two story wooden house, owned by Mr. Levy, and occupied by Mrs. Brown.

MARKET-STREET—COMMENCING NEAR KING—SOUTH SIDE.

Two two story brick houses, owned by A. Ottolengui, occupied by Clark & McCulloch as taverns.

A three story brick house, owned by Capt. Misroom, occupied by Bouchier as a dwelling and grocery.

A three story brick house, owned by Simon Morrison, occupied by Thomas Morrison as a dwelling and cabinet ware house.

A wooden tenement house, owned by M. King, occupied as a dwelling and dry goods store by Mrs. Morrison.

A wooden house, owned by the same, occupied as a dwelling and tailor shop.

A two story brick house, owned by the same, unoccupied.

A two story brick house, owned by the same, occupied by ——— as a dwelling, mattresses and bedding store.

A two story brick building, owned by the same, occupied by Miller as a grocery and dwelling.

BEAUFAIN-STREET—SOUTH SIDE.

A two story brick house, owned and occupied by M. Strobel.

A two story wooden house, occupied by Mrs. Nathans, and owned by Mr. Jones.

A small wooden house, occupied by colored persons, and owned by the same.

A small two story wooden house, occupied by colored persons, and owned by the same.

A two story wooden house, occupied by colored persons, and owned by the same.

A one and a half story house, occupied by Mr. Jones as a cabinet maker's shop, owned by the same.

BEAUFAIN-STREET—NORTH SIDE.

A two and a half story wooden house, owned by Mr. Mouzon, and occupied by Mr. John Brady as a grocery store.

A two and a half story brick house, owned by Mr. Williams, and occupied by W. H. Baldwin.

A two and a half story wooden house, owned by Mr. James Calder, and occupied by Mr. Fenn.

A two and a half story wooden house, owned and occupied by Mrs. Cross.

A two and a half story wooden house, owned by Mr. Cunningham, and occupied by Mr. Hart.

A three story wooden house, owned by Mr. Cunningham, and occupied by Mr. Fell as a boarding house.

A two and a half story wooden house, owned by Mr. Hunter, and occupied by colored persons.

WENTWORTH-STREET—SOUTH SIDE.

A two and a half story wooden house, owned and occupied by Mr. Solomon Moses as a dwelling.

A two story wooden house, owned by Mr. Schnierle, and occupied by Mr. Feugas.

A two and a half story wooden house, owned by Mr. Schnierle, and occupied by Mrs. Eason.

A two story house, owned by R. Yeadon, Jr., and occupied by Mr. Harris.

A three story brick house, owned by Mr. Mordecai Cohen, and occupied by Mr. Cohen.

Two two story wooden houses, occupied by Z. Day, coachmaker.

A two story wooden house, occupied by T. B. Folger.

A work shop, owned by W. M. Parcel.

A wooden house, occupied by Mrs. Hatch, milliner.

A wooden house and shop, occupied by Henry Neville, cabinet maker.

A two story wooden house, occupied by Mrs. Harrison.

A two story wooden house, occupied by Mr. Broughton.

A two story wooden house, occupied by Mr. Riggs.

A wooden house, occupied by S. Meeker as a repository for carriages.

A two story wooden tenement house, occupied by Gibson and Enslow.

A small wooden building, occupied as a wheel wright shop.

A two and a half story wooden house, owned and occupied by D. McCully.

The Methodist Protestant Church, a wooden building.

A two story wooden tenement house, owned by Mr. Goldsmith and occupied by ———.

A two story wooden house, owned and occupied by ———.

A two story wooden house, owned and occupied by a colored man.

A small wooden house, owned and occupied by ———.

A two and a half story wooden house, occupied by Mr. Dotterer.

A one and a half story house, owned and occupied by ———.

A two story wooden house, owned by ———, and occupied by a colored person.

A two story wooden house, owned by ———, and occupied by colored persons.

A two story wooden house, owned and occupied by Mrs. Stewart.

A two story wooden house, owned and occupied by Mrs. Muller.

A one and a half story, owned by ———, and occupied by Mrs. C. Relang.

A small wooden tenement, owned and occupied by ———.

WENTWORTH-STREET—NORTH SIDE.

A one and a half story wooden house, owned by M. Cohen.

A two story wooden house, owned and occupied by E. Day.

A two story wooden house, owned and occupied by Mr. Martin as a blacksmith shop.

A two story wooden house, occupied by Mrs. Gaillard, and owned by Mr. Job Palmer.

- A two story brick house, occupied by Mrs. Bee.
- A two story brick house, occupied by W. J. Gayer.
- A large three story wooden house, occupied by Miss Barksdale.
- A three story wooden house, owned by the Baptist Church, west side occupied by _____, east side by Mr. Singletary.
- Two small wooden buildings, occupied by colored people.
- A two story wooden house, owned by George Moore, and occupied by Mr. Valentine.
- A two story wooden house, owned and occupied by George Moore.
- A one story wooden house, owned and occupied by a colored woman.
- A two story wooden house, owned and occupied by Isaac Lewis.
- A small wooden house, owned and occupied by _____.
- A two story wooden house, occupied by Mr. Miller as a school room.
- A two story wooden tenement, the west side occupied by Mr. Poincignon, the east by _____.
- A two and a half story wooden house, owned by Mrs. S. Russell, unoccupied.
- A one and a half story house, owned by the same, and occupied by Mrs. Johnson.
- A one and a half story wooden house, owned and occupied by Mr. W. Parsons.
- A one and a half story wooden house, occupied by Mr. Tickler.
- A one and a half story wooden house, occupied by Mr. Schroeder.
- Several small wooden houses, owned by Mr. Paul Remley, and occupied by colored persons.
- A two story wooden house, occupied by Capt. Williams.
- A two and a half story wooden house, owned and occupied by Mr. J. Addison.
- A two and a half story wooden house, owned by Mr. Joye, and occupied by Mr. Cheney.
- A three story wooden house, owned and occupied by C. G. Morris.

SOCIETY-STREET—SOUTH SIDE.

- St. Amand's livery stables, owned by Robert Boyce.
- Four two story wooden houses, owned by Robert Boyce, and all occupied.
- A three story wooden house, occupied by E. Abrahams.
- A two and a half story wooden house, occupied by Mrs. Simpson.
- A two story wooden house, occupied by Jacobs, a colored man, owned by Mr. Muckenfuss.
- A three story wooden house, owned and occupied by Mrs. Lesesne.
- A two and a half story brick house, owned by the estate of Turpin, and occupied by Jane Turpin, a colored woman.
- A two story wooden house, owned by R. Moses and H. W. Conner.
- A small wooden house, occupied by a colored man, as a paint store.
- Second Presbyterian Lecturc Room.
- A two story wooden house, owned and occupied by Mrs. Bell.
- A two story wooden house, owned and occupied by Mr. Guerrey.
- A two and a half story wooden house, owned by Mr. J. Venning, and occupied by John Kingman.
- A two story wooden house, occupied by Mrs. Dowling.
- A two story wooden house, tenement, occupied by Mr. Suder and Mrs. Armstrong.
- A two story wooden house, owned and occupied by Mr. Edward Roach.
- A two story wooden house, owned by Edward Roach, and occupied by a colored woman.
- A three story brick house, owned by R. M. Venning, and occupied by Mr. LeCaron.
- A two and a half story brick house, owned by R. Venning, and occupied by H. T. Street.
- A two and a half story brick house, owned by W. Bell, and occupied by Mr. Price.
- A two and a half story brick house, occupied by C. Brennan, and owned by W. Bell.
- A two story wooden house, owned by Mr. Remley, and occupied by _____.
- Mr. Nathaniel Heyward had his house slightly injured, and one or two of his brick out houses consumed.

SOCIETY-STREET—NORTH SIDE.

A two story wooden house, owned by Dr. Schmidt, and occupied by Mr. Purdy.

A two story wooden house, owned and occupied by David Oliphant.

A two and a half story brick tenement house, west side occupied by W. A. Martin, east by Mrs. Carsten.

A two story wooden house, owned by Mrs. Carsten, and occupied by Mrs. Spencer.

A two story wooden house, owned by the South-Carolina Society, and occupied by Mrs. Baron.

A three story brick tenement house, the west side owned and occupied by J. C. Burckmeyer, the east side owned by Dr. J. Johnson, and occupied by C. Simonton.

A two story wooden house, occupied by F. Lanneau, and owned by J. H. Schreiner.

A new three story wooden house, owned by J. C. Kerr, not occupied.

A three story brick tenement house, the west side owned and occupied by S. Barker, the east side owned by John Robinson, and occupied by Mr. Caldwell.

A two and a half story brick house, owned by R. M. Venning, and occupied by Mrs. Broughton.

A two and a half story wooden house, occupied by E. Delano.

A two and a half story brick house, owned by R. M. Venning, and occupied by Mrs. Broughton.

A two and a half story wooden house, occupied by E. Delano.

A two story wooden house, owned and occupied by Mrs. Shackelford.

A two and a half story brick house, owned by W. Bell, and occupied by Edward Morris.

A two and a half story brick house, owned by Mr. Reynolds, and occupied by Mr. Stocker.

A two and a half story wooden house, owned by Elisha Carson, and occupied by James Wilson.

A two and a half story brick house, owned by the estate of George Gibbs, and occupied by ———.

A two and a half story wooden house, owned and occupied by Mrs. Michel.

A two story brick house, owned by M. C. Levy, and occupied by ———.

CHURCH-STREET—WEST SIDE.

A two story double tenement house, owned by Mr. Pemble, one occupied by himself as a dwelling and dry goods store, the other as a picture store.

A two story double tenement brick house, owned by W. B. Swift, occupied by colored persons.

Up Larey's lot, about twelve tenements, owned by W. B. Swift, and occupied by colored persons.

A two story wooden house, owned by Mrs. Schnell, lower part occupied by Dr. Obberhauser as a drug store, the upper part by Mrs. Lamotta as a private boarding house.

A two story wooden house, owned by the estate of Wyatt, occupied by Mrs. Wagner as a private dwelling.

Up Broughton's lot, about twelve tenements, occupied by colored persons, owned by the estate of Broughton.

MAIDEN LANE.

A three story brick house, owned and occupied by Samuel Lord as a private dwelling.

A two story wooden house, in the rear of Trinity Church, and owned by the corporation—occupied by Mr. Vinro.

HASSELL-STREET—SOUTH SIDE.

St. Mary's Church (Catholic).

A two story wooden house, owned by H. W. Conner, and occupied by Mr. Spring.

A two story wooden house, owned and occupied by Mrs. Andrews.

A two story wooden house, owned and occupied by Mr. John E. Smith.

A two story wooden house, owned by Mr. Wings.

A two story wooden house, owned and occupied by Mr. Manine.

A two story wooden house, owned by Mr. Venning, and occupied by Mrs. Bingley.

A two story wooden house, owned by the same, and occupied by colored persons.

A two story wooden house, owned by Mr. Gardener, and occupied by Mr. Ross.

A two story wooden house, owned and occupied by Mr. E. M'Cready as a private dwelling.

A small two story house, owned by Capt. R. Wilson, and occupied by Mrs. Cooler as a dwelling and grocery store.

A two story wooden house, owned by the same, and occupied by Mr. Dickson.

A two story wooden house, occupied by M. Alderling as a grocery.

A two story wooden house, owned by Mr. Andrews, and occupied by Mr. Clark as a grocery.

A two story wooden house, occupied by Mrs. Gardener.

Two small two story houses, occupied by colored persons.

A new two and a half story wooden house, owned by Mr. J. F. Steinmyer, and occupied by Mr. Burns.

A two story wooden house, occupied by Mr. Richland.

A two story wooden house, owned and occupied by H. Gerts as a grocery.

A small one story house, owned by Capt. Wilson, and occupied by Dr. Wilson as a physician's office.

Trinity Church.

A two story wooden house, owned and occupied by Mr. Hunt as a private dwelling.

Two story brick house, owned and occupied by Capt. Robert Wilson as a private dwelling.

Two story brick dwelling house, owned by ———, unoccupied.

Two story wooden house, owned by ———, occupied as a dwelling and grocery store by Batejeman.

Two story wooden house, owned by Capt. R. Wilson, occupied by Mrs. Dawson as a private dwelling.

Two story brick building, owned by Mr. Latham, formerly used as a distillery.

Two story wooden house, owned by the same, and occupied by Mr. John Hamilton.

Two story brick house, owned by Mr. H. Tovey, occupied by Mr. Fields.

HASSELL-STREET—NORTH SIDE.

A small house, attached to Dr. Rodrigues' residence, and occupied as jewellery by P. Javain.

The Hebrew Synagoge, together with the buildings attached to it.

Three story brick house, owned by Heyward, and occupied by Mr. Deas as a private dwelling.

Three story brick house, owned by Heyward, and occupied by Mr. Cheesborough as a private dwelling.

Two story brick house, owned by the estate of Paul Pritchard, and occupied by Dr. M. Cohen as a private dwelling.

A brick shop, owned as above, and occupied by Dr. Lopez.

Two story wooden house, owned by Mr. Farley, and occupied by colored persons.

Three story wooden house, owned by H. Tovey, and occupied by Dr. Lopez as a dwelling.

Two story brick house, owned and occupied by Brailsford as a dwelling.

Two story brick house, owned by the estate of Rivers, occupied by ———.

Two story brick house, owned by Henry Bertz, Jun.

Two story wooden house, owned and occupied by the same as a dwelling and grocery store.

Two and a half story wooden house, owned and occupied by Col. Bryan.

Two and a half story wooden house, owned and occupied by Mr. John Stoney; saved.

Two story brick house, owned and occupied by Mrs. Fitzsimons as a dwelling.

Two story wooden house, owned by ———, and occupied by Col. Howard.

Two story wooden tenement house, owned by Mrs. Mary Thompson.

Two story wooden house, owned and occupied by the same.

A wooden shop attached to the corner house, occupied as a cabinet maker's shop by D. Jewell.

ANSON-STREET—EAST SIDE.

A two and a half story wooden house, owned and occupied by Mr. Charles Miller.

A two story wooden house, owned by the same, and occupied by Mr. Shirer.

A two story wooden house, owner and occupant unknown.

A two and a half story wooden house, owned and occupied by Mrs. Chazal.

ANSON-STREET—WEST SIDE.

A three and a half story wooden house, owned and occupied by Mr. R. Eason.

Three small wooden houses, owned by Mr. Hunt.

A one story house, owned by Mr. Hunt, and occupied as a grocery.

A two and a half story brick house, owned and occupied by P. Smith.

Two small houses, occupied by colored persons.

A two story wooden house, owned and occupied by Brown, colored man, as a shoe store.

A small two story house, owned by colored persons.

A two and a half story wooden house, owned and occupied by Mrs. Hunt.

A two story brick house, occupied by Mr. Haise as a grocery.

A three story brick house, owned by Mr. Robinson, and occupied by Mr. Caldwell.

Two story wooden tenement, owned by Capt. Wilson, occupants unknown.

EAST-BAY—EAST SIDE.

Two story wooden house, owned by ———, occupied by colored persons.

Two story wooden house, owned by Brown as a dwelling, and block and pump maker's shop.

WHARF LEADING TO NEW-YORK STEAM PACKETS.

Blacksmith shop, owned and occupied by Mr. Hurst.

Two wooden buildings, occupied by M'Kewn and Johnson, machinists.

One wooden building, occupied by Heriot & Petsch, engineers.

Several wooden buildings, occupied by colored persons.

Two story wooden tenement, owned by Mrs. Hart, occupied as a dwelling by A. Sanxton, and ———.

Two story wooden house, owned by Mrs. Hart, occupied by Mr. E. Mood below as a pump and block maker's shop, upper part by W. Lawrence.

Two story double tenement, owned by ———, and occupied by Mrs. Ellis, the other by Griggs as a grocery.

Two story wooden house, owned and occupied by Edward Mood, as a dwelling.

Two story wooden house, owned by ———, and occupied by Davis as a private dwelling.

Two story double tenement, owned by ———, occupied by Mrs. Anthony, the other by ———.

WEST SIDE.

Two and a half story double tenement, owned by Dr. Hall, one unoccupied, the other by Mr. Foster as a private dwelling.

About twelve very small buildings, occupied by different persons.

Two story wooden building, owned by the estate of Thompson, occupied by Edward Henry as a dwelling and grocery store.

LAURENS-STREET.

Mr. Taft's new house, slightly injured, out houses destroyed.

All the out houses from Swinton's Lane to Beaufain-street, in Archdale, and from Beaufain to Wentworth-street, on St. Philip-street, have been destroyed.

TRIBUTE TO THE MEMORY OF THE DEAD.

At a meeting of Council, held immediately after the awful event, it was, on motion of Mr. Seymour.

Resolved, That Council deeply lament the unfortunate deaths of Frederick Schnierle, one of the City Engineers, and of Col. Charles J. Steedman, and as a testimony of respect for their services, and regret for their loss, will attend their funerals.

At a meeting of the citizens of Charleston Neck held in the Second Presbyterian Church, the following resolutions were offered by Dr. S. H. Dickson:

Whereas it is the duty of every community to retain in perpetual remembrance, the merits of those who have in any manner distinguished themselves by public services, and whereas among the valuable lives lost in the late calamitous fire, our devoted and zealous fellow-citizen Col. C. J. STEEDMAN, fell a victim to his strenuous and disinterested exertions in opposing the progress of the flames:

Therefore *Resolved*, That we, the people of Charleston Neck, feel it incumbent on us to prepare some memorial more impressive and permanent than would be adapted to an ordinary occasion, of our sense of the worth, and gratitude for the services of our deceased fellow-citizen, and that we will erect to his memory and in his honor, a plain and simple Monument, on which an appropriate description shall record the mode and circumstances of his death.

That the Chairman of this meeting be desired to apply to the family of Col. S. for permission to place such a monument over his place of burial; and to petition the Corporation of the Church in whose grave yard his remains are interred to allow it to be erected there.

That a committee be appointed to carry the first resolution into effect, whose duty it shall be to collect and receive such subscriptions as shall be necessary for that purpose, and that the present meeting pledge itself that the requisite sum shall be procured.

A similar resolution was introduced by Mr. Richard Yeadon, jun. to the Fellowship Society, of which Col. Steedman had been for many years President, and unanimously adopted.

In reference to Mr. Schnierle, the following Preamble and Resolutions were offered by Mr. Seymour, and agreed to by the City Council:

Whereas, our community have been deprived of the valuable services of Mr. Frederick Schnierle, one of the Officers of the Engineer Department, by the loss of his life in the discharge of the duties of his office, while obeying the orders of the public authorities; and whereas it is proper that the City Council should render a tribute of respect to his memory,

Therefore *Resolved*, That the permission of the Relatives of the deceased be solicited to allow the City Council to erect a monument to the memory of the late Mr. FREDERICK SCHNIERLE, and that a committee be appointed to prepare a suitable inscription. Agreed to.

And Messrs. Seymour, Memminger, Horlbeck, were appointed a Committee.

ACTION OF COUNCIL.

The City Council of Charleston acted on this occasion in all respects as became the authorized guardians of this Christian Community. Not only did they take immediate and efficient measures to relieve the sufferers and to draw forth the liberality of their fellow citizens, but, what was of still more primary importance, they called upon the inhabitants of Charleston to humble themselves under the mighty hand of that God who had afflicted them, and thus propitiate his favor and avert his righteous displeasure. The following Proclamation issued on this occasion we deem worthy of preservation.

By the Hon. H. L. Pinckney, Mayor of the City of Charleston.

A PROCLAMATION.

Whereas, in times of general calamity, it becomes a christian community to humble itself before the mighty hand of God.

And whereas the City Council, in consideration of the late desolating conflagration, has directed that Thursday next, the 3d May, be set apart as a day of general Fasting, Humiliation and Prayer.

Now, therefore, I do hereby issue this proclamation, setting apart THURSDAY next for the solemn purposes aforesaid; and I respectfully invite the Rev. Clergy, of all denominations, to convene their respective congregations, on that day, and to deliver discourses adapted to the mournful occasion. I also request that on that day, all places of business or amusement may be closed: and I do earnestly invite and entreat the citizens generally to consecrate the day in the manner recommended, to humble themselves before the Almighty Disposer of Events, acknowledging their sins and their unworthiness as individuals, and as a community, imploring pardon for the same, and that God may graciously avert his anger, and take this city hereafter under his blessing and protection, knowing as they do, that in vain is a city guarded, unless it be one whose keeper is the Lord.

Given under my hand and the seal of the city, this 29th day of April, 1838, and in the 62d year of American Independence.

By the Mayor.

H. L. PINCKNEY, Mayor.

WILLIAM ROACH Clerk of Council.

The Resolution of Council, in pursuance of which this Proclamation was issued, is also deserving of perpetual regard, and is as follows:

SUNDAY, April 29.

Present, the Mayor and Aldermen Cogdell, Memminger, Horlbeck, Mills, Chapman, Ripley, Schmidt, Capers, Mordecai, Seymour.

Mr. Memminger submitted the following preamble and resolutions, which were unanimously adopted:

The City Council of Charleston, in common with their fellow citizens, deeply deplore the calamity which has laid in ruins the fairest portion of our city. Desolation and misery now present themselves, where but yesterday was the abode of prosperity and enterprise—and the smoking hearths and deserted fire-sides of our citizens, stand amid the ruins like monuments of the past, and bring with them recollections well calculated to unnerve and paralyze the firmest mind. There is, however, to every well ordered and christian people, a source of consolation which will ever guard them against despair, and while they bow with resignation to the Almighty Disposer of Events, they will rely with humble confidence on his promises to raise up and protect even him whom he chasteneth. Trusting therefore that under his guidance and protection, we may find means to mitigate the suffering of our people, and to restore to them some at least of the blessings of which they have been deprived, it behooves us to advance to the prosecution of our duties with vigor and alacrity.

1. *Resolved*, Therefore, that it becomes us to humble ourselves before the throne of Almighty God, and to implore the fostering care and protection of his merciful Providence, in our efforts to resuscitate our city and its broken fortunes; that with this view, Thursday next, be appointed a day of public Fasting, Humiliation and Prayer; and that the Reverend Clergy be invited to assemble their respective congregations and to unite their mutual and earnest supplications at the throne of Divine Grace and Mercy for assistance and support.

LIBERALITY.

However deeply we are called upon to lament this sad catastrophe, there is one view in which it brings with it cheering reflections. The liberality manifested on this occasion, not only in Charleston, but elsewhere, together with the universal sympathy exhibited throughout our entire country, are most truly delightful. Besides many acts of private and public benevolence, the following donations for the relief of the Sufferers by Fire, have been thus far acknowledged.

FROM CHARLESTON AND OTHER PARTS		From Messrs. Fort, Townsend & Mendenhall,	
OF S. C.			
From the City Council,	\$10,000 00	“ Wm. Abbott, Manager of the New Theatre,	\$500 00
“ W. Jefferson Bennett, lumber to the value of	1,000 00		50 00

From Theodore Gaujahn,	\$50 00	From E. Laffan & Robt.	
" An Anonymous		Berney, (of this	
Contributor,	50 00	city, now in New-	
" John Parker,	500 00	York,) per Gen. R.	
" Ward No. 1, cash,	9,737 00	Y. Hayne,	\$1,000 00
" subscription,	170 00	" A Widow,	10 00
" Ward No. 2, cash,	3,940 00	" A Lady, by Rev.	
" subscriptions,	195 00	Bond English,	60 00
" Ward No. 3, cash,	2,843 00	From A Gentleman at	
Proceeds of Concert of		Society Hill, Dar-	
Sacred Music,	214 00	lington District,	
From the citizens of		per George Cot-	
Charleston Neck in		chet,	50 00
addition to \$2000		" W. Moffett, Louis-	
and upwards, al-	7,000 00	ville, Chester Dis-	
ready given, about		trict,	50 00
" A poor widow, per		" Dr. Wm. Read, a	
Richard Yeadon,	5 00	revolutionary offi-	
" J. R. Poinsett, Sec-		cer,	100 00
retary of War, per		" Mr. Edings, of	
Lewis & Robertson,	100 00	Edisto,	100 00
" N. Heyward, \$500,		" A Lady of Edisto,	
C. Heyward \$100,		per Mr. Edings,	100 00
and A. Heyward		" Hon. Langdon	
\$100, per J. Jer-		Cheves,	100 00
vey,	700 00	" An anonymous	
" Berners B. Sams, of		contributor at St.	
Beaufort, S. C.	100 00	Augustine,	10 00
" Thomas Joye, of		" Major John Lind	
Steam Packet Bos-		Smith, of the U. S.	
ton, per Mr. Pat-	20 00	Engineers, (now in	
" Citizens of Cokes-		New-York,) 500 00	
bury,	550 00	" An anonymous	
" John Gibson, Dar-		contributor at Co-	
lington District,	100 00	lumbus Georgia,	100 00
A note of Thos. R. Var-		" Gen. Leigh Read,	
dell, for	100 00	of Tallahassee, by	
From Miss Harriet		Col. A. P. Hayne,	20 00
Pinckney,	500 00	" An anonymous	
From Ward No. 4, cash,	8,047 00	contributor,	100 00
" subscriptions,	1,750 00	" Citizens of Ander-	
The German and United		son District, S. C.	200 00
German Fusilier		" Col. Francis K.	
Companies omitted		Huger, of Pendle-	
their Anniversary		ton, S. C.	50 00
Dinner, and sub-		" Citizens of Pendle-	
scribed in,	230 00	ton,	131 00
From a gentleman who		" Hopewell Congre-	
resides in Winter-		gation, Chester Dis-	
ice, Georgetown,	1,000 00	trict,	54 00
" A Lady of Edisto,	600 00	" An anonymous	
" Robert Latta, Esq.,		contributor,	30 00
of York District,	500 00	" The Citizens of	
" Chancellor Job		Edgefield Court,	
Johnson, of New-		house,	444 00
berry,	100 00	" An unknown con-	
" The citizens of St.		tributor, Rev. W.	
Bartholomew's		Barnwell,	30 00
Parish, by Col.		" Rev. Richard Ful-	
Malachi Ford,	500 00	ler, of Beaufort,	100 00
" William Barker,	50 00	" Isaac Ferrell, per	
" Honesty,	1 00	John Wilkes,	50 00
" Hon. Judge Rich-		" Solomon Moses,	
ardson,	100 00	proceeds of sale at	
		Main Guard House,	452 25

FROM COLUMBIA, S. C.		From the Baptist Church,	\$210 00
From the Town Council,	\$3,000 00	" J. Whale,	50 00
" The Citizens,	6,000 00	" The Citizens, by the	
" James H. Adams,		Mayor,	6,062 00
and William Wes-		" The Methodist E.	
ton,	200 00	Church	76 00
FROM CAMDEN, S. C.		" Messrs. Hall &	
" The Citizens by H.		Thomson,	50 00
R. Cook, Esq.,	1,150 00	" The Lutheran Ch.,	
" An anonymous		by the Mayor,	50 00
contributor,	50 00	FROM FAYETTEVILLE, N. C.	
FROM WALTERBOROUGH, S. C.		" The Citizens,	1,000 00
From the Citizens,	500 00	FROM NEW-YORK.	
" A gentleman, per		" An anonymous	
Col. Malachi Ford,	200 00	Merchant,	200 00
FROM HAMBURG, S. C.		" Saul Alley, per T.	
" George Parrott,	100 00	Street,	200 00
" H. L. Jeffers,	25 00	" J. Little & Co., per	
" W. W. Starke,	100 00	" William Carter,	100 00
FROM ABBEVILLE, S. C.		" J. E. Bosseau, per	
" The Citizens,	500 00	A. Y. Walton,	300 00
FROM WILMINGTON, N. C.		FROM PHILADELPHIA.	
" The Citizens,	2,000 00	" the United States'	
FROM AUGUSTA, GEO.		Bank, through its	
" The Town Council,	2,000 00	President, Mr. Bid-	
" The Citizens,	4,414 00	dle,	20,000 00
FROM SAVANNAH, GEO.		" Reeves & Whitta-	
" The City Council,	8,000 00	ker, per J. Adger	
" Mr. Hannington,		& Co.	200 00
proprietor of the		" Geo. D. Wetherill	
Dioramas,	100 00	& Co.	20 00
" Solomon's Lodge,		" Philadelphia Mer-	
No. 1, A. Y. M.	200 00	cantile House, per	
" W. C. Forbes, Man-		Ker Boyce,	200 00
ager of the Theatre,	130 00	FROM NEW ORLEANS.	
" The Georgia Huz-		" Carolinians at N.	
zars, through the		Orleans,	1,500 00
Mayor,	500 00	" The City Council,	2,000 00
		FROM BOSTON.	
		" E. A. & W. Win-	
		chester,	100 00

The total Amount thus far subscribed and paid, if the above list is correct, is considerably over One Hundred Thousand Dollars.



THE THEATRE,

A SCHOOL OF

RELIGION, MANNERS AND MORALS!

TWO DISCOURSES

DELIVERED

ON THE OPENING OF THE NEW THEATRE

IN CHARLESTON.

BY THE

REV. THOMAS SMYTH,

Pastor of the Second Presbyterian Church.

PUBLISHED WITHOUT REQUEST.

SECOND EDITION.

CHARLESTON, S. C.:
PRINTED AND PUBLISHED BY JENKINS & HUSSEY,
No. 36 Broad-street,
AND TO BE HAD AT THE VARIOUS BOOK-STORES.

1838.

*Entered, According to Act of Congress, in the year 1838, by JENKINS &
HUSSEY, in the Office of the Clerk of the District Court of the District
of South Carolina.*

THE THEATRE!

Whatever of Religion, Manners, or of Morals is here exhibited, I dedicate to you. "Yes, in good sooth, they are of a great kindred: they are well allied." SHAKESPEARE.

"Assume these virtues, though you have them not.
That monster, custom, who all sense doth eat;
Of habits, devil, is angel yet in this;
That to the use of actions fair and good,
He likewise gives a frock, or livery,
That aptly covers blackest vice." SHAKESPEARE.

PROLOGUE.

“Familiarity breeds contempt.” We become accustomed to the most hideous monsters, whether physical or moral. Immersed in the world, in daily converse with the world, looking constantly upon the things of the world, we become insensible to whatsoever in it is vicious or wrong. We require to be put in remembrance of those things we have most thoroughly learned, “though we know them, and be established in them.” “Our pure minds” need to be “stirred up,” and even our “faith” to be “increased.” Hence the necessity of renewing in the minds of this community their former convictions of the evil and dangerous tendency of theatrical exhibitions.

But why not let the theatre alone, seeing, if it be not of God “it will come to nought?”†† We will let it alone, as far as any effort of ours could throw one straw, of physical or personal interference, in its way. If, however, we see our fellow-men in the way of danger and death, and give them no warning, neither speak to warn them of their wicked way, to save their life; the same men shall die in their iniquity, but their blood will be required at our hands.‡‡

But to what purpose is it, seeing they will not give heed to your remonstrance, but may, contrariwise, “turn again and rend thee?” Notwithstanding, “thou shalt speak unto them” the “words” of “reproof,” “whether they will hear, or whether they will forbear, *for they are most rebellious.*”* And, “if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.”† What though “some who do not believe take unto themselves certain lewd fellows of the baser sort, and gather a company, and set all the city in an uproar, saying, “this man turneth” our theatre “upside down,”‡ shall I, “through fear,” hesitate to tell them, that while they now “walk in the ways of their heart and in the sight of their eyes, yet that for all these things God will bring them into judgment?”|| No, I will “have the temerity to sully the pulpit of toleration with these intolerant dogmas.”***

Although an inspired teacher has made known to us, that “all who will live godly shall suffer persecution,”§ yet am I, not one of that persecuted sect of former days, who rejoiced in the

††Acts, v. 38.

‡‡Ezekiel, iii. 18.

*Ezekiel, ii. 7.

†Ezekiel, iii. 19.

‡Acts, xvii. 5, 6.

||Eccles. xi.

**Defence of Drama, p. 269. N. B. The whole passage is beautiful!

§2 Tim. iii. 12.

opportunity of enduring it. I am not inordinately desirous of what I yet believe to be "a cause of glorying," when endured "for Christ's sake and the Gospel's:" nor am I indifferent to the good opinion of my fellow men. I possess all our natural love of comfort, and of the friendship of others, and limit them only by the claims of duty and religion. The preaching or the publication of these discourses could not, therefore, have arisen from any affected indifference to the good will of others. That they are the result of a pure and unadulterated desire to do good, I am afraid to assert: that in both, I was actuated by this, as one motive, I feel assured: that this may be their ultimate effect, I most fervently pray.

Let not these discourses be regarded as the offspring of that sour melancholy which envies what it cannot enjoy;—*haud incerpertus loquor*. Rather may I say, to adapt to my purpose the language of Cicero and Virgil, *Spectaculum miserum, quodque ipse miscerrimus vidi*. Neither have I dipped my pen in gall, or written amid "the glooms of piety." I have no disposition to "fulminate" the managers or the patrons of the theatre "with brimstone, roast them with fire, or consign them to the lowest pit of perdition;"* nor shall they ever be my enemies, unless indeed they should become so "because I tell them the truth."† There breathes not the human being, however abject, or depraved, for whom I do not wish happiness and peace. Nor shall a wish of mine ever interpose between any soul and its "everlasting life." God is my witness, that even as it regards those involved in the subject of the following discourses, "my heart's desire and prayer to God for them is, that they may be saved;"‡—saved from all present evil, saved from all future woe. Should, therefore, any of the friends of the theatre,—whom I shall still call my friends, inasmuch as we are brethren in the ties of a common humanity, heirs of the same inheritance of immortality, indebted equally to the mercy of the same long-suffering and forgiving God, and who may be alike partakers of the blessedness of the same joyful eternity,—notice this publication, they will not think they are indulging in a merited retaliation should they feel towards me the spirit of revenge or bitterness, or malice, for all such feelings I must conscientiously disavow. I have, indeed, left the beaten track of mere sober argument,—for in this view of the theatre there are extant, able, unanswered and unanswerable treatises,§—that I

*See Defence of Drama. p. 231.

†Gal. iv. 16.

‡Rom. x. 1.

§The American reader is referred to Witherspoon on the Stage, Dr. Miller's Sermon, Fashionable Amusements, and Dr. Henry's Inquiry into Fashionable Amusements, published in Charleston. I say unanswered treatises, unless, indeed, we allow the following to be a convincing refutation. "O Witherspoon! Witherspoon! sapient Witherspoon! living or dead, hail to thee, Witherspoon!" See Defence of Drama, p. 162.

might hold up the mirror to the theatre itself, allow it to exhibit its own beautiful countenance, speak its own sentiments, and plead its own merits. For this, I hope I shall not be condemned. Nor will the editors of our public papers, to whom, if I owe any thing, it is a debt of thanks, regard me as wantonly interfering with them, when, to let the "very age and body of the time," feel its own weight and pressure, I have made use of their "map of this busy life" of theatrical display, to guide me in my efforts.

I must take leave to say, that, much is now printed which I could not dare to utter in a christian community, before a christian audience, in a christian temple, on a christian sabbath; but it is now published, or referred to, that an unvarnished picture may be presented to the eye of serious and careful examination, of what is nightly heard and witnessed, in the "new theatre,"—that is, if like is like, or if two things which are equal to the same thing are equal to one another,—for it is barely possible that what may be axiomatically true when applied to any other theatre in the world, may not be applicable to the "new theatre," since there is "a RARE union of fitting qualities in its manager."* "WE HARDLY HAD A RIGHT TO EXPECT."

And here let me observe, that I do not believe that all who attend nightly on the "new theatre" are of the character here described. Were they so, my efforts to disabuse their minds were the vain attempt to purify impurity and cleanse uncleanness. It is because I believe they are, many of them, not so; it is because I feel confident they are "ignorant what they do," and where they go, and of the evils they are instrumental in augmenting; it is because I do hope their minds are open to truth, and their hearts to conviction, and that they may yet be drawn out of this vortex of iniquity, and put forward upon their voyage to eternity, under a favouring sky, and with prospering gales;—it is in this belief I commend these discourses to the religious and virtuous community of Charleston, beseeching them, as they value their own purity, and the salvation of their children, families and friends, to leave the theatre to its own patrons; to those who have "actually demanded" it; for whose reformation it is said to be established; even those who are so lost to God and hope, as to find pleasure only in the "haunts" of filthiest "dissipation."†

It may be asked, "Do you read dramas?" I answer, yes, occasionally; especially when I wish to detect their injurious tendency. But what then? Reading a play is one thing; attendance upon the acting of a play in a theatre, and participation in all the consequent evils, is another. To use the

*Mercury, Dec. 18.

†Southern Patriot, Dec. 14.

expressive illustration of Mrs. Jamieson, in reference to this very subject, "Passion, when we contemplate it through the medium of imagination (as in reading a play) is like a ray of light transmitted through a prism; we can calmly, and with undazzled eye, study its complicated nature, and analyze its various tints; but passion brought home to us in its reality, through our feelings and experience, (as in the theatre) is like the same ray transmitted through a lens, blinding, burning, consuming where it falls."* In reading a play, we sit upon it, as a critic or a judge, in a posture of antagonism to all its evil: in the theatre we live and act out as in reality, the scenes exhibited, and thus, unconsciously, open our hearts to the full inhalation of its poisonous influence.†

Again, it is demanded with an air of apparent triumph, "how comes it, if the theatre is so abominable, that Jesus and his apostles remain silent on the subject."‡ "Their silence is a striking proof."§ We might as well say, if arsony, burglary, simony; if horse-stealing, counterfeiting, or treason; if gambling, pocket-picking, or duelling; and a thousand other particular forms of acknowledged crime; if masquerading, Sunday parties, and other most unchristian practices, are not especially named in the Bible, therefore, they are not criminal. When will men apply common sense to the understanding of the Scriptures? If nothing is evil, which is not there strictly forbidden, then nothing is right which is not there inculcated. Look, for a moment, at the character of Bible promises and blessings, and you find them all applicable to principles, and not to special acts, except when such are introduced for the better illustration of those principles. Look to the Bible threatenings and prohibitions, and they are similarly characterized. And whenever a catalogue of vices is made out, we are reminded that the denunciation against them applies equally to all "such like," and "such things;"§ and not only so, but we are here required, not merely "to put off the old man, with his deeds," we must "put on the new man," "whatsoever we do, in word or deed, doing all in the name of the Lord Jesus."†† "Know ye not, that the UNRIGHTEOUS shall not inherit the kingdom of God?"‡‡ It is enough to secure our condemnation that we are not godly, "for, if ye live after the flesh, ye shall die;"|| "and there shall in no wise enter into heaven any thing that defileth."** With a thousand such broad principles laid down, what madness is it

*Characteristics of Women, Introd.

†Addison, Hannah More, Young and Johnson, wrote Dramas, in the vain hope of cleansing the Augean stable of the theatre; but they all deprecated it, in its present state of most ruinous depravity.

‡See Defence of Drama, p. 264.

§See Gal. v. 21.

††See Col. iii. 9, 10, 17.

‡‡1 Cor. vi. 9.

||Rom. viii. 13.

**Rev. xxi. 27.

to shelter vice under the pretext of **“no special prohibition.” What principle in the whole Bible, or in our text, is not violated by the theatre, in some of its multitudinous evils? This is enough, and we need not stop to quarrel about any one or many texts, although we are convinced that there is very probable allusion to the theatre* in more than one passage of this record of the divine will.

But I find that I am likely to get into a third discourse, instead of saying a few words by way of introduction. I commend, therefore, myself and these discourses to the prayerful attention of my readers.

THE AUTHOR.

N. B. Another reason I may mention for publishing these discourses, is, that many who desire to know what the theatre really is, may here have an opportunity of satisfying their curiosity without defiling themselves by contact with it. My good friend, the member of the —— church, who has such an ardent wish to go “just once,” but who is afraid it *might be wrong*, will, I think, by the perusal of these discourses, have all scruples removed, so that if advised to go, she would reply, “No, I cannot do this thing in sin against God,” against conscience, against all morality. If this will not be sufficient, let me give an illustration. A young lady, a few years since, being determined to go just once to see the theatre, engaged the servant girl to accompany her, both being dressed alike. They, of course, were shown into the ladies’ apartment, among the “gods and goddesses.” That night, as was usual, the *row* was turned into a *row*; the policemen were sent in, to give “a gentle hint,” and our young noviciates were quietly handed off, with the rest, to spend the night in the guard-house. This is surely worth going for,—perhaps, however, “only once.”

**See On the nature of Bible commands, Abp. Whately’s Bampton Lectures, p. 343.

*Defence, p. 264, 265.



THE THEATRE,

A SCHOOL OF

RELIGION, MANNERS AND MORALS!

DISCOURSE FIRST.

TITUS, CHAP. II., v. 11-14.

For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

OUR text is a comprehensive summary of christian faith and duty, teaching us what, as heirs of immortality, we should believe, and how we should live. We are here instructed in the character of the gospel as being the offspring of "the grace of God;" in its nature, as "bringing salvation;" in its aspect of universal charity, as "appearing to all men," in its designed effect upon the character of man, during all the time he is "in this present world, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly;" in its heavenly influence upon the soul, which is led by it while thus holy "in this present world," to "look for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ;" and in its peculiarity, being distinguished from all other systems of religious teaching by having this regeneration of the heart, and this spirituality of life, as its great business; "Christ having given himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." These truths, enjoining the absolute necessity of a life holy and far removed from all that is "of the world," the youthful Titus, as a faithful minister of Christ Jesus, is to "speak;" to obedience to them he is to "exhort;" the violation of them he is to "rebuke," and he is thus to make known the requirement of heaven "with all authority," without fear of the hatred, or undue regard to the favor of man, "Let no man despise thee."

Such is the life which, as rational and undying creatures, God would have us live in the flesh; such is the life which is according to godliness, and which will prepare us for that

“eternal life” secured for those who obey the gospel of God our Saviour.

This life is not inconsistent with a diligent attention to the duties of any honorable calling, nor a proper enjoyment of the blessings of a kind providence; but whether we eat or drink, or whatsoever we do, it requires that all should be done to the glory of God.*

Christianity is the patron of learning, of the arts and sciences. She improves the taste, no less than she purifies the heart. She refines the passions of the soul, as she exhalts its more intellectual powers. While religion points the traveller of earth to a brighter world on high, she at the same time makes him a more useful, active and efficient inhabitant of the world below. Devotedness to God, a due attention to the ordinances and claims of piety, spirituality of mind, and fervency of spirit, are not inconsistent with, they foster the punctual discharge of every “reasonable service.” The man of God is the man of uprightness and righteousness. The holy man is the truly honest man. The best member of the church, is the best member of society, and the most willing promoter of all its true interests.

As christians, therefore, we are interested in the welfare of that community in which we dwell. We will rejoice in its prosperity, and hail with exultation every prospect of its rising greatness. Its advancement we will feel to be our own. We will return those gratulations which are given in consequence of the removal of every source of pollution and disease, and the additions which are made to the public comfort, or to the beauty and ornament of the city. To call forth our admiration, it is not necessary that any such improvement or public building should be in direct furtherance of the interests of religion. It is sufficient if, while congenial with the spirit of piety they advance the general well-being and happiness of society.

Another edifice has been erected in this city. At an expense of about sixty thousand dollars, it has arisen as another ornament of this Southern metropolis.

We have our college, our schools of medicine, our houses of charity and associated benevolence: this professes itself to be a school of virtue. From it, we are told, are to go forth the lessons of wisdom, the inculcations of morality, the teachings of refinement and polish. A public claim has been made to our approbation, our co-operation and attendance. And shall we not respond to the invitation with grateful hearts? Would that we could! and that such was our confidence in the truth of this profession, and the sincerity of this assumed character, as to justify us in lending our hearty assistance.

*1 Cor. x. 31.

But remembering that vice always cloaks itself in the apparent garb of virtue; that error ever claims the attributes of truth; that it is the fate of our corrupted reason to call good evil and evil good; we cannot grant to the theatre the character of virtue, even though she proclaims herself to be her obedient servant. Virtue, in this dilemma, may well use the language of the suspicious citizen, who said, "Save me from my friends, and I will take care of my enemies." The deepest and most fatal wounds religion has ever received, have been given in the house of her professed friends, not in the open combat with her foes, for of this she may say, with Julius Cæsar, *veni, vidi, vici*. And when play actors and the patrons of the theatre, become the advocates and expounders of piety and virtue, we may well expect these to be widely remote from what one of them has publicly called "downright stupid puritanism;"§ far different in their disciples, from those whom the same polite writer calls "brazen-faced sophists,"* and remove to an infinite distance from that religion embraced by Augustine, Chrysostom, Cyprian, and the whole body of the fathers, reformers and christian writers; who are modestly characterised by this same redoubted champion of the pure orthodoxy of the theatrical faith and morals, as "strange beings, some of whom will provoke your laughter, others your anger. Some will excite your disgust, others merit your contempt; and all will ultimately demand your pity;"† and from "the virulence of" whose "vulgarisms, ignorance, prejudice, bigotry, one and all," which "overwhelms with froth, folly, venom and impertinence,"‡ "neither rank, genius, nor philanthropy would protect."

There is no difficulty in understanding fully the creed of these theatrical divines, these popular expounders of heaven's will. To use the expression of this same defender of the drama, who professes himself to be so deeply interested in the character of the gospel—it has no sympathy with "that lively faith" which is so much "insisted on in this evangelical age;"|| it professes no participation "in the sensations of our modern mystic visionaries;"|| its worship is "the rational veneration of a virtuous human being;"|| its prayer is founded on the truth that "the divine favour and mercy is upon all our fellow creatures:"|| the belief in the practical doctrine of the trinity, it regards "as the frantic idea of beholding the various attributes of the triune God."|| Its charity and toleration consists in believing that "the notorious Mr. Prynne" (who had the villany to expose the viciousness of the theatre in a theatrical and vicious age) "paid the forfeiture of his ears as a JUST reward for his histrionical researches and personal interfer-

§Def. of Drama, p. 77.

*Def. of Drama, p. 88. †Ditto, p. 30. ‡Ditto, p. 25, 26. ||Ditto, p. 27.

ence,"§ To write or preach against the theatre, it is their belief, shews "imbecile persecution;"** and to urge against it, the opinions of Plato and Socrates, Xenophon and Aristotle, Solon and Seneca, Cicero and Livy, the fathers and all christian writers, is to "form a reservoir supplied by the filth of ages," and the dregs of "calumny." In short, their faith is "rational religion, moral reason,"* in contradistinction to the "anti-christian flights of the frequenters and supporters of band-meetings, watch-nights and love-feasts," who thus "become religiously blasphemous."† From all this "labyrinth of absurdities,"‡ believed in by the Fathers and Reformers, by the Puritans and Non-conformists, by Whitfield and "Evangelicals and mystic visionaries,§ and modern devotees"|| in general, they have gloriously delivered themselves; that they may expatiate in all the liberty of a creed which will embrace "all our fellow-creatures," the "filthy as well as the pure, men of all ranks, all faiths, all professions,"*§ in the arms of its wide extending charity; a faith which can be as fervently enjoyed and as rapturously contemplated in the theatre as in the church;§§ a faith which renders all particular temples unnecessary, in its admiration of the grand temple of the universe; which dismisses all particular acts of prayer, in its ever present spirit of "rational religion, moral reason;" a faith which turns "the foolish Devil" out of the church, that he may make "noble sport,"*‡ by his exhibitions in "the play house;"*‡ a faith which can freely laugh at whatever in the Bible will make "good sport," and which can, therefore, describe the ancient church, as a whole, and with no exceptions "from Moses to Josephus," as "a people possessing all the brutal vices of the ancients, without the display of their virtues or the adornment of their elegancies;"‡§ and in whose estimation the church now, in its most active and zealous representatives, is composed of "piebald secretaries,"†† "enthusiastic visionaries, unlettered bigots, brainless sectaries,"‡‡ and demi maniacs."*†

We are at no loss then, I repeat, from this synopsis of theatrical religion—of what it does, and what it does not believe—to know exactly what is meant, when it is publicly announced to us, that a new school of "pure and undefiled religion," free from all "those groundless absurdities brayed forth"‡§ by evangelical christians, has been established among us.

We do not wish to believe, nor do we ask others to believe,

§ Ditto, p. 30.

** Ditto, p. 31.

* Def. of Drama, p. 32. † Ditto, p. 28. ‡ Ditto, p. 27. || Ditto, p. 61.

*§ Ditto, p. 278. This is truly a "large embrace!" p. 277.

§§ We once heard of a good old elder of the church, who verily made this confession of faith his own.

*‡ Defence, p. 72.

‡§ Ditto, p. 86. †† Ditto, p. 176. ‡‡ Ditto, p. 172. *† Ditto, p. 166.

‡§ Def. of Drama, p. 169.

that this is the bona fide religion of all the attendants at the new theatre,—for they constitute not the teachers but the taught, not the masters but the scholars. But that is the character of the religion taught in the theatre, fostered by its genial warmth, and sustained by its enlightened, rational, *and truly disinterested efforts*, we must believe, even had we no personal knowledge or convictions on the subject, on the authority of Mr. Mansel, an initiated doctor of these institutes, and author of the letter to Lady —; a writer who, in his treatise upon this subject, as he himself assures us, “makes his appeal at once to the scripture, the proper guide of christians;”§ and on the further authority of that associated corps of editors by whom he is endorsed, as a standard in orthodoxy, for the full acceptance of this American public. That this creed, in all its doctrinal bearings, is in perfect harmony with the instructions of our text, and the Bible generally an easy comparison may at once show!

It might have been added in the advertisements which have been so liberally enforced upon public attention, by our public prints, and our polished literati, that in order to secure the complete outfit of the theatre for its present opening, and prevent any possible delay, the whole of the Sabbath day, as well as the entire week was liberally granted to the artisans,—doubtless in the full belief that to assist in the erection of “a school of religion,” is only something less sacred, than to unite in its worship when completed. Let no “weak brother” or “fearful disciple,” hesitate to regard this liberality in its proper character of virtuous effort; since it is “good always to be zealously affected in a good cause, in season and out of season.” Such a course is amply justified, not only by the enlightened spirit of this Sabbath-breaking age,—but also by the express sanction of “the learned Father Caffrario, divinity professor at Paris, in the year 16—,” whose epistle on this subject forms a part of the body of theatrical divinity to which I have referred, an epistle considered by the disciples of the theatre, so powerful, as to be regarded by the editor of this work the “centre” of his army, and such as to be inviolable, and to “bid defiance to all efforts.”* This learned and right reverend Roman Catholic Father Caffrario assures us, that attendance on the theatre on the Sabbath does not, and cannot possibly, interfere with christian duties, as there is time enough left to bestow on the business of devotion. These are his words: “Our plays begin at five or six o’clock, when divine service is over, and prayers and sermon ended, when the church doors are shut, and the people have had time enough to bestow on business and devotion.† As to the

§Ditto, p. 96.

*Defence, p. 98.

†Def. p. 161.

circumstance of places, it is observed, in France; formerly, they acted in churches, (this was a mere circumstance of place!) but now they have public theatres for the purpose."‡

Hypocrisy may be truly regarded as one of the strongest arguments for the truth of christianity,—as counterfeits prove the existence of genuine money. That men who are, in heart, and spirit, and conduct, opposed to the spirit, neglectful of the duties, and indifferent to the claims of religion, should, nevertheless, profess to be christian, and proclaim their respect for all the principles of christianity, is, we think, the highest possible attestation which could be given to the mighty power of this divine faith. The extent to which this nominal attachment to christianity exists, may also be considered as no unerring guide to the diffused power and influence of religion. Let us then, instead of feeling resentment, rejoice rather, that, in re-opening the theatre in Charleston, such is the prevalence and power of christian sentiment and feeling, that it becomes necessary, to gain an audience, or secure respect, that the institution should come forth under the patronage, and as the friend, of religion and morals. Christianity has taught us to rejoice when Christ is preached, whether in pretence or in truth, whether through envy and strife, or in good will.*

But we are also called upon to rejoice in the re-establishment of the theatre among us, as a school of morals and of manners. To this school of morals and of manners, the youth of our city are patriotically summoned, and their parents urged to secure their punctual and diligent attendance, that they may thus be delivered from those low and corrupting pleasures found in their present haunts of dissipation.

Let us then proceed to consider the theatre, as a school of manners. As teachers of any art or science are expected to give some tolerable specimen of it in their own conduct or performance, so we may form some tolerable idea of the polished manners of the theatre, from those displayed by the writer, from whom we have drawn its portraiture. Here, however, we must confess, that we have not done the author justice, as in the latter part of his performance he appears to still greater advantage.† Doubtless, the managers of the theatre are the men, and manners and good breeding will die with them. Doubtless, they form the tout-ensemble of the gentlemen, for beyond the theatre, where will you look for wit, or refinement, courage or independence. "The seat of wit," says Steele,

‡That it was formerly common especially in the "DARK AGES," to celebrate the mysteries of the theatre in the churches, may be very well believed, since they were so at the time of this author. But of this again.

*Phil. i. 18 and 15.

†Particularly in his truly faithful exposition of the sentiments of different religionists! See p. 244, et passim.

"when one speaks AS A MAN OF THE TOWN AND THE WORLD, is the playhouse." No wonder then, as he further informs us, attendance upon the theatre "makes a polite gentry,"‡—such a gentry, I presume, as constitute the "MEN OF THE TOWN AND THE WORLD." No wonder, that under its teachings, there should spring up so many of these most estimable characters, who admirably act out the morals and display the manners of this their "alma mater"—characters so needful to the prosperity of every flourishing community; since Steele further inform us, "that the application of wit in the theatre, has as strong an effect upon the manners of our gentlemen, as the taste of it has upon the writings of our authors." And as in this free and independent country, where every man follows the bent of his own inclinations, we are likely to be in great want of this class of the community, we may conclude, with Sir T. Overbury, that "playhouses are more necessary in a well governed commonwealth than schools, for men are better taught by example than by precept!" "Indeed," to use the language of another, "the theatre is a better school of moral sentiments, than churches!"

But to be serious: what, we ask, are the manners to be taught in the theatre? A primary truth on this subject is, that it is a mark of respectability and superior rank to be idle, and therefore, Dr. Johnson assures us, that "the playhouse is a place to which the idler is not much a stranger, since he can have no where else so much entertainment with so little concurrence of his own endeavours." Here, in this school of politeness, its scholars will be taught to believe, with the Royal Charles, that heart religion is altogether unfit for a gentleman. They will, therefore, be driven to adopt the plan of Rochefoucault, and throw over the indulged propensities and vices of their hearts, the outward decency of a belief in christianity, and thus will they arrive at the proficiency of a well bred gentleman—the extinction of the light of natural virtue by a course of profligacy, and a contempt of all goodness, through familiarity with vice; for it is not the truth, that oftentimes they who are most honoured by the praises of the world, are the most eminent in the achievements of debauchery?

A principal part of theatrical good manners, is, never to speak without an oath, including as its most special objects of imprecated wrath, all who deal in canting and hypocrisy. Do I belie the theatre? I appeal to facts. "Among the witnesses examined by the House of Commons' committee upon dramatic literature, was Mr. G. Coleman, the licenser, who it appears, has exercised his anomalous function with a greater degree of propriety than pleases the stage-managers, actors, the immoral

‡Paper 8th. Brit. Clas. vol. 1.

part of the audience, and, we fear, by the cross questions put to him, some of the House of Commons' Committee. He is roughly handled in the Committee for declaring, that scriptural allusions ought not to be admitted on the stage: that they become profaned, and have an injurious effect upon the public feelings and manners; and that colloquial oaths are indecent and immoral. Some member, apparently vexed at these answers, taunts him with his own theatrical publications, and asks him if he did not himself introduce swearing and occasional scripture allusions. With great manliness and right feeling he avows that he did so, but that at that time he was a younger man and "a careless immoral author," and that now "he would be very happy to relieve his mind from the recollection of having written those oaths." We copy these notices, says the London Christian Observer, for the use of those who still maintain that the stage is a school for virtue. What must be the state of morals in the "dramatic circles," when a licenser is ridiculed for his fastidiousness, merely for recommending the omission of oaths and irreverent scriptural allusions. The House of Commons' cross-examiner, talks about some "very good joke about Eve," in one of Mr. Coleman's own plays; and when Mr. Coleman laments it as being "improper," the honorable member by his question attempts to defend it, on the ground that "the audience are always struck with it." --

To a well mannered gentleman "of the town and the world," it is necessary to believe as we are taught by "The World," (a witness on this point surely not to be contradicted) "that it is now clear to all people of fashion, that men have no souls, and that the business of life is pleasure and amusement, and that he who can best administer to these two, is the most useful member of society. From hence arose those numerous places of resort, which men of narrow and splenetic minds have called the pests of the public. The most considerable of these places, and which at this day are in highest reputation, (we suppose among people of fashion) are the bagnios and theatres."*

"Indeed," that we may again hear Steele on this subject, "as the world now goes, we have no adequate idea of what is meant by gentlemanly, gentlemanlike, or much of a gentleman; you cannot be cheated at a play, but it is certainly done by 'a very gentlemanlylike man;' you cannot be deceived in your affairs, 'but it was done in some gentlemanly manner;' you cannot * * * but all the world will say of him that did the injury, it must be allowed 'he is very much of a gentleman.'"

What, I ask in all seriousness, is the character and condition of this mirror, from whose polished surface the manners of our youth are to be reflected; by which they are to be taught so

*World No. 9. Brit. Clas. v. 16, p. 39.

"many useful lessons;"† which "is eminently caulculated to humanize the heart;"‡ which is the "most tasteful, pleasing and refining of all the forms in which genius ever breathed its inspirations to the world," and which "all people who have humanized hearts (we supposed they were to get them here), and good consciences, ought to hasten to enjoy?"**

Look at it in France, as described by a French author, M. Ceratry, and quoted by the Foreign Quarterly.|| "The license of the French theatre has been its ruin; morality is as little respected as authority. One arrogates to himself the title of a man of letters, because, without regard to history, he has rendered into dialogue, some historical fact, where the characters are false, where government is systematically degraded, where an established religion is exposed to ridicule; where names dear to families are dragged through the dirt; and in which, with a scandalous cynicism, the veil which protects domestic life and the nuptial bed, sanctuaries formerly impenetrable to a licentious curiosity, is drawn aside. Literature is now cultivated without a creed."

Look at it in England. "A father," says Addison, "is often afraid that his daughter should be ruined by those entertainments, which were invented for the accomplishment and refining of human nature." Again, "the Greeks and Romans, were too wise and good, to let the *constant nightly* entertainment be of such a nature, that people of the most sense and virtue could not be at it." Again, "Cuckoldom is the basis of most of our modern plays. If an alderman appears upon the stage, you may be sure it is in order to be cuckolded. A husband that is a little grave or elderly, generally meets with the same fate. Knights and baronets, country squires and justices of the quorum, come up to town for no other purpose, &c. At the same time, the poet so contrives matters, that the two criminals are the favorites of the audience. We sit still, and wish well to them, through the whole play, are pleased when they meet with proper opportunities, and out of humour when they are disappointed." "The truth of it is, the accomplished gentleman of the English stage is * * * * *

"I have wondered, that our ordinary poets cannot frame to themselves the idea of a fine man who is not a whoremaster, or of a fine woman who is not a jilt."* And this is the testi-

†See Courier, Dec. 18.

‡Mercury, Dec. 18.

**To fill the heart with tender and generous emotion, so as to purify it, to pour the pure fountain of sympathy over the sordid passions, and to wash out with our own tears, the blemishes and stains contracted in the world's ways,—was the object of the drama? What a noble object! and HOW IMMEASURABLE is its POWER TO EFFECT IT.—Mercury Dec. 21.

||See Select. Journal, vol. 1, p. 27.

*Spectator, No. 446. I must here beg the indulgence of the reader, and refer him to the passage.

mony of one who is a favorite even among "men of the town and the world"—who is a standard with all men of literary taste—who himself wrote dramas; and therefore, to use the language of a recent flatterer of the theatre, "what Addison disapproved, cannot be right."

Campbell, author of the work on Rhetoric, is another author, who, like Addison, believed in the abstract possibility of the drama being made moral and instructive. What is his testimony upon the present character of the English theatre? "Not to mention, says he, the gross indecencies with which many of them (the plays) abound, what is generally the hero of the piece, but a professed rake or libertine, who is a man of more spirit, forsooth, than to be checked in his pursuits by the restraints of religion, the dictates of conscience, the laws of society, or by the rights of hospitality or private friendship. Such an one the poet adorns with all the wit and humour and other talents of which he himself is master, and always crowns with success in the end. Hence it is that the stage with us may, without hyperbole, be defined the school of gallantry and intrigue, in other words, the school of dissoluteness. Here, the youth of both sexes may get rid of that troublesome companion modesty, intended by Providence as a guard to virtue and a check to licentiousness. Here vice may soon provide herself with a stock of effrontery for effectuating her designs, and triumphing over innocence."* We will expect, in the next essay on the theatre, to see Campbell also introduced as its advocate and defender.

Shall I ask evidence on this subject, from an able writer in the *Edinburgh Review*, in a long and able article in defence of the pure and unadulterated drama. He says, "the influence which it is the province of the drama to exert, in exalting the standard of sentiment and opinion, is not at this time, it will readily be allowed, very efficacious in counterbalancing the worldly and vulgar tendency to degrade. Tragedy sleeps side by side with the Epic; and the loftier shapes of comedy have dwindled into farce, that most dwarfish imp of all the varieties of dramatic humour. The stage seems to have relinquished the most common, though not the least moral of its prerogatives, viz., to hold the mirror to existing customs, and to correct folly by exhibiting it."† In enforcing the necessity, as in former times, of giving dramatic representations in the day time and not at night, it is further said, "The childish trash which now occupies so large a portion of the public attention,

*Systematic Theology, p. 241, 242. Contrast this with the assertion in the *Mercury*. See p. 21. "It deserves support." Do.

†See Selections from *Edinburgh Review*, vol. 2, p. 540 and contrast this with the description of the internal ornaments of New Theatre in the *Courier* Dec. 18.

could not, it is evident, keep possession of the stage, if it were to be presented not at ten o'clock at night, but twelve hours earlier;" "the gilded, the painted, the tawdry, the meretricious, spangles and tinsel, and tarnished and glittering trumpery demand the glare of candle light and the shades of night."†

Shall we now look at the condition of the theatre in America? It might be sufficient to ask, can the servant be above his master, the disciple above his teacher, the copy superior to that which gives the impression? But let us allow a full hearing to the witnesses, that there may be every justice rendered to the defendant at the bar. In Oct. 19th, 1830, in consequence of a memorial presented to the mayor and aldermen of Boston, and the confirmation of its statements by a committee of twenty, appointed by a numerous meeting of citizens, the proprietors of the Tremont Theatre directed a committee of nine, to make a full and thorough investigation into the state of that theatre. Their report is arranged under the head of vindication and admissions. Their vindication, using their own words, is in substance as follows:

"1. That there never was any cause of complaint against the Tremont theatre, which has not always existed against all theatres, conducted on the English and American system of setting a place apart for women of ill fame, instead of the French system which admits them indiscriminately to all parts of the house.

"2. That in respect to the evils resulting from this system, and from the sale of refreshments within the theatre, the Tremont theatre has never been so deserving a subject of reprehension as the Federal street theatre used to be.

"3. That the direct communication between the third row and the lower boxes, which formerly existed at the Tremont theatre, was introduced in conformity with the usage which has prevailed in all other cities of the United States. The opinions of the majority of this committee, however, is against such a communication.

Their admissions are remarkable, and are as follows:

"Mr. Wells, superintendent of the house for juvenile offenders, testified, that "under the application of a friend who was about to make some publications respecting the Theatre, he was led to inquire of the boys under his charge whether they were not first induced to steal by the strong desire of purchasing tickets to visit the theatre; and that, out of twenty of the oldest boys, seventeen confessed that they were; and two thirds of the whole number under his charge confessed they had been to the theatre."

†Select. Edinburgh Review, vol. 1, p. 337.

Mr. Reed stated, "that a young man who had been in his employment as an apprentice or clerk, was discovered during the last summer to have been dishonest, and to have stolen large sums of money from him, and that he had ascertained he and others similarly situated used to buy tickets for the theatre, go from the boxes to the third row, and thence home with the bad women who were found there; and that he had first become acquainted with those women, as he stated, in the third row of the theatre.

Mr. Justice Simmons, of the police Court, "has been made acquainted with the character and conduct of those who resort to the *row and gallery*, and those who occupy the *vestibules and passages* of the house during the evenings, by examinations which have taken place before him in the Police Court, and from statements made by constables and other persons conversant with the theatre, when not under oath."—His statements, so far as it is important to quote them, are in these words.

"It has appeared from these examinations, that all the *females* who resort to the third row are *prostitutes*, and that no woman of chastity ever goes there, unless from ignorance of the character of the company, and in such case, immediately discovers it and leaves. The males who buy tickets for that part of the theatre, are those who are willing to be *known and seen* as associates of prostitutes: it has appeared that a great portion of them are addicted to *habitual intemperance*. The assembly is made up of *Sailors, Mechanics, Apprentices and Journeymen, Gamblers, Stage Drivers and Convicts*, who have suffered imprisonment in the *Common Jail or State's Prison*—in fact an assembly of *Males and Females*, as dangerous for the young to associate with, as any that could be collected in the community. Between the *acts and during the afterpiece*, it has appeared that there is usually an *accession* to this company of persons, (it has been stated from 50 to 100) who go from the boxes and can return again at pleasure—some of them men, but most of them boys or youngsters, such as Merchants' and Traders' Clerks, Gentlemen's sons who have no stated employment, students, &c.

"The conduct of the assembly in the third row, has been such as would naturally be expected from its character. *Indecent and profane language*, and manners offensive to good breeding, have characterized the assembly. Males and females have been in the habit of drinking and tipping at the bar, until the excitement of the liquor resulted in quarrels, brawling and fighting. The constables have some times been injured in their attempts to expel or subdue combatants. The quantity drank there is undoubtedly very great; I am told by the city marshal, it equals all the rest sold in the theatre."

We close the selections with the following explicit and authentic declaration from the committee themselves. "It is unquestionably true that the third row as it is called, has been, and is, frequented by women of notoriously bad character, and for that reason necessarily by no other women. It is also true, that very young men and minors, whose respectable connexions and domestic education, ought to have made them ashamed of the vulgarity, if they were not sensible of the vice, of such company and pursuits, have in former years been in the habit of frequenting that part of the theatre. It is true, too, that the means of intoxication are to be found within the theatre as well as without. Where are they not to be found? And it is true, as the records of our Police Court show in past years, that scenes of riot and disorder have sometimes occurred from this congregation of vice. THIS IS NOTHING NEW OR PECULIAR TO THE TREMONT THEATRE. On the contrary, there has been no time within memory, when it was not so at any theatre in Boston."

We are prepared, from this confession, fully to believe the declaration of Mr. Caldwell, of the St. Charles theatre, that, "for twenty years he had endeavoured to obtain the same order and decorum in the theatre as is obtained in the church, but, alas, no police can effect it."* We only wonder that it should be thought necessary to caution the attendants at the new theatre, and that too on the morning after the night on which it was first opened, that "several gentlemen had their pockets picked last night,"† when this was no more than what is common in every theatre of the country, and done "in the way of business," and after the very gentlemanly manner of "the men of the town and the world," who, of all others, are the dearest lovers of the theatre, and feel most exquisitely the "most gracious charm of being in the midst of a merry crowd."‡ Doubtless, they can most sincerely say, that "there is a comic, more various, and for variety even more attractive, in the audience than on the stage;" they, more than perhaps all others, can best take in the ecstasy arising from the contemplation of the "queer faces, the twinkles of the eye, the multi-

*See Charleston Observer, December 16, 1837. It should here be made known, that by a city ordinance, four soldiers attached to the police, are required to be in constant attendance upon this theatre. In New-York also, and we believe every where, "an efficient police" is deemed requisite to keep the mannered gentlemen, of this school of sobriety and fashion, from picking each other's pockets, and breaking each other's heads. A "gentle hint" has been already given on this subject, to the disciples of the "new theatre." We shall expect to hear, by and by, that no one is to be hereafter admitted to any theatre, who is not well manacled and gagged. Surely no one could desire a school of more free and liberal studies!!

†Southern Patriot, Saturday, Dec. 16.

tudinous and droll discord of applause, from the deliberate grunt, to the ringing and silver laugh."‡

We were, also, not a little astonished to hear it publicly declared, on Dec. 19th, three days after the opening of the theatre, that "a nuisance had grown up, all of a sudden, among us,—the habit of yelling in the theatre,—a habit which may do very well among a parcel of Indians in a forest, but not in the precincts of a theatre!" Surely, when we are informed that these things are perfectly naturalized in every theatre, there is no necessity for giving "the gentle hint" that "the police" will not "suffer men to be savages," "so that if men will not behave themselves, they may be made to do so, or turned out."†

But there is here to be learned, in addition to all we have now enumerated, what cannot be so well elsewhere secured,—that knowledge of the world without which no young man is prepared to enter upon its trials. What world, I ask, is here exhibited? The world as God made it, or as God would have it; the world, as it is a scene of probation, of trial, of danger, and of hope; the world, as it is the vestibule of immorality, and involving the destiny of the undying soul! Or, is it not the world, as it lies ruined, despoiled, full of all evil; breathing out malice, hatred, and all uncharitableness: the world as it is a mere theatre of amusement, a haunt of dissipation, a school of scandal and of crime; a hell of passion, where revenge, and treachery, and licentiousness, riot in the misery they have produced: an arena, where rival ambition contends for victory: a world without a soul; from which God is excluded, eternity shut out, and the great business of life effectually concealed. This is the world, with which the teachings of the theatre acquaints us; "all in the world, the lust of the flesh, the lust of the eye, and the pride of life, all that is not of the Father;"—this is the knowledge here communicated. Enough to sour the

‡Mercury, Dec. 18. †Courier, Dec. 19.

†If our readers will only carefully watch the developments of the new theatre, they will soon have lessons too plain to be misunderstood upon its real character. Thus we are informed in the Mercury of Dec. 21, that "tis true there is a race who in the theatre do spit and whistle, who hold discourse of punch, cigars, of horses, yea and asses, to wit themselves, and these are a sad drawback—but yet (adds this true devotee) Theatre with all thy faults, (asses, pick-pockets, yells and all) I love thee still." We have hardly recovered from this panic, when we are told in a tone of great alarm, that "several gentlemen were robbed of their pocket-books last night, one containing at least the amount of one thousand dollars," *possibly* money belonging to an employer, or a friend.* We do really believe, if the visitors of the theatre would, as advised, leave their consciences and their pocket-books at home, they would benefit by its instructions (though they would give less benefit to some of its well instructed) still more.

On the back of all this, we hear of disappointments. What next? We are prepared for any thing, even to hear that the new theatre is not crowded.

*See Southern Patriot, Dec. 21.

temper, to corrupt the imagination, to debase the affections, to crucify the benevolent and inspirit the malevolent feelings of the soul; enough to inflate men with pride, vanity, self-esteem, and a contemptuous and dark suspicion of all around them; with nothing, nothing that can in any measure stay the progress of these evil principles.

"Long experience of what is called the world," says Mrs. Jamieson, in immediate application to this very subject, "of the folly, duplicity, shallowness, selfishness, which meets us at every turn, too soon unsettles our youthful creed. If it only led to the knowledge of good and evil, it were well; if it only taught us to despise the illusions, and retire from the pleasures of the world, it would be better. But, it destroys our belief; it dims all our perception of abstract truth, virtue and happiness; it turns life into a jest, and a very dull one too; it makes us indifferent to beauty, and incredulous of goodness; it teaches us to consider self the centre on which all actions turn, and to which all motives are to be referred."*

Such are the manners, such the instillations of genius, polish and refinement, with which the pliant youth of Charleston are to be imbued, by a punctual attendance upon this "school of manners and of morals;"§ "teaching, by refined, polished, and striking examples, the most important lessons:"§ this "help to education,"† this "purifier of taste,"† this "aid to improvement,"† "the effect of which, upon society, is the very opposite to all that is sordid, illiberal and unkind," and to which our "youth" ought, therefore, "ever to be prepared to say good speed!"†

It is true "fastidiousness and hypocrisy have grown for many years," so "that there is hardly a line in the works of our old comic writers which is not reprobated as immoral, or at least vulgar; and that the excessive squeamishness of taste of the present day is very unfavorable to the genius of comedy, WHICH DEMANDS A CERTAIN LIBERTY AND FREEDOM FROM RESTRAINTS."‡ But when the minds of this community are humanized, and their consciences restored to goodness, and their understandings properly enlightened, they will enjoy in all that luxury of bliss which is the purchase of some previous and painful endurance, "the various constraints and sufferings called in bitter mockery, pleasure,"|| and of that "absurd and inconsistent practice of attending public places, in the uncomfortable condition which is technically called being dressed, but which is in truth, especially in females, being more or less naked and

*See *Characteristics of Women*, Introd. "I also refer to Burke, vol. 10, p. 155 and 157. Eng. Ed.

§*Southern Patriot* Dec. 14, 1837.

†*Courier* Dec. 5, 1837.

‡*Select. Edinburgh Review*, vol. 1, p. 238.

||*Edinburgh Review*, vol. 1, p. 337.

undressed. § They can then expatiate in their untrammelled freedom, with no "bigots to pervert or misinterpret their language,"*† and by a full tide of successful experiment, demonstrate to this community, the power of this establishment, as "the most effectual dispensary of moral propriety,"*† for "the improvement of its morals and refinement of its manners."** When, to use the language of Burke, in reference to the theatres of France, they have thus "corrupted young minds through pleasure and formed them to crimes," "whilst children are poisoned at this school;" "whilst every thing prepares the body to debauch, and the mind to crime," "the minds of young men will receive a taint in their religion, their morals and their politics, which they will in a short time communicate to the whole kingdom." "With all these causes of corruption, we may well judge what the general fashion of mind will be, through both sexes and all conditions. Such spectacles and such examples, will overbear all the laws that ever blackened the cumbrous volumes of our statutes." "Better this country should be sunk to the bottom of the sea, than that it should not be a country of religion and morals."*

§Edinburgh Review, vol. 1, p. 337. See Southern Patriot, Dec. 16.

*†Mercury Dec. 18. 1837. **Southern Patriot Dec. 16.

*See Burke's Works vol. 9th, p. 119 and 120. One of the late encomiums on the theatre, was headed with the quotation from Burke, which, with the best edition of his works at hand, we have in vain sought for, either in his Essay on the Drama or elsewhere, while we have found, as in Addison, much in reprobation of theatres.

THE THEATRE,

A SCHOOL OF

RELIGION, MANNERS AND MORALS!

DISCOURSE SECOND.

WE have already discoursed upon the theatre, considered as a school of religion and of manners. In so doing, we have endeavoured to escape from the repudiated plan of lecturing the theatre into sobriety and purity; and have, therefore, held the mirror up to her own unmasked countenance, to shew her own features, "scorn her own image, vice her own deformity, the very age and body of the time its form and pressure." We have thus purposely avoided the introduction of authorities, whose very sacredness and high religious standing, might create insuperable prejudices against them, and to allow the managers, patrons, and advocates of the theatre "to speak its praise." Should our argument, therefore, appear in any degree inconclusive, it must be remembered that it is founded on the *ex parte* evidence of theatricals themselves, and that the whole weight of opposite and unrefuted testimony is to be added to it; but should the argument, as we cannot but believe it will, carry conviction to every mind which impartially examines it, then, it is to be recollected, that the theatre stands exposed and condemned by its own confessed impurity as a school of religion and of manners.

Let us now proceed, in the last place, to the examination of the theatre as a school of morals. Much, in illustration of this point has been already adduced; but, as great stress is laid upon this part of its assumed character, it will be necessary to give it a distinct consideration.

When I look out upon this community, embracing its thousands of human beings, on their way to the judgment seat of Christ; involved in guilt and ruin; "condemned already;"* with no other possibility of escape than by giving all diligence to work out their salvation with fear and trembling;† yet possessed by hearts which are deceitful above all things and desperately wicked;‡ my God! can it be that men, professing themselves to be the friends of religion and humanity, will,

*John iii. 18.

†Phil. ii. 12.

‡Jer. xvii. 9.

under the guise and character of morality, allure them to the theatre! Assail these melancholy truths with your profane laughter and your jocose merriment ye, "men of the town and the world," and I will answer, as did Sir Francis Walsingham to the facetious wit by whom he was ridiculed, "Ah, while you laugh, all things are serious around us. God is serious, who preserves us and has patience towards us; Christ is serious, who shed his blood for us; the Holy Spirit is serious, when he strives with us; the whole creation is serious, in serving God and us; all are serious in another world; how suitable is it for man, who has one foot in the grave to be serious; 'and how can he be gay and trifling?' "|| "Fools" only "make a mock of sin."§

Is it necessary to prove the immoral tendency of the theatre, and again to open up to public view its hidden works of darkness? It is necessary, for we are challenged to the proof, and it has and will be given. For a thousand years we have been told, that a well written drama is not in itself sinful, and that it has occupied the time and talents of the best of men; but surely a well written drama is not the theatre. Again, that a stage well and virtuously regulated in all its movements might prove conducive to the interests of humanity; but surely a Utopian vision, a Platonic theory, which yet slumbers in the bosom of an abstract possibility, is not to turn the edge of argument as applied to THE THEATRE THAT IS, and the EFFECTS which ARE KNOWN TO FOLLOW IT. And again, that unless all the dramas acted upon the stage are evil, no objection can lie against it;**—but is this a doctrine adapted to the condition of a heart "prone to evil, in an evil world," and exposed to the seductions of the "evil one;" where the mine is already dug, and it requires but one spark to fire it. We are also told, that a man may frequent the theatre, and yet not necessarily be ruined in his moral character or habits; but will either love to God who wills their salvation, or love to those whose salvation is at stake, sanction us, in giving our encouragement to what is notoriously instrumental to the fall, degradation and perdition of many souls. The time has been, in the history of the church, when it could boast of fox-hunting, ball-frequenting and theatre-going ministers and elders; but that day is, we trust, fast waning into its midnight oblivion, and its unsightly shapes fast fading from the memory of affrighted men.*

||See Power of Religion, p. 54.

§Prov. xiv.

**Def. of Drama, p. 75, "until ALL PLAYS (his own capitals) are proved to possess this pernicious inclination, the stage remains uninjured."

*It was indeed whispered in my ear (I hope it is false and unfounded scandal) that a member of a church in ——— not only sustained the theatre, but did go so far as to advocate the doctrine, that dancing formed

Shall I then, to come to the question at issue, which is, the moral or immoral tendency of the theatre, in all that is necessarily or generally found to be connected with, or consequent upon, the theatre—Shall I trace it to its origin? Let this defender of the drama be himself the historian of this important subject. “The show was a principal part of the religious worship” of the Greeks and Romans. “In these shows the amours of the Gods were related and sung with the accompaniments of music and dancing—the whole forming the most obscene and disgraceful spectacle, possible to be conceived, much less exhibited before any people advanced beyond the verge of barbarism. The lowest stews alone could furnish prostitutes enough to be assistant characters at these festive debaucheries; the full description of which would only sully my pages, offend decency, and repel the eye of modesty.”§ This is so satisfactory we need not enquire further on this point.

Shall I then follow the theatre in its progress of refinement, purity and morals? We shall be informed by Augustine, in the name of the whole body of the Fathers, “that the stage was introduced into Rome for the recreation of sensualists, and admitted by the dissolute morals of the times.” This, the already quoted defender of the drama admits, “might be true,” had not Augustine, in another place, used a figurative, instead of a literal expression, with “the absurdity of which he will not insult the understanding” of his readers.*

We shall find theatres branded by the whole body of the Christian Church, and renunciation of them embodied in the form of christian baptism and profession,† until, in the most precious and enlightened period of its history—the dark ages—when it was impossible to distinguish truth from error, or vice from virtue, the theatre was placed under the protection of monks, and the churches were converted into theatres.‡ We shall discover them rising wherever there was irreligion, vice, and immorality to sustain them, and disappearing before the light and power of a diffused christianity. During the time in which the Puritans of England—those men to whom, as even Hume testifies, England owes the preservation of her rights and her liberties—exercised a ruling influence over the nation, the theatre was closed for thirteen years. When Charles was restored they were restored, and attendance upon them formed

no inconsiderable or unmeaning part of the worship of God, and that the “beauty of holiness” was as well exemplified in the figures of the young ladies in the ball room, as when they waited upon God in the sanctuary.

§Defence of Drama, p. 37.

*See Witherspoon's Works, vol. 6, p. 67.

†See p. 61.

‡See Father Caffrario's Letter, p. 161, also, Edinburgh Rev'w, vol. 1, p. 326, and Burns' Eccles. Law, vol. 1, p. 389, and 513.

one of the most urgent topics of the pulpit.|| We know that in Paris, during the revolution, when churches were every where shut up, and their "canting hypocrisy"§ silenced, the "opera houses, the play houses, the public shows, of all kinds, increased at least fourfold; with all their equipments, brothels, gambling houses, every thing."** "And there is no doubt," that were the principles of that happy period settled in a triumphant manner, "they would carry all these arts to their utmost perfection, and cover them with every species of imposing magnificence."††

Who will bear testimony to the morality of the theatre? Shall I ask it from that most enlightened, learned, and liberal genius, the apostate Julian—the restorer of Paganism, the friend and patron of the theatre, and of all other similar "good works?" "At obscene theatrical entertainments let not a priest be present, nor admit them in his own house; as nothing can be more unbecoming. And if all such exhibitions COULD BE banished from the stage, and if all houses could be kept pure from Bacchus, I would use my utmost efforts to effect such a reform. But * * * I HAVE ABANDONED THAT VAIN PURSUIT. I think it, however, highly proper for priests to absent themselves from theatres, and to leave THEIR LASCIVIOUSNESS to the people."‡

Shall I solicit evidence from that Epicurean devotee of pleasure and sensuality, Lord Chesterfield? "I must own, indeed, I have observed of late a REMARKABLE LICENTIOUSNESS in the theatre. There have but very lately been two plays acted, which one would have thought should have given the greatest offence, and yet both were suffered to be often represented without disturbance, without censure. How these pieces came to pass unpunished I do not know."‡ "I am as much for restraining the licentiousness of the stage, as any of your lordships can be."‡‡ "The fine gentleman of Dryden," he further says, "as he generally draws him, is an atheistic, lewd, abandoned fellow, which was at that time (and ever since) the

||"At this time," says Lord Chesterfield, "the play house retailed nothing but the politics, the vices and the follies of the court, not to expose them, but to recommend them."* This too, when the theatre was under the restraints of a license! How hopeful a thing is "a well regulated stage!"

§Defence of Drama.

**See Burke's Works, vol. 9, p. 7. Theatres increased from six to twenty-five.

††See Burke's Works vol. 9, p. 117.

‡See this and more, in Duncombe's Julian, vol. 1, p. 140.

‡‡See speech on licensing the theatres, in "Select Speeches," vol. 1, 180. Should any one sustain the assertion, that this was the composition of Dr. Johnson, (a position sufficiently confuted by Mr. Chapman) then it gives to it the authority of both, since it is certain Lord Chesterfield fathered it as his own.

‡‡Ditto p. 185.

fashionable character at court, &c.” “The city of London, too, was made to feel the partial and mercenary licentiousness of the stage.”§ This is the testimony of Lord Chesterfield, at the very moment he assures us “he is pleading the cause of the British stage, and of every *gentleman of taste* in the kingdom.”

Shall I ask the author of “The World,” himself a dependent upon the world? In addition to the testimony already given by him, he tells us that “the bagnios were under the direction of the matrons, while the management of the theatres was the province of the men. The mutual connexion between these houses made it convenient that they should be erected in the neighbourhood of each other, and indeed, the harmony subsisting between them has inclined many people to think that the profits of both were divided equally by each.”* &c. &c.

Or shall I make request of Rousseau, himself a deist, a sensualist, and an idolator of fame? Though Rousseau had written for the stage, did he not publicly oppose its establishment in Geneva, as being in all cases a school of vice? Or perhaps the testimony of Sir Walter Scott, who certainly did not speak from theory, will be regarded with more deference. The following is from his life by Lockhart. “To write for low, ill-informed and conceited actors whom you must please, for your success is necessarily at their mercy, I cannot away with. How would you, or how do you think I should relish being the object of such a letter as Kean wrote t’other day, to a poor author, who, though a pedantic blockhead, had at least the right to be treated like a gentleman, by a copperlaced two-penny tear-mouth, rendered mad by conceit and success. Besides, if this objection were out of the way, I do not think the character of the audience in London is such that one could have the least pleasure in pleasing them. One half come to prosecute their debaucheries so openly, that it would degrade a bagnio; another come to snooze off their beef-steaks and port wine; a third are critics of the fourth column of a newspaper; fashion, wit or literature, there is not: and on the whole, I would far rather write verses for my old friend Punch and his audience.” Did not Sir John Hawkins testify that “a play house and the regions about it, are the very hot-beds of vice?” Did not Sir Matthew Hale declare, that “having been nearly ruined in his moral character, by attendance on the theatre, he had abandoned it?” Did not Dr. Johnson, in his life of Congreve, in reference to the work of Collier, on the immortality and profaneness of the English stage, say, “His onset was violent; those passages which, while they stood single, had passed with little notice,

§Ditto p. 189.

*See this and the continuation in *The World*, No. 9. *British Classics*, vol. 15, p. 39.

when they were accumulated and exposed together, excited horror; the wise and the pious caught the alarm; and the nation wondered why it had suffered irreligion and licentiousness to be openly taught at the public charge."§

Shall I turn myself to those who are themselves the proprietors and managers of theatres? I direct you to the vindication and admissions of the committee on the Tremont theatre, to the confession of the managers of St. Charles theatre, and to the admissions already made in reference to the Charleston theatre, and which are so fast multiplying upon us.

Or shall I take the evidence of those who have been themselves frequenters of the theatre? Professor Griscom, of New-York, in a report on the causes of vice and crime, states, "Among the causes of vicious excitement in our city, none appear to be so powerful as theatre amusements. The number of boys and young men who have become determined thieves, in order to procure the means of introduction to the theatres and circus, would appal the feelings of every virtuous mind, could the whole truth be laid before them. In the case of the feebler sex, the result is still worse: a relish for the amusements of the theatre, without the means of indulgence, becomes too often a motive for listening to the first suggestions of the seducer, and thus prepares the unfortunate captive of sensuality for the haunts of infamy."* "Night after night," says the writer of a communication in the New-York Observer, in reference to the destruction of a promising young man, "have I attended the theatre, and night after night witnessed the attendance of those who were in absolute want of the necessities of life. I have frequently seen, among the theatre-going public, *men*, who called themselves *gentlemen*, who were in the habit of associating with the 'vilest of the vile,' and whose actions, could they but be known to the reflecting part of the community, would cover them with infamy and disgrace. But these facts, to many, will appear like a thrice-told tale."†

Shall I then, as a last resort, sit in examination upon the entertainments of the theatre? Where, I most fearlessly ask, is the play which can be sustained upon the modern stage, that will not call up the blush of shame; that will not enkindle the flame of evil passion; that will not fill the mouth with blas-

§Not to be too long, we refer our readers to the very full opinions of Lord Kaimes, never suspected of the heresy of being religious overmuch, in his *Elements of Criticism*, quoted in Dr. Miller's sermon, p. 174, Edn. of Witherspoon. On making known the nature of the statements in these discourses, to a gentleman in Charleston, who has been long a frequenter of theatres in New-York, Boston, Philadelphia and Baltimore, he told me, I might rest assured, that every conceivable vice was carried on within them, as well before the scenes as behind.

*See Charleston Observer, July 1832.

†See also Report of the Boston Committee.

phemy; that will not insult nature; force us to the admiration of vice, and that is not, if not thick larded with the very essence of impiety, at least utterly devoid of any thing like true piety? I challenge the production of one, or, at least, of many such dramas. I will not except the tragedy of Douglas, "inculcating, as it is asserted it does, "the purest principles of religion,"‡ but which, we are prepared to show, is in utter antagonism, in its effect and spirit, to the genius of the Gospel. Nay, I shall not except any one or all of the effusions of him who is idolatrously worshipped, as the perfection of genius and humanity. "Shakespeare has always coarseness intermixed. I am not sure that he ever continues two pages together of pure poetry; he sullies it by descending to colloquialities."|| Who is there that has ever read a page of Shakespeare, who will not respond to the sentiment of Young—§

"And yet in Shakespeare something still I find,
Which makes me less admire all human kind."

The man who could prefer being mean among the meanest of a London rabble, to the faithful discharge of his domestic duties; the man who, while absent and indifferent to his own wife, could yet weep, in supplicating entreaty, to a common courtesan; the man who, with a fortune to divide as his inheritance, could, in bitter mockery, bequeath to the wife of some twenty-five years, a bed, on which we suppose she might lie down and die;* such a man, whatever may be the supremacy of his genius, is not libelled by Chateaubriand, when he says of him, that "he believed in love no more than he believed in any thing else," and that "there is much in him which it is a wearisome task to read."† Most truly do we wish with Ben Johnson, that instead of never blotting out a line he had written "would he had blotted a thousand!" And most truly Mrs. Jamieson gives no enviable picture of her sex, when she avouches, on their behalf, that the characters of Shakespeare's women, even of his Lady Ann, are still found, in plentiful abundance among the politest and most exalted circles, and that they are indebted for any virtue they possess, to chance, and to it equally for their freedom from open vice.‡‡

But should a single tragedy be pointed out, to which it were captious to object, or even several which might pass a not too rigid censorship, will these support a theatre; dare these constitute the moral teachings, the religious exhibitions, of any

‡See *Introduct.* to, in the *British Theatre*.

||*Sir Egerton Brydes*, in his *Milton*, vol. 5, p. 183.

§See *Satires*.

*After enumerating all his legatees, he comes at last to think of his wife, of whom he says, "Item, I give unto my wife my brown bedstead, with the furniture."

†See *Lit. of Engand*.

‡‡See *Characteristics of Women*, *Introduct.*

theatre? Ah, what means "yonder row?" What scenes are enacted there? Into what future course does that "wide gate" open? What means yonder bar room, where the excitement of the imagination may find kindred spirits; where the unbalanced judgment may have all its doubts removed; where the wavering conscience may be wound up to a pitch of noble daring; where the unchained passions may break loose upon their ready prey? What means yonder downcast head; that vermilion in the cheek; that struggle of the bursting heart, that fevered expression of the eye; those lips on which sit awakened feeling, and the whole frame agitated by irresistible emotion? My reader, it may be your friend, your sister, or your daughter. The sting has entered her soul. Her young heart has felt the hitherto unknown impulse of awakened passion; but, yet untutored to the indulgence of vice, she is amazed to find herself where secrecy and forgetfulness afford no hiding place.

I will speak to facts. Behold that youth. There he sits wrapped in the enchantments of this brilliant and everpowering scene. For the first time he has entered this crowded and attractive show. He is about twenty-two years of age. He is a journeyman printer. He has come to the city to push his fortune,—is skilful and has obtained a situation. His kind master warned and dissuaded him; but he would go—just once. He went twice—thrice. He formed the habit of theatrical attendance. Was it not to study in this school of religion, manners and morals? Led away from the realities of life, disgusted with its insipid every-day concerns, unsatisfied with its domestic joys, he rushes to the excitement and self forgetfulness of the theatre, to the recesses of the theatre, to the purlieu of the theatre, to the free attendants upon the theatre, to all the habits of the theatre. He becomes idle. He must have money, and he steals. He becomes expert in crime. He is discovered, imprisoned, tried and condemned, and now lies incarcerated in his prison-cell. This is no theory—it is fact; and, my reader, with appropriate alterations, this may be your friend, your brother, your son.

Who is that who wanders through the streets, homeless, penniless, friendless; with nothing to satisfy the cravings of a famished body; with no smoothed pillow on which to lay his aching head? His countenance is pale with despair. He gazes round with the vacant stare of hopelessness. In the world, he feels no longer of it; in the crowd of the city he is all alone; surrounded by gaiety and fashion, he is unknown and unpitied. That were a youth of bright and cheering promise. He left the home of piety and affection. He came a stranger to this strange city. He entered the theatre. He was seduced by its alluring inmates. He ventured upon those paths which lead to the

gates of hell. He yielded to the temptations of dishonesty, and he is now cast out, a helpless wanderer through a pitiless world!

Come with me to yonder habitation. There dwells one who once was young, and beautiful, and virtuous. Heaven called her as its own. She heard the voice. She listened and obeyed. Thrice lovely did she seem, as she now walked in those ways which are all pleasantness and peace. To crown her happiness, she was led to the bridal altar. She became a wife—a mother—the fond parent of beloved and lovely children. In some unhappy hour, she was led to visit this school of moral teaching. She went again. She loved to go. Lured by the splendours of the place; her fancy overpowered by its brilliance; her imagination bewildered by its romantic visions; her vanity awakened by its flattery; her passions agitated by its half-concealed, but well understood allusions; the voice of emotion at her ear; she walked along the slippery edge of perilous temptation; she listened; she hesitated; she struggled; she fell. Oh, what a fall was there!—from home, from happiness, from heaven! Is this a dream; a picture of wild imagining; or do I see in it the possible condition of those whom we love above our chief joy.

Morality! The morality of the theatre! How much may mothers here learn, which they can repeat to their listening group of yet innocent children. How well may wives be instructed in the frailty, the necessary weakness, of woman. How powerfully may the young be attracted to the imitation of the rake, and fired with the ambition of bettering the examples set before them. How admirably will all be thus fitted for discharging the duties of life, and engaging in the severe exercises of piety.† While pride is fostered as spirit; and vanity as reasonable self-love; and revenge as true dignity; and suspicious scepticism of man as necessary caution; and indifference towards all religious opinions as true charity; and deism as the sum total of all theology; and, on the other hand, while humility is repressed as meanness; and liberality as prodigal waste; and private, family, and sabbath devotion as the very puritanism of a sanctimonious and unnatural piety; while the disciple of the theatre is taught that God is too merciful to punish; that human

†That the theatre indisposes and unfits us for the duties of life, we have a home confession from an attendant, and apparently a very regular one at the new theatre. "When we have been overmastered, enslaved, bound up in a spell that almost stifles the currents of life, we feel little disposed the next morning to get upon our tall chair, (in the counting room) sharpen the end of a goose-quill, parade a page of ragged-edged foolscap. Heavens!"* when this habit is confirmed, what an excellent merchant, teacher or house-wife one would be!

*See Mercury, Dec. 23.

suffering is full atonement for human guilt; and that a course of debauchery and open sin is the happiest prelude to a life of virtue;—how will the young disciple of this school of morals go forth in the panoply of virtue, fight manfully the fight of faith, keep the course of early piety, and press on to the prize of his heavenly calling. How vigorously will this soil shoot up the seeds of inbred holiness; cool down the fire of evil concupiscence, and all inordinate affections; engender the bland graces of meekness and love, and cultivate the spirit of prayer and meditation; elevate the thoughts and the affections to heaven; and render the life and character what is portrayed to us in the passage of Scripture to which we have directed your attention.†

The theatre will reform and humanize! Where? When? Whom has it reformed? What drunkard has it checked, in his course of suicidal ruin? What debauchee has it converted from his way of self-indulgent profligacy? What rake has it ever stopped, in his progress of debasement? What adulterer, fornicator, thief, or pick-pocket has it ever induced to become chaste, virtuous, and honest? What profane swearer has it taught to think and speak reverently of Him that made, and who will hereafter judge him? What “savage” has it ever civilized, except through the “policeman,” the gaol, or the jibbet? No, the graphic sign-board of the theatre is terrifically descriptive of its character. “This is the way to the Pit.” “This is the way to the Pit.” This is the way to that Pit which is bottomless, and the smoke of whose torments ascendeth for ever and ever.*

†And here we would offer another challenge to the “lovers of the theatre.” It is to carry into execution, a plan “which Addison approved, and which must be right;” but which, we exceedingly regret, Addison neglected to carry into execution, and that is, “to compile a system of ethics out of the writings of those corrupt Poets, (the writers of our modern plays) under the title of *stage morality*,” and we would add, stage theology and stage manners! or it will do as well if they will write “a history of a young fellow who has taken all his notions of the world from the stage, and who has directed himself in every circumstance of his life and conversation, by the maxims and example of the fine gentleman in English comedies!”**

*A young man, on reaching the door of a theatre, overheard the door-keepers calling out “this is the way to the pit.” Having had some instruction in the word of God in early life, he interpreted what the man said, that the employments of the theatre led to hell. The thought haunted him, made him cease frequenting such amusements; he became attentive to the concerns of his soul; and was afterwards a preacher of the Gospel.

If any one is of opinion that I have not done full justice to the morality of the theatre, I confess that I have not, and that, moreover, I cannot, without soiling these pages too much with its immorality. I refer any one who wishes further satisfaction, to the same writer, who gives an account of a scene acted on an ancient stage, and which, in his Letter to a Lady, Mr. Mansel relates, and pronounces to be perfectly paradisaical, and all

And who are to be our teachers in this school, where "Harlequin ridicules heaven and exposes religion;"*** where "they are suffered," as Moliere himself testifies, "to expose religion itself every night publicly!"*** Of the present manager and board of actors of the "new theatre" I cannot, and do not wish to speak, directly or indirectly. To the profession, I may freely, and without personal offence, allude. And what is that profession? His society makes the man, and a man is always known by his company, are two old adages not yet quite worn out of truth. "Evil communications corrupt good manners," is the maxim of inspiration, and of the drama itself.* Now, these being true, how can play-actors be other than what they continually strive to represent, and to imitate to the life?† If actors thus enter into the full spirit of their assumed characters, as it is their boast to do, then I may quote what Dr. Johnson said to Garrick (though it is not a sentence I should myself pronounce) that, "if he really believed himself to be such a monster, he deserved to be hanged every time he performed it."‡ Of course the punishment would be graduated to the degree in which actors had arrived at a resemblance to the characters they perform. The engagement of an actor is one which even the advocates of the drama have considered disreputable, and which, with few exceptions, has been invariably regarded as base and immoral. Hear Adam Smith on this subject, who will hardly be called "an unlettered bigot."|| "The exorbitant reward of players, opera singers, and opera dancers, &c., are founded upon these two principles: the variety and beauty of the talents, and the discredit of employing them in this manner. * * * We despise their persons and yet reward their talents with the most profuse liberality. * * * Many people possess such talents, who disdain to make this use of them, and many more are capable of acquiring them if any thing could be made honorably by them."§ The exercise of these talents in this way, is considered, he says, "as a sort of public prostitution," though "it commands a certain sort of admiration."

That this profession is thus generally regarded, I need not take much time to prove. I may however introduce the very remarkable testimony of Rousseau, on this subject. "I observe in general, that the situation of an actor, is a state of licentiousness and bad morals; that the men are abandoned to disorder;

worthy of continual repetition. See *Defence of Drama*, p. 52 &c. The abuse of private characters and professions, except those of "men of the town and the world," he pronounces the "glorious eulogium" of the theatre. p. 66.

**See *Select Speeches*, vol. i. p. 185. Lord Chesterfield's Speech.

*See *Defence of the Drama*.

†See Witherspoon, on the stage.

‡See *Boswell's life of*, vol. 4, p. 234.

||*Defence*, p. 172.

§*Wealth of Nations*, p. 44, one volume edition.

that the women lead a scandalous life; that the one and the other, at once avaricious and profane, ever overwhelmed with debt, and ever prodigal; are as unrestrained in their disposition, as they are void of scruple in respect to the means of providing for it. In all countries, their profession is dishonorable; those who exercise it are every where contemned. Even in Paris, a sober citizen would fear to be on terms of intimacy with the same actors who may be seen every day at the tables of the great. THIS CONTEMPT IS STRONGEST WHEREVER THE MANNERS ARE MOST PURE, and there are countries of innocence and simplicity, where the trade of an actor is held almost in horror. These are incontestible facts. You will say, they result only from prejudices. I agree to it; but these prejudices being universal, we must seek for an universal cause; and I do not see where we can find it except in the profession itself.”* Was not Otway, “one of the most distinguished names in the English drama,” a man in whose plays, “there is not a virtuous character;” and one of whose plays, though at first successful, was “in 1740, hissed off the English stage! for immorality or obscenity!!”† If it is said, that it is unfair to charge upon the theatre the character of its actors, we refer to the defence of the drama, where it is said, “I deem a review of the lives of its principal professors, to be a fair and justifiable mode of proving its tendency to morality, or its inclination to impurity.”‡ “How glorious an eulogium! this is the highest panegyric upon the stage, I have ever had the good fortune to peruse!”||

It is admitted by the defender of the drama, that according to religionists, the heathen philosophers and the fathers, “the use of a theatre is attended with all abominations;”§ that it was an establishment “forced upon the inhabitants of Jerusalem at the expense of several lives,” and “diametrically opposite to the laws and customs of the Jews;” that the very persons who are “soothed and enchanted” by their performance and “who applaud them to the skies,” “the next day avoid, despise, condemn them.”** “Members of every order, distinction and body unite, as it were by common consent, to depress genius, because it is theatrical.”†† “These numerous enemies of the drama have so completely abridged its utility, that very few indeed are alive to its monitory effects or its purifying capability.”‡‡ Actors are exposed to “slights that disgrace them in their own eyes;”§§ and it is confessed that “the prodigal, when reduced to

*Christian Observer, vol. 4, p. 239, quoted in Miller’s Sermon, p. 177.

†See Anderson’s British Poets, vol. 6, p. 445.

‡Defence of Drama, p. 203.

||Ditto, p. 66.

§Ditto, p. 263.

**Ditto, p. 265.

††Defence of Drama, p. 92.

‡‡Ditto, p. 239.

§§Ditto, p. 226.

the state of a swine-herd, was not more an object of sympathy than the curse of feeling and susceptibility united in the wayward lot of an itinerant player."|| Styles informs us, that a celebrated comic performer, meeting with a clergyman whom he had once intimately known, said, in the course of conversation, "And I have been acting Sir John Falstaff so often that I thought I should have died; and the physicians advise me to come into the country, for the benefit of the air. Had *you* died, (he was also in bad health) it would have been in serving the best of masters, but had I, it would have been in the service of the Devil. As soon as I leave you, I shall be King Richard. This is what they call a good play. I acknowledge there are some striking and moral things in it; but after it, I shall come in again, with my farce of 'a dish of all sorts,' and knock all that on the head. Fine reformers we!"§ I shall not add one line to this graphic picture of these "pious helpers of such pious mirth," but merely ask, "Can men learn piety from the profane, mortification from the sensual, or modesty from harlots? And will any deny that hired stage-players have always, and that deservedly, borne these characters."**†

Who, then, are to be expected as our associated fellow students in this school of morality; this school, which is "to second the efforts of the pulpit;"** that can "smile us into the sweet dream of faith;"‡ while, at the same time, free from "the gloom of methodism," it "amuses the lambs of grace, and gives its trifling aid to the work of regeneration;"* presents "a powerful barrier against an inundation of hypocritical fanaticism; and exposes the baseness and corruption" "of these modern saints, with their affected sternness of manner, and brutality of behaviour;"† "strips them of their assumed holiness, and thus consigns them to neglect and contumely."*‡ Who, I ask, in this school of wisdom, "which is sanctioned by the laws of the land, and has been strongly countenanced by one of the most moral and religious princes that ever graced a throne, but whose religion our fanatics cannot appreciate, and whose morality they despise,"*§ who are to be our fellow disciples? Why truly not any of the "bible-mongers,"§§ none of "those imposters in the livery of religion,"‡‡ none of the "saints who experience a call, mistaking intoxication for inspiration,"†* none of those who take delight in "hymns and bibliomancy;"††

||Ditto, p. 238.

§Quoted in Miller's Sermon, p. 192.

*†Witherspoon's Works, vol. 6, p. 118.

**Def. of Drama, p. 197.

‡Ditto, p. 226.

*Defence of Drama, p. 241.

†Ditto, p. 273. the note here is well worth reading.

*‡Ditto, p. 267. See the continuation.

*§Ditto, p. 271, 272. This is no less than George III. himself, the persecutor of America! What else did he countenance?

§§Ditto, p. 192. ‡‡Ditto, p. 234. †*Ditto, p. 235. ††Ditto, p. 260.

oh no! none of those who find improvement in attending upon "our moral sermons."†† And who will they be? Such as are "sensualists, and dissolute in manners;"*‡ such "as have no better resort than haunts of dissipation," and of "low and corrupting pleasure;"§§ such as "after a long drowth of rational amusements,"†‡ "hail the new theatre as an era in the annals of taste;"*§ such as "in that uncomfortable condition, technically called being dressed, but which is in truth, being more or less naked,"†§ make up "the dress circle which constitutes the chief requisite of a proper theatrical *coup d'oeil*;"‡§ those who, from their former "haunts of dissipation," come here to be "reformed altogether;"* and finally, "those wretched unfortunates, over whom reflection must weep, and for whom morality must sigh; whose vices delicacy cannot conceal, nor liberality defend; the miserable fate of whom," the patrons of the theatre "*would not aggravate by one harsh reflection*,"†—these, and all such as go to make up the "élite and fashion of the community," the "men of the town and the world," "the polite gentry," of this enlightened city.‡

Let it then be fully understood, that the new theatre is erected for such; that to the taste and habits of such it is adapted: that to such it will "dispense its moral proprieties," "improve their

††Ditto, p. 277. *‡Ditto, p. 61. §§Southern Patriot, Dec. 14.

†‡Mercury Dec. 18. *§Courier, Oct. 5.

†§Edinburgh Review, vol. 1, p. 337.

‡§Patriot, Dec. 16. Perhaps the following caustic lines of Dante, would be as applicable to the theatre-going ladies of Charleston, as of Florence. They are at all events, apropos to the ladies of the stage, if we did not misunderstand the broad hints of some gentlemen, who admired much the much exposed form, and figure of a certain lady. And should we enjoy the anticipated performance of opera dancing, the consummation of this state of "nakedness" and "undress," in which nature is exhibited "to the life," and almost *puris naturalibus*, well may Dante rise from the dead, and thunder in our ears.

A time to come

Stands full within my view.

When from the pulpit shall be loudly warned,

The unblushing dames of Florence, lest they bare

Unkerchief'd bosoms to the common gaze.

What savage women hath the world e'er seen,

What Saracens, for whom there needed scourge,

Of spiritual or other discipline,

To force them walk with covering on their limbs,

But did they see, the shameless ones, what heaven

Wafts on swift wing toward them while I speak,

Their mouths were oped for howling, they shall taste

Of sorrow.

See *Purgatory*, *Canto* 23d.

What would Landino, Dante's commentator, say, in view of modern scenes, when he could say, "In those days, no less than in ours, the Florentine ladies exposed the neck and bosom, a dress no doubt more suitable to a harlot, than a matron."—See *Note C. to this Canto*.

*Courier, Dec. 19.

†Defence of Drama, p. 284.

‡For some further home-made characteristics, see p. 27, of these discourses.

morals, and refine their manners." From such it "deserves support," and is entitled to a "liberal patronage."|| From all such, "the efforts of the manager will entitle him to continued encouragement."§ To all such it comes

"To teach the young idea how to shoot.

To pour the *fresh* instruction o'er the mind."**

To all such, as it is necessary

"To send them some where—any where to learn"

we would say,

"Try first the stage,—that boasted moral school,
Where babes learn wisdom from a knave or fool;
Where virgin modesty is sent to take
The art of blushing from a common rake;
Where polished ears, and minds of softer taste,
Meet unoffended, words and looks unchaste;
Where hoary sires their children take, to view
The mimic deeds, would hang them were they true,
And make familiar to the untaught ear,
Oaths, jests and ribald they should start to hear;

* * * * *

I grant, if there your heart can find such blessing,
Your morals greatly stand in need of dressing.
If puppets, jugglers, Falstaff's are above ye,
The stage's teaching *may*, perhaps, improve ye.
'Tis time, indeed, you pushed your last endeavour,
To save your virtue, ere it die forever."

It will now be of interest to inquire, at what cost these instructions and this amusement will be secured to this community? Is this the most economical plan by which it may be indoctrinated in pure religion, refined morals, and polished manners? In answer to this inquiry, we must reply. There is the original cost of the building, and all the appurtenances; there is the annual expenditure of something like a hundred thousand dollars; there is the value of all the time consumed, not only while in the service of the theatre, but in preparing for it, and in repairing after it; there is all this amount of time, at its value during the pressure of the business season, when, to spend an evening in the family, or in the exercises of piety, is regarded as pure fanaticism; there is the cost of all the dresses necessary to form that *coup d'oeil* which is the most luxurious part of the theatrical exhibition; there is the price of all the refreshments, while there and after being there; there are all the expenses incident to the diseases contracted in the persons of the attendants, or their servants, while there, or by their neglected families; and there is all the loss to the community of the many valuable members yearly ruined by the theatre. The total sum, arising from the addition of all these,

||Courier, Dec. 18.

§Southern Patriot, Dec. 15.

**Courier, Dec. 18.

will give the price at which these lectures on manners and morality are purchased by the people of Charleston! In truth, their cost cannot be estimated, for, to use the language of Burke, "there is much gaiety, and dissipation, and profusion, which must escape and disappoint all the arithmetic of political economy. These theatres are established, at a cost unknown till our days. The proprietors, who furnish out these gaudy and pompous entertainments must therefore collect so much more from the public."* "It is at this incalculable expense, we now behold, reared from its foundation among us, one of these huge piles, formed to prevent all amendment and remorse,"† and "lifting its broad shoulders in gigantic pride, almost emulous of the temples of God."‡

Will the necessity of recreation be pleaded, as "demanding the new theatre?" What! at such an expense of religion, manners and morals; of time, men and money; and at such an hour; in such a season; in such a place; in such a dress; to such a length of time; under such excitement; and in such company,—company which, if introduced to a ball room, or any other circle, would be repelled as the grossest and most outrageous insult? No, it cannot be. This were to suppose, "a greater degree of ignorance, or a larger portion of absurdity joined with a rancorous zeal to effect the object,"‡ than we could possibly impute to the intelligent patrons of the theatre; it were, in truth, using the elegant language of this same writer, to attribute to them "a miserable waste of precious time, and an enormous blasphemy against reason."|| This were to find *amusement in guilt itself*, for is not attendance on the theatre, demonstrably a guilty practice? guilty, because it dissipates the time and the mind; opens the door to licentious imaginations; wastes money that might be better appropriated; encourages the use of wine and strong drink; banishes serious reflection; promotes levity, folly and useless conversation; indisposes to prayer and reading the Bible; incites infatuated youth to ridicule the ministers of religion and pious christians, and leads on the soul to perdition.

Has Charleston, the Athens, the metropolitan city, the hope of the South—and now, when she may stand in need of all her moral strength, and that invincible power, and indomitable courage, which are the allies of virtue; has Charleston, after one theatre has so signally failed within her, and when even in the most dissipated cities, theatres are becoming so disreputable, as to be receptacles for the vilest of their population;

*Burke's Works, vol. 8, p. 392, and

†Ditto, vol. 9, p. 119.

‡Defence of Drama, p. 170.

||Ditto, p. 280.

has Charleston indeed given "an express invitation" of return to the leaders of the scenic art? Has this community, so far humbled itself, as to confess, that it is so sunk in "manners and morals;" that its youth are so given to "haunts of dissipation," that it has such a mass of population abandoned to "low and corrupting pleasures," as to find a theatre, in addition to all other similar haunts, "a necessary want?" Am I in the South—the land of noble, intellectual and chivalrous freemen; the nurse of patriots and of statesmen; the birth-place of genius, where the soul is lofty as its own heaven-daring pines; where patriotism burns with an intensity, which, in more frozen climes would wither and consume; where leisure, character, the condition of society, every thing, calls away from what is gross and physical, to what is elevated and mental; and has there arisen, not one of the youth of this garden of the south, with the blush of enkindled shame upon his cheek, and the spirit of indignant resentment in his heart, to repel the charge, that, the theatre, the very synonyme of vice, is necessary to preserve him from "low and corrupting pleasures," in the "haunts of dissipation?" Are there none to deny that it is for this purpose of "general convenience," and forms an honorable "epoch in our history?" Has it come to this, with one of the finest public libraries in the union, in one of the most convenient situations; with one of the most extensive museums, of natural history in progress; with its literary and religious journals; with its numerous societies and associations; its Academies of Art and Design; its Literary and Philosophical Society; its Harmonic Society; its facilities for the angler, the botanist, or the voyager; its battery, where, in its completed form, linked arm in arm, friendship may enjoy its sweetest pleasures, or philosophy revel in its loftiest musings; is it possible that with these and all her resources of social and domestic and relative happiness—not to name her manifold religious advantages—Charleston, nevertheless, requires the theatre for "the *rational* expenditure of idle time," "after a long drowth of rational amusement?" Be it so; but let it be said, that christians participated either in the sentence, or the merited condemnation. Not that christians esteem themselves, in themselves, more worthy or meritorious in the sight of heaven than others. Rather is it in the consciousness of their felt weakness, and in the knowledge of their susceptibility to the power of evil, they would "as far as in them lies," and looking ever for wisdom and grace from Him who giveth liberally, avoid "even the appearance of evil."

"On the receipt of the news of the fall of Warsaw, there was a great sensation among the people of Paris. Among other instances of the ebullition of feeling, they 'entered the theatres,

as in that of Nouveautes, Variete, and Italian, and compelled the actors to retire from the stage, and discontinue their performances. Indeed, everywhere the theatres were closed. 'Retire! retire!' cried the celebrated Fontan, at the theatre des Nouveautes, 'and do not seek to amuse us with your follies, while our brethren in Poland are being massacred.'

"This is a noble thought, and shows a soul on fire at the sufferings of the unfortunate Patriots of Poland. No wonder, to such a mind, and in such a moment, the theatre appeared in all its absurdity. It was no time for men to be amusing others with their folly, when the sword was drinking the blood of the patriotic brave. We would not check such sympathy—it is above all praise. But we would extend the same commendation to others. 'Retire! retire!' says the devoted christian to the actor on the stage, and do not seek to amuse men with your follies, while their own souls are struggling in the pangs of the second death. And the world who applauded the generous sympathy of the French philanthropist, mock at the sympathy of the christian for the souls of his nearest friends!

"The christian, with an expansive and disinterested benevolence, looks over the world. He sees a great moral combat raging. The dead are falling all around him. The Bible points out the chains of eternal servitude to sin, as the doom of those who die impenitent. To the stage-actor he exclaims, in the burning sympathy of his heart, 'Retire! Retire! and do not seek to amuse us with your follies while the adversary is leading souls captive to the dark prisons of endless despair.'

"The christian hears the groans of the victims crushed beneath the ponderous car of Juggernaut, and of widows consuming on the funeral piles of their husbands, and of children floating down the Ganges, just about to be devoured by the ravenous sharks, and the parents exposed to death in old age and in sickness, by their own offspring—and he exclaims to the actor, 'Retire! Retire! and do not seek to amuse us with your follies while these agonizing shrieks assail our ears;' and the world laugh at the christian's commiseration, and jest at his sympathy, and call him fanatic for his attempt to relieve these wretched sufferers, and a misanthrope because he will not be amused by the follies of the actor; yes, and men laugh at him, and jest at him, and call him fanatic and misanthrope, who boast they are special lovers of humanity, and talk of their sensibilities, and even claim to believe the Gospel to be divine. 'They think it strange that he will not run to the same excess of riot with them.' O! the inconsistencies of the human heart."

But, to conclude. I will imagine this "new theatre," to have become old,—the tide of half a century to have rolled over this

city, and to have carried all who are now its living tenants with it, into the dread unknown. I will imagine that crowning success has, year after year, filled with devoted followers, this temple of irreligion, vulgarity and immorality. How many thousands will have drunk in the inspiration of vice—been lured further and further from the ways of virtue, and plunged deeper in the haunts of dissipation, and of low and corrupting pleasures! How many broken hearts will turn towards this theatre, as they weep over their buried joys! How many shamed* parents will attribute to this theatre the disgrace of them and their children! How many forlorn mothers will trace up to this fountain, the impure streams by which their daughters have been poisoned to all virtue, and to all good!

Let all the members of this community, who, through the agency of this theatre, shall have suffered in their purse, or character, or happiness; in their children or friends—be assembled together within it, in one dense and overcrowded audience. Let all their sighs become vocal, and all their groans audible. Let their tears flow out together, and commingle in one flood of sorrows. And let the lost spirits of the departed dead be permitted to revisit this scene of their earthly dissipation; and in those forms of woe, which the genius of a Dante could give them, let them be made visible to their bewailing friends. Let them pass by, in their dark and terrific figures of unearthly torture, and in unison with the loud wail of their children, wives or parents, cry out, in the dismal tone of hopeless despair, “Lost! Lost! Lost! for ever! for ever! for ever! Lost! Lost! Lost!” That were a scene which would arouse you to a just perception of the character and magnitude of the evil we exhibit. That were a scene, yet still feeble in its representation of the still more awful reality.

We look upon the Theatre as another Juggernaut, around which will fall, year by year, the crushed and famished victims of its vile idolatry,—whose bones, as they lie mouldering and whitening amid the foul vapours and gloomy shades of the deepening horror—will fill up the measure of its iniquity, and complete that desolation it has “such immeasurable power to effect.”

N. B. To prevent the possibility of any false issue being made, as to the bearing of these discourses, the author would state, that it is barely possible, some of the statements made may not, in their *fullest* force, apply to the new theatre. Should such be proved to be the case with any, they may be deducted from the amount of the testimony given, but cannot

*Prov. xvii., 2, “A son that causeth shame.”

certainly affect the general argument. Thus it is possible, that the allusion on page 16, though already publicly made without contradiction, may be true only to a limited extent; and that the noise of the workmen as heard by many, may have proceeded from accidental causes, or have arisen from the suspicious imagination of the witnesses. If so, then the application of that part of the discourse must be made to theatres, where the arrangements of Saturday night, extend into sabbath morning, or sabbath noon; where, if the community can be induced to sanction it, the theatre is open on sabbath evening itself, "to second the efforts of the pulpit;" where actors travel on the sabbath, to fulfil their appointments and save time, or spend the sabbath in their preparations—and to the new theatre as far as it sanctions any of these practices.



The Relations of Christianity
to War:

AND

The Portraiture of a Christian
Soldier.

A DISCOURSE

DELIVERED ON OCCASION OF THE FIRST COMMENCEMENT OF THE

CITADEL ACADEMY.

BY THE REV. THOMAS SMYTH, D. D.

CHARLESTON, S. C.:
PRINTED BY B. JENKINS, 100 HAYNE-STREET.
1847

CORRESPONDENCE.

CITADEL ACADEMY, 26TH Nov., 1846.

REV. AND DEAR SIR:

At a special meeting of the Faculty of the Citadel Academy, I have been instructed to convey to you their most sincere thanks for the very learned, eloquent and appropriate discourse, which you were kind enough to deliver on Sunday last, before the officers, Professors and Cadets of that Institution, and to solicit a copy for publication.

I utter the sentiments of the whole Faculty when I urge this request, not only upon the ground of its literary and theological character, but because of the admirable portrait of the christian soldier which it so happily delineates. We earnestly desire that every Cadet in our Institution may have it near—a constant stimulus to exertion, inspiring noble sentiments.

With profound respect, I am most truly your ob'dt. Serv't.,

F. W. CAPERS, *Sect'y. Faculty.*

(REPLY.)

CHARLESTON, Nov. 26th, 1846.

DEAR SIR:

I sincerely rejoice that the Discourse I delivered at their request, last Sabbath morning, and which I had to prepare amid a great press of duty, was received with so much courtesy and partial favour, by the Faculty of the Citadel Academy.

For their kind expressions as communicated through you, I heartily thank them; and as the same reasons which led me to feel the importance and necessity of discussing the subject of War, would make it my duty, when so desired, to express my views through the medium of the press, I cannot decline your request. I therefore cheerfully send you a copy for publication, and remain, with great respect for yourself and the other members of the Faculty, yours very sincerely,

THOMAS SMYTH.

F. W. CAPERS, ESQ., Secretary
of the Citadel Academy Faculty.

MATT. XXIV, 6. JER. XLVII, 6. 7.

"And ye shall hear of wars, and rumours of wars, see that ye be not troubled: for all these things must come to pass, but the end is not yet."

"O thou sword of the Lord, how long will it be ere thou be quiet? Put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the Lord hath given it a charge against Ashkelon, and against the sea-shore? there hath he appointed it."

MY CHRISTIAN FRIENDS:

In the first of these passages we are taught that war is inevitable, not only as the result of the divine counsel, but also as a means in order to an ultimate end. Even "the wrath of man shall praise God," and wars further and accomplish His purposes until "the end" come.

In the second passage we are instructed, that war is under the direction of Divine Providence, or as even Lowth interprets it, is "the result of God's irreversible purpose and decree," and His Sword, with which "He punishes the nations that forget God."

They will therefore not unfitly introduce a discussion of the Relations of Christianity to War,—a discussion which we believe to be made necessary by the spirit of the times, and the increase of a wild enthusiastic philanthropy which attempts to be wiser and more merciful than God; to amend His ways; and to extirpate by methods of man's devising, evils which arise from the necessary derangement into which sin has plunged the world, and from the consequent condition of discipline in which we are now placed.*

Let us then first endeavour to trace the source and origin of war.

This earth of ours is now a scene of universal strife.

This is true of the material world. Created originally for man, and in subordination of his sensitive, intellectual, and spiritual nature, it has "reflected the aspects and followed the fortunes" of that nature. When man, therefore, fell from his original condition of righteousness, the whole creation fell with him into a condition of gloom, and elemental strife, so that with the war of passions, there ensued the war of elements. "THE WHOLE CREATION," therefore, in all its departments and in all its operations,—(of which when first created "God said that it was all very good,")—now "groaneth, and travaileth in pain." The earth is in a state of disquietude, and ever and

*I allude to that ultraism which is developed in abolition, anti-government, anti-punishment, anti-all-war, and similar societies.

anon gives fearful indications of present discord and of future destruction.

"Earth's days are numbered, nor remote her doom,
As mortal, though less transient than, her sons."

"The very air,"—as has been strikingly said, seems to know it was never made to bear on its bosom the song of voluptuousness, or to be breathed in profaneness and blasphemy; and it testifies its sense of this abuse by the wild shrieks and howlings of the tempest, and the desolation of the tornado. And not only so, but it collects within its bosom the artillery of heaven. It utters the low muttering and unfurls the banner of the coming storm. It piles the thunder-caps in its dazzling heights. It musters and urges on its thronging battalions. It covers the heavens with blackness; it sheets them in flames; it smites the earth with its bolts; the peals of its thunder cease not, and it pours down its hail."

So is it also with the fire, and the waters;—for while we are dependent on both for our most necessary wants, we are visited by both with our most destructive calamities, and held by both in the most fearful apprehension and the most despotic subjection.

Hence the universal sentiment which has prevailed among mankind that not the natural and moral only, but also the physical creation is disordered. Hence the Ahriman of Persia, the Typhon of Egypt, the Demiurgus of the Gnostics, the essential evil of matter as believed in by Plato and other philosophers, and the universal application of words to the passions and affection of the human breast which originally expressed the workings of material phenomena.*

How this want of *perfect* harmony between the outward world and our outward and inward nature *originated*, we cannot tell.

"Some say God bid his angel turn askance
The poles of earth twice ten degrees or more
From the sun's axle."

But whatever may have been the physical source of these evils, their true origin was moral, and that origin was sin.

Oh yes! when,—as the great poet sings,—in consequence "of man's first disobedience," men

"—sat them down to weep, nor only tears,
Rain'd at their eyes, but high winds worse within
Began to rise, high passions, anger, hate,
Mistrust, suspicion, discord; and shook sore
Their inward state of mind, calm region once
And full of peace, now tost and turbulent,"—

then it was that the curse fell not only upon man, but also upon the earth, and upon those animals that were made subject to

*"See President Hopkin's Convention sermon."

vanity, not willingly, but by reason of Him who hath subjected the same in hope.†

From this "distempered breast" proceed those "lusts that war in our members,"‡—the lust of dominion—the lust of wealth—the lust of vain glory—the lust of exaltation—and the lust of revenge.

By these man is led to wage war with his brother-man. Selfishness, sensuality, and pride,—three monster passions—have seized possession of the human breast, and to a great extent turned man into a fiend, earth into a pandemonium, and life into a capacity of torture. History, therefore, is the record of wars and battles. Monuments and statues are the trophies of victories and the mementos of victors. And the scenes of great attraction and glory to tourists and readers are the fields of carnage. From these facts Hobbes was led to think that war was the state of Nature, and the end for which society was first formed; while Machiavel also makes war "the one great study of princes, and peace only a breathing time which gives them leisure to contrive, and furnishes ability to execute military plans!" Sure it is that all we know of the most ancient kings is that they were great warriors, that they led on great armies, and were instrumental—by battles, famine, and the other calamities of war,—to the destruction of vast multitudes of their fellow-men;* and sure it is that ravaged countries, devastated cities, pillaged homes, desolated lands, and all the consequences of wild ambition and ungovernable fury—constitute "the uniform of history."

To the records of whatever age, nation or country we revert

human lives are lavished every where
As the year closing whirls the scarlet leaves
When the stript forest bows to the bleak air
And groans—

And every where the shout
Of battle, the barbaric yell, the bray
Of dissonant instruments, the clang of arms,
The shriek of agony, the groans of death
In one wild uproar and continuous din
Shake the still air.

The result, therefore, has been that according to one calculation, war has carried off nearly 1,000 millions, or at the rate 1,715,000 per annum.§ Burke, however, makes the amount of human beings destroyed by a few specified wars, to be 36,000,000, and the number who have perished in the same miserable manner from the beginning of the world to this day

†Rom. viii. 20.

‡James iv. 1.

*Burke's Works, on Natural Society, Vol. i., p. 17.

§Philips' Million of Facts, p. 864.

at a thousand times as much, which he thinks “no exaggerated calculation.”‡ No wonder then that earth has been called an *Aceldema*, and that every spot has been supposed to be the grave-yard of some fallen generation.

Is this then, we ask, the natural, that is, the *native, original*, and heaven-created character of society and of man? Was it so from the beginning? Were men sent forth from their Creator’s hands like beasts of prey to ravage and destroy? Was man created a malicious being, and was it designed that “man’s inhumanity to man should make countless millions mourn?”—Were earth’s lovely vales, so suited to the shepherd’s peaceful life, made to reverberate

The death-shot hissing from afar
The shock—the shout—the groan of war?

Is it the glory of humanity to reign over desolated cities?

To make a solitude, and call it peace?

to rush into blood; to seek the sack of villages and towns; to exult in the widow’s wail, the virgin’s shriek, the infant’s trembling cry, and where cattle lately pastured, to see

With carcasses and arms the ensanguined field
Bestrewn?

Was such a final end of man’s noble powers, his heroic prowess and his inimitable skill? “God forbid!” All nature cries aloud against the blasphemy of such a supposition. Reason forbids it. Every moral instinct and principle of our nature protests against it. Our knowledge of a better course, our loftier aspirations, our humanity, our philanthropy,—all condemn it as alike dishonourable to God, and degrading to man. The universal belief found imbedded in every system of idolatry, in every tongue and language, and among every tribe and people, of a pristine age of peace, purity and piety, forbid it. The equally universal belief that man’s nature has suffered a sad and disastrous eclipse, and is now in a condition of degeneracy and depravity, unites to swell the testimony against such a monstrous conclusion, and to vindicate the character and ways of God.

Every faculty of our nature,—veneration, wonder, love, hope, fear, ideality, benevolence, conscientiousness, self-esteem, approbation, cautiousness, adhesiveness, the love of offspring, of kindred, and of man,—all, all, even according to the arrangement of physiologists, and of some Materialists, ought to lead man to a perfect love both of God and man, and deter him from such a guilty and unnatural course.

And the present condition of all these faculties and powers of man, prove that they have been turned away from their

‡Burke’s Works, Vol. i., p. 28.

proper objects, and their proper modes of exercise, and that acting with misdirected and irregular energy, they necessarily lead to evil, and precipitate man from one degree of depravity to depths still greater. The higher sentiments are in subjection to the lower propensities, and are evidently thrown from their balance. And this state of guilty depravity, to which consciousness *attests*, and against which conscience *protests*, is the foundation upon which are based all the teachings of education, the restraints of law, the terrors of punishment, and the proclamations of religion.

We are, therefore, brought back to our original position, that "by sin came death," and all the mortal ills to which humanity is heir, and that it is "from the lusts"—begotten and engendered by this evil principle in the "deceitful and desperately wicked heart"—that "wars proceed."

In every heart
Are sown the sparks
that kindle fiery war,

So that

Occasion needs but fan them, and they blaze.

Is this then, we further ask, to remain the character of man, the condition of society, and the prospects of our race? Shall "the sword devour for ever?" Shall men for ever

forget that they are men,
And men that they are brethren, still delight
In human sacrifice? Still burst the ties
Of nature that should knit their souls together
In one soft band of amity and love?
Still shall they breathe destruction?
Still be known

Artificers of death?

Hope answers no! Education, science, philosophy, art, eloquence, poetry, music, every thing that purifies, pacifies, elevates and adorns; all the courtesies, amenities and blandishments that give to society its sweetest tone, and its fairest colours; the growing sentiment that "as God is one, so by the constitution of his intelligent creation, his human children ought to be united by stronger ties than those of consanguinity in all the oneness, and in all the affection of a single family:" these, and the interests of commerce, and the bonds of a common literature, and the extending progress of a common language, all answer, no!

But this conclusion, which these reasons altogether could not suggest as *probable*, and urge as *desirable*—Revelation—which is at once the WILL and the POWER of God—teaches us is certain. Sitting at the mouth of this oracle we hear glad sounds and cheering responses. "The sword will not devour for ever. Wars shall cease. Nation shall not lift sword against nation, neither shall they learn war any more. They shall beat their

swords into ploughshares, and their spears into pruning-hooks. Peace shall extend itself like a river. The officers and rulers and magistrates of the world shall be peace, and of the increase of this peace there shall be no end, until great voices shall be heard in heaven saying, the kingdoms of the world have become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

And while revelation gives forth such joyful responses, it also provides the means for securing their accomplishment. It holds forth light, life, and immortality. Love and lenity, forgiveness and forbearance, amity and amenity, are the principles of that glorious gospel of the blessed God of which the angelic annunciation was "Glory to God in the highest, and on earth peace, good will towards men." Instructing men in their common guilt, ruin and danger, the gospel will fill them with a sense of the infinite value of the human soul, the priceless estimate of salvation, the inconceivable horrors of damnation, and the everlasting blessedness of redemption; and by subduing lust, vanity and pride, it will yet make every man the friend of every other man, whom he will love and honor, even as himself.

All crimes shall cease, and ancient fraud shall fail;
Peace o'er the world her olive wand extend
And white-robed innocence from heaven descend,
No sigh, no murmur the wide world shall hear,
From every face she wipes off every tear.
No more shall nation against nation rise
Nor ardent warriors meet with hateful eyes
No fields with gleaming steel be covered o'er
And brazen trumpet kindle rage no more.

And as alienation from God, banishment from His favour and presence, and the disruption of all intercourse with Him, was the cause of man's dreadful ruin, so his reconciliation to God and his restoration to God's favour and friendship, by furnishing his faculties with their true objects, and by directing his affections to the only source of true happiness, will elevate *man* to his original condition, and restore *the world* to its original blessedness.

Look round our world; behold the chain of love
Combining all below and all above:
See plastic nature working to this end
The single atom each to other tend,
Attract, attracted to, the next in place
Formed and impelled its neighbor to embrace;
See matter next, with various life endued,
Press to one centre still, the general good.

This leads us then to inquire what are the relations of christianity to war?

Prospectively we have seen christianity certifies its utter undoing. In *principle*, christianity as surely wars against war, fights against all fighting, and destroys all destruction. Within

its own borders and the circle of its own domain the gospel peremptorily forbids strife, abjures contention, and requires forgiveness and pitiful compassion. Toward all others "who are without," the gospel looks with benignant eye, requiring its disciples "as far as lieth in them to live peaceably with all men and to do them good as they have opportunity."

But does christianity, therefore, condemn ALL war, denounce it, and hand over its abettors and instruments to the curse and woe of its endless destruction? Are the life, character, and duties of a soldier incompatible with christianity, and do they *necessarily* excommunicate from all the hopes and blessings of salvation.

On this subject there are diversities of opinion, and many who take the affirmative in this all important question. Indeed so prevalent has this opinion become, that we do not know a modern discussion of the lawfulness of war in any case.

Now we grant to such reasoners that war originates in "lusts" and is an evidence of human guilt and depravity. We grant that it is at once the natural effect, and the judicial punishment or SIN, and that "the sword of war is God's sword." But the same is true of many other things which have been made necessary in consequence of man's corruption.

What, for instance, is government itself, but a direction and restraint exercised over the actions of man by those to whom authority is given to enforce the laws and execute the penalties necessary to secure to every man life, liberty, and the pursuit of happiness? The very end aimed at by men in the formation of society, is the promotion of their mutual safety and advantage by the joint efforts of their combined strength. In doing so they yield to the common guardianship of the community, those rights, which in a state of independence they might properly exercise alone,—so far as the direction of such affairs by the government is found necessary to the general safety and happiness.

To be able to act in concert and by rule;—to have councils which shall be consistent and sustained;—to repress violence and secure the enjoyment of life, health, prosperity, together with personal and social happiness—these are the objects aimed at in all governments. And every citizen finds it to be for his interest to give up his individual will in order to obtain a share in that general protection which such government affords against individual violence and foreign aggression.

It is evident, then, that government became necessary because of that depravity, selfishness, pride and ambition, which have made man the enemy and the prey of man;—which led every man to appropriate to himself all attainable good, and in order to secure it, even to sacrifice the interests of others;—and

which thus terminate in the doctrine that "*might makes right.*" All, therefore, are agreed that government *originated* in evil, and is itself a *necessary evil*. It implies only a partial liberty, and involves an absolute coercive power of some sort and to a greater or less extent, whether that power is exercised by the people, by representation, by a single monarch, or by all combined. In every kind of government there must, therefore, be a legislative, executive, and judicial power which is supreme and absolute. But all this proves that the necessity which requires such provision for the administration or justice, for giving each man the protection of the laws, and for punishing offenders—is founded on that character of injustice, lawlessness and crime, which now attaches to mankind.

Government, therefore, is an evil, and founded upon the existence of evil. It deprives men of some degree of liberty, lays taxes upon their property, and makes them subject to laws, and in case of their infraction of these laws, to severe penalties. And hence the merit of every government is tested, not by its absolute freedom, but by the amount of liberty it can permit, and the amount of property it can leave untaxed, while, at the same time, it secures to the people the best laws, the best administration of these laws, and the amplest security against all violence both at home and abroad. Even in our government, therefore, which is certainly the freest in the world, in addition to all the restraints upon natural liberty imposed by its laws, there is in our general representation, a real delegation of the deliberate authority of the people. Such, then, is government. It is made necessary by human violence, and sustained, when necessary, by physical force.

And yet we are instructed by the Bible that government is of God, for "there is no power but of God; the powers that be are ordained of God, whosoever, therefore, resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation." The apostle, be it observed, here speaks not of *governors*, but of *government*; and not of the mode of administering government, but of civil government itself. This he declares to be an institute of God, founded on the nature of man, conformable to his reason, made necessary by his present ignorance, depravity and selfishness, and adapted to secure and promote the best interests of all. The mode of administering this government, however, is not of divine appointment, but is left to human reason, guided by the circumstances and condition of every people.

God having originally formed man for *society*, the guilt and misery consequent upon the fall have made *government* necessary for the peace and prosperity of that society. The superiority of some, and the subordination of others, are first prin-

ciples established by the Creator, so that he who resisteth civil order, authority and government, "resisteth the ordinance of God."

But further, our Saviour and his apostles teach us that civil government "*is of this world*," that is, adapted to man's nature *as it now is*, designed to secure man's present and temporary interests, and to be ordered and directed by the wisdom of men, in accordance with the principles of justice and truth. The good of the people is, therefore, the sole *object* of all government, but the true *original* of its *authority* is the will and purpose of God as manifested in our nature. We are, therefore, required to acquiesce in it, and to allow and support it, "not only for wrath, but also for conscience sake," that is, not only because it is enforced by penal statutes, but from our religious principles, not only because we cannot help it but from a sense of duty, since conscience has respect to the will of God, however made known, and enforces that which is in itself obligatory and right.

We are thus brought to the conclusion that government while it is originated and made necessary by sin, and while it is maintained by force, is yet "an ordinance of God," and designed to "make the wrath of man to praise Him, and the remainder thereof to restrain," so that all who will may "live quiet and peaceable lives."

And so is it with education, with family government, with every kind of discipline and control, with affliction and all the other ills to which flesh is heir, and which as they are all made necessary by sin, so are they all made to conspire to the subjugation and mitigation of the evils of sin. Were man perfect, government would be perfect and leave man perfectly free, but as man is imperfect, government must be abstractly considered imperfect, in order to be, practically and relatively, useful and good.

War, therefore, may be, as it is, founded in evil, and may be, as it is, in itself an evil, and yet may be, as it is, "an ordinance of God," consistent with His will, and permitted by Him in the *present* state of the world, for the ultimate accomplishment of the most wise and benevolent purposes.

But, it may be said that while government is the ordinance of God, the particular form of its administration is left to the wisdom of men guided by the general principles and spirit of God's will as made known by reason and revelation, and that as these condemn and exclude all employment of force, no government can lawfully engage in war. Now the premises in this argument we grant, but the conclusion we deny. The particular form of social administration *is* left to man, *as thus guided*, but

man, as thus guided, will not come to the conclusion that government can be sustained without force.

Self-defence is as much an ordinance of God as civil government.* Man has been so constituted by His creator that he will, and must, and ought, to defend himself against injury, and employ every possible means, when they are made inevitably necessary, to preserve that life to which he is the guardian and which is to him of such priceless value. It is, therefore, the will of the Supreme being that man should defend himself. This principle is not, in itself considered, evil, nor does it necessarily imply that anger, hatred, malice, fury, revenge, and blood-thirstiness, to which, in consequence of our depravity, it has been made instrumental. On the contrary it may and *must* exist in the holiest natures; and the necessity of employing it so as to injure or kill an assailant has been created only by that sin which has implanted rage and blood-thirsty revenge in the human heart. The sinful use and abuse of this principle therefore, can no more be urged in proof of *its* sinfulness than the similar abuse of every other feeling, affection and faculty of our nature can be made to prove *their* sinfulness. Neither is this principle like the ferocious instincts of wild beasts, but one that is necessary to the well being and preservation of man, and under the guidance and control of higher principles.

Hence it is admitted by a recent writer, who has in a great measure defended the views of peace societies, that the right to defend one-self has been generally regarded as one of the clearest natural rights.† But if it is founded on the original law of our nature, it must also, according to all sound writers, be founded on the written or revealed law, since both are identical *as far as they go*, (for of course Revelation makes known many things unknown to the teachings of reason or the promptings of nature,) the latter being *thus far* a republication of the law of our nature, a correct, authentic, and infallible copy.‡

It is true that this natural liberty of private redress was greatly abridged by the establishment of government and courts of justice; and yet, even now, the laws permit citizens to resort to self-defence, in those, and only in those cases, where no legal redress exists, and where the danger is so imminent as to render

*See Brown of Wamphray's Apologetical Relation, Sec. xi. p. 90 recent ed.

"Vim vi repellere," "Defensio vitæ necessaria est et a jure naturali profuit."

†See The Christian Examiner 1841, p. 169, where will be found numerous authorities. See also Grotius on War. Vol i. p. 54, 55; and p. 111, 112, 37, 80.

‡Rom. ii. 14. Gen. xxv. Is. v. 3. Jer. ii. 6. Ezek. xviii. 25. Mich. vi. 2. Rom. ii 6, and iii. 6, and Grotius, vol. i. p. 19 and 33; and Grotius, vol. i. p. 29, 62, 66.

it impossible to wait for a legal remedy.† Such also was the law of the Jews.‡ And thus by the laws of all known and civilized nations, a person is judged innocent who kills another, while forcibly attempting or endangering his life.§

God works by means, and as he has made self-preservation our duty, it is by the use of the powers and faculties with which he has furnished us, we are to protect ourselves from detriment, and not by relying on any direct and special interference.

It is, indeed, said that the use of physical force is “doing evil that good may come.” The use of physical force, however, is not necessarily evil, but in many cases really useful, and necessary.|| The foundation of all society is the family, which is unquestionably God’s ordinance, and yet a rod is put into the hands of every parent which “he is not to spare because of the crying” of his children, but to “beat them with a rod, and thus deliver their soul from hell.” Outward calamities and physical ills constitute also the rod with which God scourges every son whom he receiveth. And when, therefore, physical force is employed as the means of arresting so great an evil as the loss of life, it is both good and proper.

It is said, again, that we are absolutely commanded, not to kill,** but this is interpreted in another passage by “doing no murder,” and taking life in self-defence, is not murder, nor is it at all analagous to the laws of retaliation, blood-revenge, duelling, and unnecessary murder for the mere gratification of passion and revenge,—which it was the object of our Savior in these and other precepts to forbid.†† And that our Lord and his apostles would *never* have resorted to self-defence in cases of *absolute necessity*, is not proved, since there is no occasion recorded when *such* force was called for.

If then God prescribes to individuals and to nations the duty of self-preservation, and of advancing their own perfection and happiness, He must give them the right of preserving themselves from every thing that might prevent or destroy these ends; since the right is nothing more than a moral power of doing what is proper and conformable to duty.‡‡ And hence the law of nature and of God, authorizing self-defence, must also authorize war.§§

†Grotius, vol. i. p. 111; and Christian Examiner as above.

‡Exodus xxii. 2.

§Grotius *ibid.* p. 116.

||Christian Examiner, p. 172; and New Englander, Oct. 1846, p. 577.

**Mark x. 19.

††Rom. xii. 19; and Christian Examiner 179.

‡‡Vattel’s Law of Nations, B. ii. c. iv. and 49.

§§Such was precisely the case with David, 1 Chron. 12, 22, 36, and v. 218, 18, 21;—of Elisha, 2 K. 6, 32; of the 80 priests, 2 Chr. 26, 17; of the people who received Jonathan, 1 Sam. xiv; of Elijah, 2 K. i.; of the city of Abel,

But it is further true that it is in accordance with the law of nature and the law of revelation that governments should inflict the penalty of death, in the case at least of murder. It is *just* that a man should suffer *according to* the evil he has done. § The necessity and the right of punishment is laid deep in the principles of our moral nature. The law of God,—the God of nature and of the Bible,—makes it right, just and imperative. Punishment is not founded in revenge, or cruelty, or expediency; nor does it aim at the benefit of the offender, except so far as that can be made to consist with its true and higher ends; so that this, instead of being, as many suppose, the first, is in reality the last end of punishment. Punishment is the expression of the moral sense against crime. Its first object is to excite such an estimate of crime as to make it at once loathsome, infamous and dreadful. It would thus, by the pain and ignominy it inflicts, deter from the commission of crime, and by the “magnitude of the penalty proclaim the magnitude of the interests which law protects and natural justice makes inviolable.* “Both reason and revelation protest against those schemes of mock and effeminate philanthropy, which however “plausible, graceful, poetic, or rational” they may seem, “have a demoralizing influence upon society, and are nothing more than rose-water philanthropy,” as Carlyle calls them, which would “undermine with tears, and blow away with sighs, the whole fabric of the moral universe.”

By denying to government the right of taking away life, such philanthropists would, at the same time, prove that society cannot inflict *any manner* of punishment, or infringe in *in any degree upon* that liberty which is, as truly as life, the gift of God and the inalienable right, and delegated trust, of man. Man has not the right to take away his own life, and of course he cannot give that right to others, but God has a right to take that life which He gave, when it is used for purposes contrary to His will, and this right we have seen God has delegated to civil government.†

When these reasoners would awaken prejudice by calling such punishment “*vindictive*,” besides retorting that this objection would apply equally to *all* punishment and to *all* restraint, we answer, that this is a puerile play upon the double signification of the word vindictive, which properly means *vindicative*.

2 Sam. 20, 7; and the only passage brought against these refer to opposition to lawful governors (Eccl. 8, 2-4 Numb. xv. Rom. 13, 1 Pet. 2, 13, 14) or to inferior magistrates (1 Pet. 2, 14. Exod. 22, 28. Rom. 13. Job. 34, 18). See Brown Apol. Reb. p. 91.

§Grotius vol. i. p. 60.

*See very able articles in The Biblical Repository, 1843, p. 8; and N. Englander Oct. 1846, p. 570, &c.

†See Paley's Moral Phil. on Suicide, p. 265. Wks. vol. 3.

Now in this sense *all* punishment and *all* moral sanctions are vindictive, inasmuch as they vindicate the right.‡

And while it is true that all vengeance is originally and by right, the prerogative of God, it is also, as we have seen, true that God has ordained civil government and invested it with this right. Individuals, therefore, are not to “avenge themselves” but rather to “give place to wrath” by allowing God’s justice in the administration of civil government to have an opportunity of asserting its authority and power. God has not only given to civil government authority, but “the sword” also to kill and to smite, that it may be “a terror to evil doers and a praise to them that do well.” We are, therefore, to be “afraid of the power” for it “beareth not the sword in vain for it is the minister of God, a revenger to execute wrath upon him that doeth evil.”*

When it is said that capital punishment is cruel and prevents the temporal and everlasting benefit of the culprit, it is forgotten that if hardened and obdurate, he would only by longer life “treasure up fresh wrath against the day of wrath,” while if penitent, he may, like the dying thief, seek and obtain pardon; and at the same time that by his death the rights of society are vindicated, outrage is visited with even-handed retribution, the majesty of the law revered, and its voice obeyed, and no private considerations allowed to divert public duty from its guardianship of the community.†

Let this then suffice. Every argument employed in favour of the abrogation of capital punishment applies equally to *all* punishment and would lead ultimately to the dissolution of all society.§ Suffice it to know that as society originated not in any social or voluntary compact but in the ordinance of God, so was the penalty of death declared by God to be both necessary and right. “Who then is he that repliest against God? Is God unrighteous that taketh vengeance, or is man more just or merciful than his Maker?

It is, therefore, certain that the right and duty of inflicting capital punishment is imposed by God, who ordained it at the beginning. Now WAR IS PUNISHMENT. It is the highest exercise of judicial authority, enforced by executive powers, and the most solemn infliction of the “sword” which is given to civil government as a “terror to evil doers.” It is punishment inflicted upon nations, and therefore requires to be executed by

‡N. Englander, p. 577.

*Rom. xiii. 1-7.

†Bib. Reposit. p. 12.

§See answered in N. Englander, p. 582 and in Grotius; vol. i. p. 60-87. That these objections lead to such a conclusion is irresistably proven in that most admirable illustration of the *reductio ad absurdum*, Burke’s Natural History of Society.

multitudes, who are however regularly enrolled, armed, marshalled and directed by the State. If therefore war is made necessary by criminal conduct, and executed by the proper authority, from proper motives, and under proper restraints, it is not contrary to, but consistent with, the word and will of God.

Now for our consciences, the arms are fair,
When the intent for bearing them is just.

That this was the case under the whole Old Testament economy is not denied. Neither does the Old Testament sustain war by bare permission as it did some other evils, such as polygamy. On the contrary, War, as there represented, was made necessary by the arrangements of divine providence;*—in certain cases it was expressly commanded;†—in others it was the result of inspiration;‡—while victory was promised as coming from God, and given or withheld according to the good pleasure of His will.§ Abraham who had taken up arms without any special command, is commended and blessed, and the same is true of others also.

Under the Judges the object of war was to assert their liberty by shaking off the yoke of powerful tyrants who kept them in subjection. Under Saul and David the same motives prevailed with the people to undertake war. Under the Maccabees a handful of men opposed the whole power of the Kings of Syria, and against them maintained the religion of their fathers, and shook off the yoke of their oppressors. While therefore some of the Jewish wars were commanded, others were voluntary, and undertaken by the captains of the people to revenge some injuries offered to the nation, to punish some insults or offences, or to defend their allies, “and yet these wars are all sanctioned and approved.”||

And while in the Old Testament the guilty nations are constantly forewarned by God of the consequence of every evil in their political and social conduct, neither capital punishment nor war are ever included among such denunciations.**

The conduct of Abraham, to which we have referred, is justified by Berosus and Orpheus, on the ground of the law of nature, which law, as we have seen, cannot be contrary to the

*Job xix. 29. 1 Chron. 5, xxii. 2 Chr. xv. 6. Is. ix. 11. Is. xiii. 3, 5, &c.

†Grotius i. p. 37.

‡Judg iii. 10, and 11, 29. 2 Chron. xxi. 16. Deut. xx. 4. &c.

§The amount of Bible instruction on War will be seen by reference to Talbott's Analysis of the whole Bible, in which there are 60 pages of close double-columned quarto on War alone, and under 17 chapters, and numerous sub-divisions.

§Gen. xiv. 20. Grotius, p. 50 and 52. Exod. 17. Heb. xi. 33, 34.

||Watson's Theol. Dict. p. 1009.

**Grotius i. 66.

law of Christ, which, while it may enlarge and extend, cannot *oppose* the law of nature which is equally from God *

In the New Testament, as we have also seen, "the sword,"—that is, the power of capital punishment and of war,—is expressly given by the ordinance of God to civil government. Civil government is to be the special object of our prayers,† and in all its functions both of peace and war, when it aims at the "good" of the people it is to receive our honour, co-operation and support.‡ Christians lived under the Jewish polity in Judea§ and under Sergius Paulus and Abgarus King of Edessa, who were, as far as we can learn, both received into the Church without any charge or change concerning this universal element in the civil constitutions of the world.||

John the Baptist, as the forerunner of Christ, not only tacitly admits the propriety of the military profession but positively sanctions it, even while he preached the doctrine of repentance for the remission of sins,** and threatened with destruction those who did not produce fruits worthy of repentance.*† The same is true of the Apostles, by whom Cornelius the Centurion, and Sergius were unhesitatingly received into the church while both were under obligation to engage in war.†† And since war had ever been regarded as right and proper;—as it had ever been made necessary and a duty by the Jewish law;—John the Baptist, Christ, and the Apostles would not have failed to lay down its inconsistency with the christian system were it really so,—especially as they were so bold and fearless in condemning whatever was wrong in the character, conduct, or policy of their converts.‡† and in requiring them to relinquish their callings when unchristian and to abandon all evil practices.

On the contrary Paul himself when the Jews lay in wait to seize and kill him, immediately gave information to the commander of the Roman garrison and proceeded from the city under the conduct of a guard of soldiers. The same apostle also acknowledges the propriety of the penalty of death, and his willingness to endure it.§§

It is, however, alleged that the opinion and conduct of the most primitive christians, is in contradiction to this interpreta-

*Christ, therefore, does not abrogate the moral part of the Mosaic law. Eph. ii. 14. Phil. iv. 8. 1 Cor. xi. 13, 14. See Grotius I. 16, 19, 20, 25, 55, 56, 26, 45, 50. And vol. II. 266, 270.

†1 Tim. ii. 1, 2, 3.

‡Rom. xiii. 1-7.

§Grotius i. 81; Matt. v. 17, and Acts xxiv. 3.

||Acts xiii. 12, and Euseb B. 1, c. 13 in Grotius i. 75.

**Mark i. 4; Matt. xi. 12.

*†Matt. iii. 8, 10; Luke iii. 2, and i. 77, and 2, 77.

††Acts 10th.

‡†Acts xix. 19; 2 Tim. iv. 2. This is one of those cases in which silence is proof. Grotius i. 79.

§§Acts 25, and Peter ii. 19, 20.

tion of the law of Christ, as it affects civil government and the right and duty of war. But on this subject there is a great delusion.

Christ declared his kingdom not to be of this world, and that it is to be maintained, therefore, not by carnal weapons, but only by such as are spiritual.† But at the same time "Christians," as Andrew Fuller says, are warned that the magistrate "beareth not the sword in vain;" and that he is "the minister of God, a revenger, to execute wrath upon him that doeth evil." But if it be right for the magistrate to bear the sword, and to use it upon evil-doers within the realm, it cannot be wrong to use it in repelling invaders from without: and, if it be right on the part of the magistrate, it is right that the subject should assist him in it; for, otherwise, his power would be merely nominal, and he would, indeed, "bear the sword in vain.‡

"The ground on which our Saviour refused to let his servants fight for Him," continues Fuller, was, that His was a kingdom "not of this world;" plainly intimating that, if his kingdom had been of this world, a contrary line of conduct had been proper. Now, this is what every other kingdom is; it is right, therefore, according to our Lord's reasoning, that the subjects of all civil states should, *as such*, when required, fight in defence of them."§

Still, the ends aimed at by any war must be "good," and for the good of the people, and in consistency with the free toleration of religion, otherwise no christian man can co-operate in supporting the civil power, but must either submit to the penalty of disobedience, or if assisted by a sufficient number, is under obligation to resist, and overthrow, and remodel the government.* Civil government is, as we have shown, the ordinance of God; but it is ordained not to be a "terror to good works, but to evil," and "a minister of God to us for good;" and hence the same God who gives it authority and power, when made to conduce to *these* ends, as imperatively demands conscientious resistance when vice, misery and irreligion are the objects it supports.†† When civil government, therefore, betrays *its* trust, by violating the rights of its citizens, then *their* duty of obedience ceases, and resistance becomes a duty.‡‡

Now, this is just what the primitive christians did. Being required by an entrance into the army to take idolatrous and

†2 Cor. x. 4.

‡Fuller's Works, vol. iv. p. 125.

§Fuller's Works, vol. iv. p. 125.

**See Brougham's Political Philosophy, vol. i. chap. 1 and 2, and Dewar's Moral Philosophy, vol. ii. p. 576.

††See on Christian Submission by Rev. Robert Robinson of Cambridge, in Works vol. iii. p. 297, &c. And Brown on the Law of Christ concerning Civil Obedience. Lond. 1839, 3d ed. pp. 529.

‡‡Brougham, p. 51, and 87.

blasphemous oaths; to fight against and murder christians; and to uphold and establish idolatry; they refused, and rather than do this, suffered death. § "It is impossible, therefore," says Tertullian, "to reconcile the oath of fidelity to serve under the banners of Christ with that to serve under the banners of the Devil." || On this account some use language which has been interpreted as condemning all war. Many of the Fathers, however, as Clemens Alexandrinus, and the work usually styled the Constitutions of Clemens Romanus, teach that "it is not killing that is considered unlawful, but only that of the innocent:"*† and they, together with Tertullian, plainly show that christians "engaged in the same wars with others when possible."** Christians were also in the army of Marcus Aurelius, by whose prayers rain was believed to have been obtained. And many christian soldiers, who had suffered death for Christ's sake received the honor of Martyrdom of whom Cyprian says, "they too served in the armies of earthly princes."†† For this purpose, says Augustine, "we pay tribute that the soldier may be provided with the necessaries of life."‡‡ And Ambrose says, "there is nothing wrong in bearing arms, but to bear arms from motives of rapine is a sin indeed."**

The Bible, therefore, does not necessarily or absolutely condemn war for purposes purely civil. On the contrary it requires courage as a virtue;† even curses cowards who refuse to fight for their country;‡ and when the cause is just, and the war necessary, encourages us by the help of the Lord God of Hosts.§§ "Cursed be he," says God, when he had commissioned the Chaldeans to execute his vengeance, "who doeth the work of the Lord, deceitfully, and cursed be he that keepeth back his sword from blood."*‡

War then is honorable

§Grotius i. 95.

||Ib. p. 96.

*†Ib. p. 99.

**Tertullian Apol. c. 43, and 37.

††Grotius i. 102.

‡‡Lib. 22. Contra Faustum c. 74. Grotius p. 86.

*Do. p. 105.

†See Davies Sermon on courage, vol. 3, p. 379, 380.

‡Do. p. 426.

§§Do. 389 and Ps. 137, 8 and p. 415.

*†Jer. 48, 10. See also Judges v. 23.

On the lawfulness of War we may refer to Brown's Apologetical Relation, Rutherford's Lex. Rex., Jus Populi, Buchannan's De Jur Regni apud Scotos, Junius Brutus's Vindiciæ Contra Tyrannos, Prynne's Sovereign Power of Parliaments, and Trochrig's Comment on Ephes. p. 911-925. See also all the Legal Treatises.

See also the 37th of the 39 articles of the Church of England, and Beveridge, and Burnet upon it.

In those who do their native rights maintain,
 In those whose swords an iron barrier are
 Between the lawless spoiler and the weak,
 But is in those who draw th' offensive blade
 For added power or gain, sordid and despicable
 As meanest office of the wordly churl.

Christianity, however, as has been seen, while it permits war in cases of necessity, nevertheless by its doctrines, precepts, and influence provides for the ultimate and utter overthrow of war. This it does, however, not directly but indirectly;—not by national, but by individual reformation;—not by the legislation of authority, but by moral suasion;—not by giving over the interests of society, and the welfare of all good men into the hands of the lawless, the violent and the impure, but by gradually transforming these very men into good, and virtuous, and peaceful members of the community.

Christianity acts upon War just as it operates upon despotism, tyranny, injustice, misrule and every system of oppression, injustice, barbarity and ignorance. Just in proportion as it elevates nations in knowledge, science, education, and civilized refinement, it erects barriers against war. It thus employs commerce, and every other auxiliary to render it more and more impracticable for kingdoms to go to war. And thus it is gradually maturing a "Law of nations," by which, without resort to force, all questions of international interest will be ultimately decided.

By originating a Literature which will be common to all mankind, christianity will bind man to man in closer and more indissoluble ties. The magic speed with which intercourse will ere long be possible between the most distant portions of the earth, will still further assimilate the interests of all nations by the common advantage derived from peace.

In this way it is becoming more and more apparent, that while in times past, war was not an unmitigated evil, but was made to conduce (as in the case of the Crusades and the various Northern and Roman invasions) to the advancement of Society and the ultimate benefit of the world; that in hardly any conceivable case can it now be necessary or beneficial; or the maintenance of any considerable standing army be politic or necessary.

And when those ends for which God is expressly said to have "appointed the sword," and without the accomplishment of which "it cannot be quiet, seeing the Lord hath given it a charge," are fulfilled*—then, and not till then, shall "the Spirit be poured from on high" in such copious and effectual measure that "the work of righteousness shall be peace and the effect of righteousness shall be quietness and assurance forever;"—and

*Ezek. xvi. 17; Jer. xlvii. 6, 7.

then, and not till then, shall men "walk in the Spirit" whose fruit is peace, and no longer "fulfil the lusts of the flesh," from whence come wars."

In the mean time it is the duty of all men to conspire in hastening on "this consummation so devoutly to be wished" by diffusing the glorious gospel of the blessed God,—by exemplifying its holy influences;—by praying for the outpouring of the gracious Spirit;—by using all their influence to prevent an appeal to arms when an appeal to reason can be made, or when the interests at stake can be given up, or compromised or otherwise arranged.

And when war *has* been made inevitably necessary, and our country calls for the assistance of her citizens, christianity would send them to her help not as savages but as civilized;—not as wild beasts, but as men;—not like "greyhounds in the slips," "straining upon the start," but like officers of Justice solemnly executing the unwelcome fiat of a nation's will;—not with "the gates of mercy all shut up" to "range with conscience wide as hell" and "imitate the action of the tiger;"—but in the spirit of pity, clemency, and compassion, and with the sincere desire to attain the end with the least possible loss of time, men, and money, and without any unnecessary violation of the laws and institutions of God, or neglect of His word, His worship, or His will.*

In the present condition of humanity, therefore, the profession of the soldier must continue; and so long as it does continue it must take a high and honorable position in society; since to it are entrusted the dearest interests of society, and upon it are devolved the greatest responsibilities and the most

*Of this we may give the following illustration: "Let us pass from Achilles to Alexander, from Cesar to Bonaparte. These four men unite by the glory of arms ancient to modern times; they are each an expression of their epoch, and they verify its progress. Human sacrifices on the tomb of Patroclus. Two thousand Syrians crucified on the sea-shore in the calmness of victory. Entire populations put to the sword, or sold by auction in the public squares, like a drove of beasts. Such were the scenes presented to mankind by Achilles, Alexander and Cesar. Let us now follow Bonaparte from Italy to Vienna, from Berlin to Moscow. What a change amidst this glorious butchery! one laments for a friend, but one no longer kills men on his tomb; they fight, but they no longer assassinate defenceless warriors; they take a town, but they no longer sell the inhabitants for slaves."

"The generosity of the black prince in waiting personally upon the French monarch his captive—his humility in remaining uncovered and standing in his presence,—his moderation and self command in the moment of victory, his noble conduct to the royal prisoner, when presenting him amidst the shouts of his admiring countrymen, to his parents, is a striking illustration of the sublime in moral character, induced by the chastening influence of religious feelings, when compared with the chains and insult, the degradation and scorn, with which illustrious prisoners were treated in ancient times."

The law of nations says Burke (Wks., Vol. ii. p. 385) is built upon this principle, that war should be softened as much as possible, and that it should cease as soon as possible.

self-sacrificing duties. It is therefore both wise and proper that provision should be made for the special education, and equipment of those who are to fill such a station; and we must commend the wisdom and policy of our State in providing against any possible contingency, by preparing those who shall be found ready to meet war with honor to themselves and to their country; and who, by the very discipline and instruction they receive, shall be made (if, as we most hope, their service shall not be found necessary in war) the more useful and honorable, as peaceful members of the community. Let such then, my young and respected friends, be your ambition and desire. And were I asked to point out to you the elements of character necessary to constitute a truly noble soldier, and to which you should aspire, I would say that he should be a gentleman, a patriot, and a christian.

"Nothing," says Burke,* "is more certain than that our manners, our civilization, and all the good things which are connected with civilization, have, in this European world of ours, depended for ages upon two principles; and were, indeed, the result of both combined; I mean the spirit of a gentleman and the spirit of religion." These, however, are coincident, and not contradictory, since the christian only acts out the spirit of christianity by being a gentleman, while the gentleman gains greatly by being a christian. Indeed, it is true that while a finished gentleman is the most uncommon of all the great characters in life, it is only piety which can impart the polish necessary to such a character. "It is," says Steele, "no very uncommon thing in the world to meet with men of probity; there are, likewise, a great many men of honor to be found. Men of courage, men of sense, and men of letters, are frequent; but a true, fine gentleman is what one seldom sees. He is properly a compound of the various good qualities that embellish mankind. As the great poet animates all the different parts of learning by the force of his genius, and irradiates all the compass of his knowledge by the lustre and brightness of his imagination; so all the great and solid perfections of life appear in the finished gentleman with a beautiful gloss and varnish; every thing he says or does is accompanied with a manner, or rather a charm, that draws the admiration and good will of every beholder."

But where shall we find the portraiture, the principles and the life of such a character, except in the Bible. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."† Christians are to adorn their character, and grace their conduct, with "whatsoever things are

*Laconics i. p. 317.

†Gal. v. 22, 23.

true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise." We are required to be "kindly affectioned one to another, with brotherly love; in honor, preferring one another. If it be possible, as much as lieth in us, we are to live peaceably with all men." We are to "let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from us, with all malice, and to be kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, has forgiven us."

We are to "let nothing be done through strife or vain glory; but in lowliness of mind, to let each esteem other better than themselves," and to "follow peace with all men, and holiness, without which no man shall see the Lord."

And of this spirit and character the Bible not only furnishes the precept, but also the ensample. In Moses, in Abraham, in Samuel, in David, in Nehemiah, in Paul, and above all in the great exemplar—God manifest in the flesh,—we see this model "drawn out in living characters," and presented for our imitation.

Neither did such a character ever exist, except under the power of christian principle, which, even by its secondary operation, transformed ferocity into courage, licentiousness into freedom, sense into sensibility, and lust into love, and by imbuing men's minds with urbanity, affability and mildness, and rubbing off all roughness, grossness and vulgarity, completed the stature, and perfected the symmetry of the gentleman. "The fear of the Lord is clean," and purifies the heart from every unclean practice, whether in our contracts, our engagements, our money transactions, our common intercourse, our manners, or our conversation. Christian faith elevates the soul above human opinion,—the fear, or frown, or favor of man,—and gives to the whole countenance an air of conscious freedom, and calm serenity, a composure of manner, a quiet eye, a complacent self-satisfaction, a real independence, and a perfect peace; in short, a natural and unaffected dignity. Like the blood which imparts living energy to every part of the system, christian principle runs through the whole conduct, and gives to the whole, consistency and beauty. True politeness, therefore, is reflected from the gospel, and to be perfectly enjoyed, must be received, not from that secondary reflection which comes from the lunar influences of the world, but directly from the sun of righteousness. The true fountain and well-spring of urbanity of manner, suavity of temper, kindness of disposition, and charity of heart, is christianity, and the gospel is "the mirror before which the character must be dressed, to come

forth to the world in the dignity of its appropriate adornment." "The whole composition is fundamentally christian; the result of that formative grace which renovates the heart, and which, as a refiner's fire, or as fuller's soap, purges the thoughts and temper from the dross and scum of their gross adhesions."

To this character of a gentleman add, my young friends, that of a patriot. The patriot is much more than a politician. He looks to the public, more than to private interests; to general, more than to local claims; to what is required by truth, reason, and justice, more than to the dictates of party. He regards political station, not as the road to profit or to power, but as a field of usefulness and duty. He knows no man or set of men except as they deserve, and merit his esteem, nor associates with any except when worthy ends are to be accomplished by proper means. He aims to sustain and perfect the edifice of public happiness and moral freedom. Truth, therefore, is with him of universal obligation. The welfare of the country is to him superior to all the interests of party; and its moral and intellectual elevation of more importance than its external glory, or its physical prosperity.

True patriotism, therefore, is, like true politeness, the offspring of piety.* Love to God, and love to man, is the radical source, and the ONLY source, of this noble affection, without which we will look in vain for any disinterested and constant regard for the welfare of others. The generous disinterestedness, the incorruptible integrity, the undaunted firmness, the zealous concern for all that advances public good, which are the essential qualities of a patriot, are the genuine offspring of true religion. He only who acts in obedience to the authority of conscience and of God, will not shrink from these duties, because he only is raised above considerations of personal convenience and hazard, while modern scepticism is barren of disinterested and public virtue, and fruitful only in vice, selfishness, self-aggrandizement, and ambition.† The christian alone will be found steering his course amid all the sinuous windings of political expediency and factious jealousy, while "bright honor waits upon him, and preserves his very treadings, unstained by the soil of party." The advancement of knowledge, the security of free institutions, and the preservation and

*Fenelon has said that one owes more to one's family, than to one's self, more to one's country than to one's family, and more to the human race than to one's country. This generous idea was for a long period only a christian maxim, but which in the soul of Montesquieu became the bond of the political world. "If I knew" said he, "any thing that would be useful to my country, and which was prejudicial to the human race, I should regard it as a crime." This is the manner in which superior minds understand the principle of rights.

†See Robert Hall's Sermon on Modern Infidelity, and Dewar's Moral Philos. vol. ii. p. 351.

diffusion of true religion,—these are the great ends aimed at by the christian patriot, and by which he would not only exalt, but perpetuate, the glory of his nation.†

“The Christian,” therefore, “is the highest style of man,” and in his complete development, includes in his character every other virtue. Would you, then, my young friends, attain to the glorious distinction of being known and read of all men as a gentleman and a patriot, “seek first the kingdom of God and his righteousness,” and then “these things shall be added unto you.” “Godliness is profitable to all things, having the promise of the life which now is, as well as of that which is to come;” and “the wisdom which cometh from above is able to instruct you, to reprove you, to correct you, and thoroughly to furnish you for every good work.” “The righteous is better than his neighbour.” Piety gives dignity to the character, elevation to the soul, and purity to the heart. The christian’s thoughts are in heaven, and his treasure and affections there. “The fashions of the world are at his feet, as the mists at the base of Lebanon.” He can bear to *suffer* wrong, but he cannot *do* wrong. He can *forgive*, but not *retaliate* an injury; and while he is kind, pitiful and compassionate to all, he despises none. He fears God, and has nothing else to fear. “He moves a king, and a priest, by divine right and celestial ordination,” and feels that he enjoys in God’s favor the highest honour, in God’s service perfect freedom, and in God’s glory his everlasting crown.

Let this, then, be your first and great ambition. With all your getting, get the understanding of this wisdom, and become religious that you may become every thing that is good, wise and great.

I rejoice that the whole spirit and tenor of your present course of discipline and instruction tends to this end, and that even since your entrance upon your course so many of you have enlisted under the banners of the Lord, become soldiers of Christ, and are now fighting the good fight of faith, and ready, under the leadings of the Captain of salvation, to do valiantly for His cause, and if needs be, for the cause of your country.

You have noble examples, which I would commend you to follow. The study of the lives of Major General Burns, Colonel Blackader, Colonel Gardner, and others in the British, and American army* cannot but improve and elevate your minds and shew you how the christian can be blended with the warrior, and piety adorn and dignify the character and life of a soldier. But above all these you have an example commended

†Grotius, ii. 341.

*See “The Church in the Army,” “The Church in the Navy,” published in Edinb.

to you by the admiration of the world, in our own Washington. On the day that he assumed the command of the American army at Cambridge, Washington read and caused to be sung the 101st Psalm, a portion of which we insert :

If I am raised to bear the sword,
I'll take my counsel from thy word ;
Thy justice and thy heavenly grace
Shall be the pattern of my ways.

No sons of slander, rage and strife,
Shall be companions of my life ;
The haughty look, the heart of pride,
Within my doors shall ne'er abide ;

I'll search the land and raise the just
To posts of honour, wealth, and trust ;
The men that work thy holy will,
Shall be my friends and favourites still.

In vain shall sinners hope to rise
By flattering or malicious lies ;
Nor while the innocent I guard,
Shall bold offenders e'er be spared.

The impious crew, (that factious band,)
Shall hide their heads or quit the land,
And all that break the public rest,
Where I have power, shall be suppressed.*

Let this same inspired volume, then, be your pattern and your guide—let its doctrines and its holiness be implanted in your hearts, and you too will be prepared to glorify God, whether in peace or war, whether as a citizen or a soldier.

You will thus rescue the military life from the stigma of being a "school of vice and infidelity," and save your own soul from everlasting perdition. You will thus become useful and honoured while alive, perpetuating in living examples the undying eulogy of the immortal Burke when he said that "these people of the Southern colonies are much more strongly, and with an higher and more stubborn spirit, attached to liberty than those of the Northward" or "in any part of the world."†

*This fact was made known by the Rev. Mr. Waldo, an old revolutionary veteran from Connecticut, who attended the celebration at Westfield on the 4th of July, and made himself quite interesting at the dinner table. He is now nearly ninety years old, but is in the vigour of a green old age, and was able to preach two sermons last Sabbath.

In his remarks he referred to the allusion made by the orator to Washington, and observed that he never heard even the name of that glorious chieftain and good man, "without feeling the cold chills through his whole system."

He remarked that there was a single incident that came within his personal knowledge, which he believed was not generally known. Having then stated the fact, the reverend worthy deacon read off to the company in true primitive style, a line at a time, which was sung to the tune of "Old Hundred," that tune being, as the old veteran said, "*just the thing for it.*"

†Speech on conciliation with America. Wks. vol. 2, p. 54. He represents our religion as "the dissidence of dissent, and the protestantism of the protestant religion" and "agreeing in nothing but in the communion of the spirit of liberty." How different were his views from those of Mr. Brownson and his co-adjutors.

And should you fall in the service of your country upon the field of battle, of you it will be said, as it was said by an ancient father, "O soldiers glorious in Christ, you too served in the armies of earthly princes, yet were you truly spiritual soldiers of God, defeating the wiles of the devil by a steady confession of the name of Christ, and earning the crowns and palms of the Lord."‡

‡See in Grotius, vol. i. p. 96 and 102.

The Principle of Secrecy
AND
Secret Societies

TWO DISCOURSES

BY

REV. THOMAS SMYTH, D. D.

Pastor of the Second Presbyterian Church

CHARLESTON, S. C.

PUBLISHED BY REQUEST

Second Edition

THE PRINCIPLE OF SECRECY.

ART. I.—1. *The Constitution of Man*, by George Combe—on Secretiveness. See Index.

2. *The Covenant and Official Organ of the Grand Lodge of the United States*. Vol. I. 1842. p. 97, on “The Secret Principle.”

3. *Encyclopaedia Britannica*. 7th Ed. Art. Mysteries.

OUR present object will be to discuss the principle of secrecy in its relations to man’s moral and religious obligations. This inquiry is rendered necessary by the rapid extension and multiplication of secret societies of every kind, and the efforts which have been made to justify them upon the ground of philosophy and religion.

The love of secrecy it is said “is an element in the constitution of mind” and “must therefore, in some mode or other, find its appropriate and lawful exercise.”* “Secrecy is a virtue,” says another, “a thing never yet denied.”†

Now to begin with the beginning of our subject, we deny both of these axiomatic and fundamental data. Secrecy is neither an element of mind nor is it a virtue. Secrecy is a quality of an action, or a state and condition. It is a state of separation, concealment or of being hid from view.‡ “It is,” says Dr. Johnson, “a state of privacy, solitude, retirement. A thing set apart, removed, withdrawn out of sight or view, hidden, concealed, is secret.”**

Now the love of such a state of isolated separation is not a part of man’s nature. It is, on the contrary, opposed to that nature, and painful to it. “It is not good for man to be alone,” and hence the social principle, developing itself in love and friendship, in the family and in society, is the chief and characteristic distinction of human nature. It is only “use,” as Shakspeare says, that “doth breed the habit in any man.”

“The shadowy desert, unfrequented woods,
To better brook, than flourishing peopled towns.”

This a man may do to “tune his distresses and record his woes,” but the truth still remains, that

“In solitude
What happiness who can enjoy alone,
Or if enjoying, what contentment find.”‡

*The Covenant, p. 97. †Freemason’s Monitor. §Webster.

**Richardson’s Dictionary. ‡Milton.

Nay, another great poet has said that solitude is but a slight relief from pain, and that

"The vacant bosom's wilderness,
Might thank the pang that made it less,
E'en bliss 'twere wo alone to bear."

Man is not then naturally disposed to be secret in any sense. He is on the contrary naturally social, free, open, unreserved, communicative and candid. These, beyond controversy, are the universal, unvaried, and proverbial qualities of natural and unsophisticated childhood. For a child to love solitude is unnatural, and to be secret and reserved impossible. An ability to endure retirement, to exercise reserve and to maintain secrecy, is a power which man attains with great difficulty, after long experience of the selfishness and evil of his fellow-men,—after much training and indoctrination,—and, after all, in a very feeble and imperfect degree. This is proven by the universal complaints respecting the faithlessness of men. Dr. Johnson doubted therefore whether the quality of retention be generally bestowed, and supposed that commonly secrets were unnatural and incapable of retention.* Chesterfield thought able men alone could exercise secrecy and that mystery was the only secrecy of weak and cunning ones, that is, of the great mass, and he advises therefore that neither fools, knaves, nor young men should be entrusted with them. The use of the word secrecy to express inviolate fidelity to any trust, is the very latest meaning to which it has been appropriated.† This use of the word is derivative, secondary, and figurative, and it indicates, not the primitive and natural condition of society, but that which is most advanced in civilization and philosophy.

Secrecy therefore is not a virtue nor an element of mind and it is perfectly gratuitous to affirm that it is so. No philosopher or divine has ever laid down such a proposition. Until phrenologists undertook to make out every state and exercise of the human mind, and to provide for them a "local habitation and a name" among the cerebral functions, in what system of mental or moral science, ancient or modern, is secrecy enrolled among the principles or the virtues of the mind? It cannot be: because it is a state not an act—a means not an end. No man conceals himself for the mere purpose of being secret, but he is secret because he has a purpose in being so, to accomplish which this is necessary. The truth is, that as the quality of an action or a state of mind, secrecy is neither virtuous nor vicious. The principles on which it rests, and the motives by which it is maintained, give to secrecy the azure hue of virtue, the blackness of vice, or the perfectly colourless atmosphere of indeterminate moral character. Mr. Combe manufactures a faculty

*See Rambler, No. 13. †See Johnson, &c., as above.

of secretiveness out of those of judgment, prudence and will, by which it is that a man is capable of self-restraint and of doing or not doing, speaking or not speaking, according to his view of duty and advantage. With him, however, the principle is supremely selfish,‡ or has in it no moral character whatever.||

The love of secrecy implies a state of moral evil, probation and defect. It is only here "we see in part and know in part," and that a veil is drawn around every human heart. It was not so in Paradise. It is not so in heaven, and it will not be so in the Paradise regained. The love of secrecy is in itself considered, an evil and an imperfection. It is a necessity imposed by the introduction and prevalence of sin and all its viperous brood of selfish, unbrotherly and vindictive passions. It was only when man became by sin the enemy of man, that he became afraid of him and therefore reserved, cautious, and secret. In proportion as wickedness prevails men "love darkness rather than light," and wrap themselves around with the garment of concealment. Secrecy is therefore the shield of weakness, the refuge of the oppressed, the altar of the assailed, and the resistance of the enslaved. Where purity dwells it is unnecessary. Where there is peace it is a stranger. Where there is mutual love and confidence, and honorable preference of each other it is needless. And in proportion as the heavenly spirit and principles of religion prevail, and peace, purity, integrity, generosity, disinterested benevolence, and philanthropy shall become personally and universally, the characteristics of mankind, the existence and operation of secrecy will be limited to pure and benign purposes. We now hide much in our bosoms only because there is much which we ought to conceal, and dare not unveil. And secrecy is now a wide-spread principle in business, in politics, in arts and commerce, because it is found to be absolutely essential against the craft, the cunning, the circumvention and the unprincipled selfishness and rapaciousness of human nature.

The origin of secrecy as a quality of human conduct is therefore truly, though suicidally, stated in the organ of the Odd Fellows, when it is said that "it was manifested in the bowers of Eden," where its undue operation, "brought death into the world and all our woes."* (See Gen. iii. 5, 6.) The Freemason's Guide also traces this principle to the very beginning of time, and very curiously admits that the order certainly included Cain; received its first name from the builders of Babel,

‡As "a moral sentiment" it is represented as aiming at the suppression of all that might injure us with others, and at getting hold of every secret by which we may increase our influence and power. But "in itself it does not in any respect desire the benefit of others." p. 62.

||"In reference to external objects it is the power of restraining the internal activities of our powers." p. 76.

*The Covenant.

and was zealously promoted by Nimrod or Belus in founding his empire.* The author, however, was certainly unphilosophical in assigning the origin of the order to God as the first "Grand Architect,"† since all his dealings were then open and unreserved, and since a grand architect had actually found his unnoticed way into the garden of Eden, and under the garb of secrecy had seduced our first parents into apostacy, and thus given origin to the principle and practice of secrecy. These writers cannot therefore be contradicted when they teach that from that time to this the love of secrecy has characterized fallen, guilty, fearful, artful, cunning, deceitful and wicked man, in all ages, in all countries, and under all forms of government and religion; and for this reason, that these evils came by sin, and as all men have sinned, all are partakers of them.

Secrecy is to the nature of man what darkness is to the natural world. It is a negation, a privation. It is the absence and inactivity of its regular functions and operations. It limits and restrains. Like darkness it is doubtless made conducive to good ends. It is adapted to cover up what, if left exposed, might prutify and breed corruption; to allay and put to rest stormy winds of passion that might agitate and convulse; to disarm malice of its sting, envy of its hatred, jealousy of its revenge, wealth of its ostentation and poverty of its curse. It is to human nature what drapery is to a dilapidated room, or costume to a very homely person. It veils what would disgust, and reveals only what may please. It hides deformity and exposes what is becoming. It covers the shame and the nakedness of humanity, obscures what is "earthly, sensual and devilish" in our nature, and throws over our defects the mantle of charity.

To every man individually secrecy may be made a means of defence and of self-preservation. It enables us also to "make the worse appear the better," the bad tolerable, and the good attractive. We can thus think the kindlier of ourselves because we are esteemed by others. It is sometimes also a shield of defence. It parries many a hard thrust, and turns aside many a deadly weapon. By avoiding the occasion of offence, it prevents the thirst for revenge. But on the other hand secrecy is as potent for evil as it is for good. If it is palliative and protective it is not less pernicious. It puts the dagger into the assassin's hands, envelopes him in darkness, and thus gives him the opportunity of unerring aim and of unredressed wickedness. It enables a man to plot mischief upon his bed, to harbour traitorous and even murderous passions, to support within him all manner of evil purposes, and crafty, tricky, mean and overreaching plans, and to make his heart

*The Freemason's Monitor, p. 17, 18. †Do. p. 17.

like a den of thieves, or a cage of unclean birds, or like the house of those wicked spirits whose name is legion, and thus to appear outwardly as fair as the whited sepulchre, while all within is rottenness.

To society at large, as to individuals, secrecy is available for much both of good and evil; it is a wholesome check and preventive of vice, and at the same time an incentive and patron of its utmost excess of riot. It gives to law and justice the hundred eyes of Argus, and yet puts into the hands of law-breakers the hundred hands of Briareus. It is the club of Hercules by whosoever hands it is wielded. Without it society could not be defended, and with it that society can be grievously wounded and bruised. It is, in short, a two-edged sword, powerful for evil as well as good. Thus is it evident as we have said, that secrecy has in itself no moral character, and is a state or condition which becomes virtuous or vicious according to the motive and end for which it is employed.

From what we have said it may be inferred that the proper field for the exercise of secrecy is where the true and rightful interests of man, individually and socially, are involved. As it regards man individually it may be remarked that what is not necessary to be revealed for the good of others and what may prove injurious to ourselves, we ought to leave in undisturbed secrecy. What the good of others however demands we ought not to conceal from them. This is the only limit to personal secrecy, the law of truth, honour, probity, justice, and humanity. But it is, we apprehend, different in society. Society is constituted with a reference to the common good of each other and of all. It is one body of which there are many members, and in which the common health and vigour is maintained by that which every limb and joint and muscle supplieth. If any member of the body is necessary to perform requisite, but at the same time private and homely offices, it is on that very account uncomely and shameful. Secrecy in the conduct of social affairs is a necessity not a choice, an indispensable instrument but not an ornament, like the drains of a city which are covered from public view. No part of the social body is designedly, and for its own sake, secret. Secrecy is the exception to the rule, "a needs be"—which the moral maladies of the body to some extent renders unavoidable. It is only lawful and proper, therefore, where it is a means to the one end of all society, that is, to the common good of all. The propriety of secrecy in a community "hath this extent, no more." Beyond this, it is the badge of despotism and of inquisitorial power. And hence secrecy may be regarded as no bad standard of the character of any government. In arbitrary governments it is the rule, but in free countries it is the exception and the last resort of pru-

dential necessity. In a free republic like ours everything is and ought to be open, public, and revealed. All participate in the government; all share equally in its benefits and its burdens; are labourers in the common vineyard; and all are under obligations to devote themselves to the common interests of the whole body. Local, sectional, and party association for the special benefit of some to the neglect of others and under the covering of secrecy, is contrary to the genius of our constitution, to the spirit of our laws, and to the ethereal temper of our institutions. It is without excuse, unnecessary, and injurious. There is but one "order" in a republic—one "fraternity." "All we are brethren." Our equality of right relates not merely to person, to property, and to the pursuit of happiness, but also to the right of knowing the truth as it regards the nature, rules, and order of every society amongst us. This right, if not jural, is moral. It is necessary to that fraternity, and equality, and to that confidence, trust, and heartfelt sympathy, which are essential to the good will and harmony of the social family. While therefore it may be legal it is certainly not morally expedient or desirable that any part of the social family, dwelling in the same homestead, and having common interests at stake, should separate themselves for their own benefit, and under a veil of absolute secrecy "hide themselves from their own flesh," their own kindred.

It is very certain that as what is allowable in one party is allowable in all, and what is proper for one purpose is equally so for others, that in this way the social family may be divided into cliques, each occupying a separate chamber, and pursuing separate ends for selfish advantages, under rules of absolute and complete seclusion. And how, we ask, could a family thus separated by secret vows, for private benefit and pleasure, live in peace, harmony and happiness, and how could a kingdom thus torn and divided within itself possibly endure?

But secrecy is not less injurious to friendship than it is to social equality and fraternity. Cicero long ago remarked that secrecy is the ruin of friendship, and an effectual barrier to its foundation. And as in a family there should exist the most tender friendship, there must also exist the most perfect freedom. Secrecy openly avowed would at once erect a wall of separation, and thus chill and freeze the warm current of mutual affection. And so it is in the social as well as in the domestic family. Here all are friends and secrecy is a crime against humanity and the very life of all society.

But secrecy is a still greater violation of the rights of love. For if friendship thus knits society into one body, how much more does love identify the interests of those who are its objects. The very bond of such an union is a community of interest, of happiness and of purpose. The manifest good of

others, can alone warrant an infringement of this covenant. The creation therefore of conventional associations which exalt their claims above this supremacy of love, and without absolute and imperative necessity, erect between its objects, an open and avowed wall of separation and of secrecy, is, we apprehend a serious, a fatal, and an unjustifiable interference with the claims of true and whole-hearted love; with the duties of man and the rights of woman; with all the sanctity of that holy relation which requires a man to "leave father and mother and cleave unto his wife," and which "out of twain makes them one flesh." The authority of God and the real interests of others which might be jeopardized by disclosure will even in such a case undoubtedly justify and even require the withholdment of certain facts; but nothing can justify the subjection of that heart which has been given in covenant devotion and in supreme and entire appropriation to a heart equally and entirely consecrated to it, to the usurped dominion of a self constituted society.

Secrecy is not therefore a virtue, or in itself considered, proper and commendable. If the object aimed at in any social combination is praiseworthy then the veil of secrecy is unnecessary, and if that end is evil or liable to corruption then it is criminal.* "We should never," says Cicero,† "do any thing out of the hope or expectation of secrecy." "There is," he says, "such a thing as a mutual relation and society among all men." . . . "It is true not to tell a thing, is not properly to conceal it; but not to tell that, which people are concerned to know, merely for the sake of some advantage to yourself, I think is: and there is nobody but knows what concealing this is, and who they are that make a custom of it: I am sure not your plain, sincere, ingenuous, honest, and good sort of people; but rather your shifting, sly, cunning, deceitful, roguish, crafty, foxish, juggling kind of fellows. And must it not necessarily be unprofitable for any man to lie under this, and a much longer catalogue, of such black and most odious names of vices?"

Secrecy instead of being in itself a virtue is we contend burdensome and a temptation both to the giver and the receiver; both to the holder and to the recipient. It subjects them to many dangerous equivocations. It cultivates a jesuitical double-dealing with the truth. It cherishes the positive wrong of denying to another his moral right to know the truth. It accustoms a man to convey a false impression, and thus to violate the principle of truth without openly lying. It teaches a man how to use language which conveys one meaning to the hearer while he attributes to it another. It gives to a private and conventional society the authority and power to limit, qualify and

*See Wollaston's *Religion of Nature*, p. 265.

†De officiis, B III., ch. 8 to 13.

restrain promises made previously, made absolutely, made to God and to man. It justifies open or implied falsehood, falsehood by direct misstatement or falsehood by equivocation, and all this in order to preserve a conventional secrecy; and thus it habituates a man to do evil that good may come, and to tarnish his soul with a moral stain at the expense of sacred truth and inviolable love and friendship.‡

Secrecy therefore where it is not made imperative for the good of others, or for our own benefit, and where the interests of others are not at stake, is at war with the very principles of society; is destructive of the equality, fraternity and social rights of a free republic, is suicidal to the claims of friendship, and of love; and is seriously detrimental to the moral character of those who are under its yoke. Absolute and unqualified, and unconditional secrecy is in its very nature and under all circumstances immoral, unchristian, anti-social and subversive of every interest of truth, of justice, and of righteousness.* "The love of our country," says Cicero, "must swallow up all other loves whatever,"† and no vow or promise or oath or secrecy can justify the withholdment of that which the interests of truth, or justice, or common good require to be made known.‡ This right of society is acknowledged and not denied. "It is," says Mr. Porter,§ "a right of self-protection, a right inherent in all society to know the principles and aims of any association which may be organized in its midst." But where the whole interior, economy, order and proceedings of such a society are veiled under inviolable secrecy, this right is manifestly denied. The secret doings may for aught the public can tell, contravene all published statements, and in many, very many, cases have done so. The character of any society is determined not by its rules but by its members, and hence the noblest ends under the wisest constitutions may be and often have been, employed as the cover for the most immoral, injurious and iniquitous proceedings. But of secret societies, it is our intention to speak in another article.

‡See Whewell's *Morals*, Vol. I., p. 222, 272, 280-282, and Bp. Hall's *Wks.*, vol. 6, p. 32, Johnson's *Rambler*, No. 13.

*See Baxter's *Wks.*, vol. 6, p. 418.

†*Offices*, B. i., ch. 17. ‡Baxter, vol. 6, p. 413.

§Oration before the Order of O. F., Charleston, 1844, p. 21.

SECRET SOCIETIES.

- ART. II—1. *The Freemason's Monitor*.
2. *Encyclopedia Britannica*. Ed. 7th. Art. *Mysteries*.
3. *The Secret Societies of the Middle Ages*. London: Charles Knight. 1837.
4. *Opinions on Speculative Free Masonry, relative to its origin, nature, and tendency, &c.* By James C. Osborne. Boston. 1836.
5. *Secret Societies*. A discourse by J. Blanchard. Cincinnati. 1845.
6. *I. O. O. F., Constitutions, Bye Laws, and Rules of Order; to which is added a Digest of the Laws of the Order*. Charleston, S. C. 1847.
7. *An Oration Delivered before the Independent Order of Odd Fellows*. By W. D. Porter, N. G., Charleston, 1844.
8. *M. W. Grand Sire's Report*. 1847.
9. *Resolutions and Reports of the Consociation of Fairfield, West Connecticut;—The Presbytery of New York;—Salem Presbytery, Mi.;—Presbytery of Ithica;—Synod of Cincinnati, &c., against Secret Societies*.

IN a former article we have considered the principles of secrecy in its relation to man's moral and religious obligations, and have endeavored to prove, that the use made of it by the various Secret Societies, now multiplying among us, can be justified neither upon the ground of philosophy nor religion, but is on the contrary, repudiated and condemned by both.

We now proceed, according to promise, to confirm our general argument against Secret Societies, by an examination into their history and results, by an exhibition of their contrariety to all the precepts, practices, and teachings of true religion,—and by a faithful exposure of their fatally dangerous character, considered as substitutes for practical christianity.

We allude not to any recently established order. We are debating principles, and we appeal to all experience. Let us trace, then, the history of secret societies.

Secret Societies originated in the corruptions of the human heart, and through it of true religion. The religion of the Bible is essentially simple, intelligible, and free from all secrecy. It is designed for all, adapted to all, addressed to all, level to the capacities of all, and open to the examination, the experiment and the enjoyment of all. Like the atmosphere, it is in its

nature, and in the nature of its mysterious and incomprehensible objects, beyond our reach of knowledge. But in all its revelations about these infinite realities; in all its operations consequent upon them, and in all its requirements and prescribed rules, it is plain, perspicuous and comprehensible. It was so in its original promulgation. The promise of a Redeemer—salvation through Him—faith in his name—the worship of God by sacrifice and prayer—these were the few and simple elements of antediluvian religion. Man's corruption then manifested itself in infidelity and not in idolatry, and we read therefore of nothing like an attempt to mystify or secrete the dogmas or the duties of religion.

This state of things continued till after the dispersion, and men began to establish empires. The priesthood was then in the hands of the patriarch, prince, or king, and was thus identified with the power of the state. Avarice and ambition, therefore, soon suggested the introduction of articles, rites, and usages which might make religion more powerful as an engine of state, and a means of overawing, prostrating, and taxing the people. Hence came the secret societies of Egypt, in which the primitive traditions were gradually incrustated over with pageantry and form, and rendered more imposing by darkness, by secrecy, by forms of initiation, and by the most terrible sanctions.* From Egypt these secret societies, or mysteries, were carried to Greece where they were universally adopted, under the patronage and control of the great, and became wonderfully powerful. Similar societies were established, for similar purposes, in Chaldea, Phœnicia, Persia, and in the Roman Empire.

All these associations, however otherwise peculiar, were alike in professing to inculcate true religion and pure morality;—in professedly requiring good character and good family as qualifications for admission;—in having initiatory rites of discipleship, which were often of the most severe and terrible character; in holding up to special reverence some God or Gods; in excluding, by necessity, multitudes around them; in having their oaths of secrecy, and in performing their religious rites in secret places, and by night or in darkness; in having progressive stages of initiation and advancement; in requiring fees of admission and of frequent assessment; and in promising amply remunerative benefits. These benefits, as Dr. Anthon states them, were "security against the vicissitudes of fortune, and protection from danger both in this life and in the life to come."† All these associations had also the same political effect—the concentration of power, the subjugation and enslavement of the people, whose respect, admiration, reverence, and awe they every where secured by means of superstition and

*Encycp. Brit., p. 658. Vol. xv. †Dictionary of Antiquities, p. 652.

terror. All offences against the mysteries were under the jurisdiction of the chief magistrate, and a court consisting only of the initiated. Even in the ordinary courts this was the case, and none but the initiated were permitted to come within hearing of any cases involving their interests.‡

It is finally true of all these institutions, that whatever may have been their original character, they became gradually corrupted in membership, in motives, in manners, and in morals. With wealth and power, came pride, carnality, riot, and indulgence, until at length they pandered to the vilest licentiousness, and catered to the most beastly appetites, so that even women carried in possession the *pudenda* of both sexes; heard in the presence of all, lectures upon their nature and use; and, phrenzied with intoxication, were ready to tear to pieces the daring man who would interfere with their enormities and attempt their reformation, even though he was the son or nephew of the murderers.*

Judaism had no mysteries, in the proper and present meaning of the term. The term mystery does not properly signify that which by its very nature is above our comprehension, but that which is purposely hidden and kept back from the understanding and knowledge of man. The plain and simple truths of religion however were taught to all and not to a few, and that all might learn them, all were required to participate in the ceremonies and sacrifices by which these truths were more impressively enforced, and to submit to the clearer instruction of Levites, of prophets, of the written word, and of the synagogue services. Its holy places, and things and persons, were not secret but sacred, not unknown but revered, not concealed from knowledge but from profanation. Character and fitness—by preparation and knowledge—were the only limits to men of all nations enjoying the amplest privileges in the Jewish church. "The Jews were therefore positively forbidden," says Milman, "to be initiated into the mysteries." In the Greek text of the Septuagint in Deut. xxiii. 17, a passage was either interpolated or so translated as to condemn all secret associations as peculiar to paganism, and forbidden to the followers of the true God and the true religion.†

Notwithstanding all this, however, an attempt has been made to sustain the principle of secret societies by an appeal to the scriptures. But this appearance of support is only secured by confounding what the Bible says of perfidiousness and falsehood, and against talebearing, and treachery, with the inculca-

‡See Anthon as above.

*Encyp. Brit. Vol. xv. p. 666. Milman's Hist. Christianity, Vol. i. p. 33.

†See this urged by Pritchard in his Analysis of Egyptian Mythology, p. 415.

tion of secrecy as in itself a motive or a duty.‡ The Bible, assuredly, inculcates foresight, prudence, and discretion. It undoubtedly requires us to conceal what by its publication can only do injury and no good. It most surely enjoins honour and truth and sincerity between man and man. It does unquestionably represent the Deity as being incomprehensible in His nature and His ways. But it reveals God to us just to the utmost extent we require in order to know and to do our duty to Him, and it reveals this not in secrecy or reserve, but on the pages of inspiration and in the pulpits of the church, to all men. The Bible, therefore, nowhere authorizes secrecy except where the benefit of society demands it. As it regards the privileges and doctrines of the Bible, it condemns and anathematizes their concealment, and commands and requires their free and universal inculcation at all times and to all nations. As it regards christianity, it is pre-eminently the dispensation of light—of free open and universal privileges. Its author is Himself a revelation of the inscrutable Deity—"God manifest in the flesh"—and disrobed of his darkness. Its doctrines are propounded to all. Its duties are enjoined upon all. Its blessings are offered to all. Its worship is open to all. Its privileges are conferred on all recipients. And even its ecclesiastical government is openly and fully submitted to the examination, inspection and judgment of all, and limited, in any case, only by the good of all.

Christ "went about" on his errand of mercy, and in secret, as He testifies, He said and did nothing. All barriers of age and sex and of condition were removed. Forms and ceremonies were almost entirely abolished. Instruction took the place of pageantry, and light of darkness. Christianity is therefore to be proclaimed to all, even to children. There was nothing covered but what Christ revealed, nothing hidden that he has not made known. What he told in darkness suited to the parabolic taste of the times, "That, says he, speak ye in light, and what ye hear in the ear that preach ye upon the house tops." (Matt. x. 27, and Luke xii. 3.) Christians are light, not concealment, the children of the day and not of the night. They are to have nothing to do with the unfruitful works of darkness and are expressly warned against what is believed to have been the secret and voluntary associations of the Essenes and others, in the Epistles to the Collossians. (ii. 4-18.)

There was nothing in apostolic christianity approximating to secrecy.* On the contrary, it denounced and deprecated the coming of this spirit which it foretold as "the mystery of iniquity," the "Mystic Babylon" whose secrecy, and vows, and

‡See Freemason's Monitor, p. 59, and The Covenant, p. 97.

*See Coleman's Christian Antiquities, p. 35.

orders, and lying wonders, and delusions, should corrupt and heathenize christianity.

And we may go still further, and affirm that there were no secrets, no mysteries, no hidden rites or associations known to christianity for generations after the time of the apostles. This fact is proved by Bingham, the learned High-church Antiquarian, who supports his conclusions by the testimony even of learned Romanists.* About the time of Tertullian—that is early in the third century,† when the pagan mysteries “the last hopes of the ancient religion,” as Milman calls them,‡ were losing ground, Christians endeavored to hasten their destruction by adopting their principles and adapting christianity to the tastes, habits and opinions of the times. The sacraments, ordinations, and other services were therefore for this purpose administered in private, and as in every other case where worldly wisdom has accommodated truth to human predilections, corruptions and degeneracy fast progressed until as secrecy prevailed and the darkness settled down, christendom became as full of secret associations, both religious and secular, lay and priestly, as ever Pagandom was.§ Christianity could then boast mysteries as great, ceremonies as gorgeous, superstition as gross, terrors as profound, ignorance as universal, and immorality as extensive as Paganism itself. It had become thoroughly contagionized, and the leprosy had eaten into the very vitals of society.

During this era the secret principle developed itself in the assassins of the east,—the Knights Templars, the Secret Tribunals of Westphalia,|| the masonic order, the Inquisition, the order of the Jesuits, in those Anti-papal societies of which Dante, Petrarch and others were the exponents, and in numerous other societies.

In regard to all secret societies relating to social and civil matters, the author of the work on the secret societies of the Middle Ages, says: “It is an important advance in civilization and a great social gain, to have got rid, for all public purposes, of secret societies—both of their existence and of their use; for, that, like most of the other obsolete forms into which the arrangements of society have at one time or other resolved themselves, some of these mysterious and exclusive institutions, whether for preserving knowledge or dispensing justice. served, each in its day, purposes of the highest utility, which apparently could not have been accomplished by any other existing or

*See Bingham's *Antiquities*, vol. iii. p. 98, and *Oxford Tracts*, vol. v. Tr. 89, p. 11. †Bingham do. p. 99.

‡*History of Christianity*, vol. i. p. 31. §Bingham do. p. 108-110.

||*Secret Societies of the Middle Ages*, Lond. 1846, p. 407, 408. See Rossetti on the *Antipapal Spirit in Literature before the Reformation*, vol. i. p. 149, 150, 155, and vol. ii. p. 111, 113, 117, 143.

available contrivance, has been sufficiently shown by the expositions that have been given, in the preceding pages of the mechanism and working of certain of the most remarkable of their number. But it has been made at least equally evident that the evils attendant upon their operation and inherent in their nature were also very great, and that considered even as the suitable remedies for a most disordered condition of human affairs, they were at best only not quite so bad as the disease. They were instituted for preserving knowledge, not by promoting, but by preventing that diffusion of it which, after all, both gives to it its chief value, and, in a natural state of things, most effectually insures its purification, as well as its increase; and for executing justice by trampling under foot the rights alike of the wrong doer and of his victim. Mankind may be said to have stepped out of night into day, in having thrown off the burden and bondage of this form of the social system, and having attained to the power of pursuing knowledge and justice in the spirit of justice. We have now escaped from that state of confusion and conflict in which one man's gain was necessarily another man's loss, and are fairly on our way towards that opposite state, in which, in every thing, as far as the constitution of this world will permit, the gain of one shall be the gain of all. This latter to whatever degree it may be actually attainable, is the proper hope and goal of all human civilization."*

*Another illustration of the extent to which the principle had been carried and the evils to which it had led will be here given: "The importance of the change which substitutes the public and oral form of procedure for the secret sittings and written *acten* of the courts under the old German Landrecht cannot be too highly estimated. It is, in itself, a revolution. Under the old system the judge was also the prosecutor; all his ingenuity and legal knowledge were arrayed against the accused; all his skill was devoted to procuring a conviction, or driving the prisoner to a confession, often by the most cruel mental torture. It might be difficult under such a system for a guilty man to escape; but the position of any one unjustly accused of a crime, even in Prussia, where the Landrecht had been modified, was a frightful one. A criminal inquiry that only lasted a year from the time of the arrest till the delivery of the sentence was to be considered a speedy one, the number of sittings and examinations within that period being unlimited. An illustration of this has just occurred. Within the last few days a man named Classen, a cabinet-maker or carpenter, has been condemned to imprisonment for life for the murder of his wife; the crime was committed during the Christmas holidays of 1847, and the trial has been going on ever since. In the case of the Catholic priest Riembauer, tried for murdering his maid-servant, whom he had seduced, the documents in four years swelled to 42 folio volumes, still extant, though there was but one direct witness as to the fact. At one of the hearings the judge suddenly uncovered the skull of the victim for the purpose of surprising the prisoner into some exclamation that might reveal his guilt. At the hundredth sitting the accused became conscience-stricken, and admitted he was guilty of the crime, but with some qualification, and from a technical difficulty in proving the exact cause of death after the lapse of years, he, in spite of the 42 volumes recorded against him, escaped the punishment he deserved. The trial of the Pastor Tinnius, for two murders, robbery, and embezzlement of church funds, all committed to indulge a mania for collecting books, lasted ten years.

Similar societies still, to some extent, exist.* The evil, corruption, tyranny, impiety and immorality which led to the suppression of others turned the tide of favour towards Masonry, which prevailed to a wonderful extent, until similar causes led to similar results, and the growing degeneracy of the system together with some evidences of unlawful and antisocial tendencies, led to its unpopularity, and to its open renunciation by a great number of its adherents. There are now therefore Masonic Clubs against which even the fraternity are openly warned.†

When the Odd Fellows began to exist history does not inform us, and its advocates cannot determine.‡ There is a variation between selecting the period of the Fall, the age of christianity, and some recent period.|| Be this as it may, the society had so far degenerated in 1813, that it became necessary to "revolutionize" in order to reform.§ "A Declaration of Independence," as Mr. Porter says it may very properly be called, was drawn up by a convention, and a new society formed, under the title of the Independent Order of Odd Fellows,"†† a society into which the spirit of secrecy has completely emptied itself.

The object, aim, and end professed by this society, and to a most praiseworthy extent carried out, is of unquestionable goodness. It is free from all convivial habits, which open up an immediate entrance to corruption in such societies. And it guarantees much benefit to its members, by the number of pious and respectable members enrolled in the order.

Already, however, we perceive by the report of the M. W. Grand Sire, for 1847, that some discord, and some division and some independence, rather too independent even for Odd Fellows, has created fears for the permanence of that cordiality, subjection and love essential to the harmony of 120,000 members, and the expenditure of \$300,000 per annum. "The discussion, says the Grand Sire, of the internal affairs of our institution, by a portion of the public press, claiming to be organs of Odd Fellowship, will I fear be seriously detrimental to its best interests. Many erroneous constructions of law and usage have been by means of that press, scattered abroad throughout this jurisdiction. The domestic relation of the institution, as well as the laws by which it is governed, have been made the subject of controversy and comment; paper has warred against paper, each enlisting in its support a portion of the Order; and discord

*They exist in a form very analogous to these, in China. See the Middle Kingdom, vol. i. p. 394, vol. ii. 280, ends of 394, 395, intimated by and degeneracy of, p. 284.

†Freemason's Monitor, p. 53, and Odiorne's Opinions.

‡Porter, p. 13. ||The Covenant, p. 98, 100, and Oration, p. 13.

§Porter, p. 13. ††Oration, p. 15.

has been fostered, if not created, where peace and harmony previously existed."

In estimating the claims of the Odd Fellows, however, it is to be remembered that this society is in its virgin and primitive purity and simplicity. It is only laying its deep foundations and erecting its gorgeous superstructure. And with charity as its object, and purity and wisdom as its directors, it is a most invidious task for us to prognosticate future evil. We do not wish it, and if it were in our power we would not will it. But still we have our fears, founded upon human imperfection, and past invariable experience of the course of similar societies, which are closed against the sunshine and the atmosphere of a full, free and unobstructed public canvass, opinion and review. Our objection is not to the conduct, of which we know little, but to the principle of the society. We object to all similar societies, whether Sons of Temperance, Rechabites or what not, on the following grounds: They are secret; they are therefore, anti-social and anti-republican; they conflict with the claims of friendship, of love, and of society; they endanger the spirit and principles of a pure and candid heart in which there is no guile, no deceit, no subterfuge, no pride, and no pharisaic love of distinction and superiority; they are, because secret, liable not only to corruption, but to perversion; they may become the engines of political power, the organs of disorganizing and demoralizing factions. We ask, therefore, as Philo did in the first century, since "nature makes all her most beautiful and splendid works, her heaven, and all her stars for the sight of all; her seas, fountains and rivers, the annual temperature of the air, and the winds, the innumerable tribes and races of animals and fruits of the earth for the common use of man; why then are the mysteries confined to a few, and those not always the most wise and the most virtuous." This is the general sense of a long passage.

Such societies claim to be what they are not. Charity and benevolence is the high and holy mission which they affirm to be their sole and entire object. The language of St. Paul is therefore, by a most gross perversion, taken as their motto: "And now abideth faith, hope, and charity, but the greatest of these is charity." But true charity "is no respecter of persons." Charity is kind to the unthankful as well as to the grateful, to the evil as well as to the good. Charity knows no distinctions, and in its eye there is neither male nor female, bond nor free, poor nor rich. Charity giveth to the poor that have nothing to return, and expecteth not again. The charity of these societies, however, is limited by sex, by character, and by obedience to their rules—by conformity to all their views—by paying an entrance fee varying from five dollars to thirty-

five dollars according to age, that is, in proportion to men's need of it and inability to afford it, and by the payment of a yearly sum varying from seven dollars to an indefinite amount. "If even a brother," says the covenant, "be more than thirteen weeks in arrears to his lodge, he is not entitled to his benefits, nor can he get into any lodge in any part of the world." "THE SYSTEM," adds this organ, "IS FORMED AS IF THE PLAN HAD BEEN ARRANGED BY SUSPICION ITSELF."

While, therefore, these societies claim from God and man the merit of the holy mission of charity, and while they blow a trumpet before them to let all men know that they exist only to be charitable, their nature, after all, is only that of mutual insurance societies and this their organ is obliged to admit.* "The two great objects," says the covenant, "are to foster a regard for each other's interest and welfare, and to provide a fund for life and health insurance to its members."† To this end it accumulates funds, erects buildings, and increases power, credit, and influence among men. For self-gratification and self-exaltation therefore, while poverty abounds around them, they provide houses, expensive arrangements, and dresses without which no one can enter a lodge or parade: they multiply orders, honours, titles, forms, obsequious salutations, and marks of respect, and thus they feed the principle of pride, vanity, aristocracy, envy, jealousy, and selfishness. And by securing universal provision for sickness and for bereaved families, may they not in many cases foster indolence, and idleness, and unworthiness, and break down the spirit of a manly independence and industrious prudence?

But our greatest objection to these societies remains, and it is, that while they unnecessarily use the bond of secrecy, (which is in no way essential to maintain their own securities,) they lay claim to the high and holy character of religion and tamper with its sacred words, offices and spirit.

"What is Odd Fellowship," asks the Talisman? "We answer in a single word it is practical christianity."‡ In their

*"An intelligent member of the Order in question stated to the writer recently, that it was a matter of regret that the claim had ever been set up that they were a 'charitable society,' for, said he, 'the principle of benevolence has no place in our code at all; we pay out to those who are by our rules entitled to funds, and to no others: we pay out so long as members pay in, and when they stop paying, their membership ceases, and our obligations to them cease; we are in fact an extensive insurance company; if I am abroad among strangers I have a right by my well-earned membership to receive the notice of brethren of the Order; and they in return know that if they come here they have a claim on my attention, and if I refuse it, they would report me to the Order, and I should be disciplined or expelled.'"

†Vol. i. p. 101.

‡"WHAT IS ODD FELLOWSHIP?—The astonishing progress which the Independent Order of Odd Fellows is making, both in this country and in Europe, renders the above question one of no ordinary importance. If there is an institution in our very midst which has made the most gigantic

instructions, therefore, they associate with emblems, signs and symbols "lessons from the sacred scriptures,"* and distinctly recognise in their initiation office, the divine authority of the Bible and their obligation to be governed by its spirit.†

"The Bible," said one of their members to me, "is the basis of the whole order." It is therefore in every lodge room, and is carried about in every procession and is called that great "luminary of the craft."‡

These societies quote and appropriate many scriptural passages.|| They have their prayers, their benedictions, their blessings, and their funeral services. "A good mason," or other brother can never therefore, it is said, "be a bad man."§ And "the triumphs of Odd Fellowship are those of peace and good will among men."§§

God, therefore, is the grand architect. Melchisedec, and all the prophets and apostles, not excluding the Saviour, were members of the fraternity,** and while (as they blasphemously pervert the words) the secret of the Lord is with them that fear Him "here, and He will show them *his* (*their italics*) Covenant. "The faithful shall be welcomed to the grand lodge above."††

"Now in reference to these allegations we remark, first, that they do not state what is the fact in the case. Christianity is in part doctrinal, and in part practical. It contains doctrines, worship, church officers, ordinances, duties, and many practical requirements. But these societies know nothing of any one of the doctrines which distinguish christianity. They know nothing of the author, the founder, the very life and light of christianity. They know nothing of the spiritual views, feelings, motives, and qualities, which enter into practical christianity. They know nothing of the church, the worship, the ordinances, or the duties enjoined by christianity. None of these things enter into the constitution of these societies. They know them not. They heed them not. Like Gallio they care for none of these things. The doctrines, the duties, the ordinances, the officers, the rules, and the government of Christ's kingdom—these things which constitute the very end and essence of the Bible, as a revelation of God's will and of man's

onward strides, and which already numbers among its members many of the most influential and powerful citizens of this great republic, and is still increasing, the inquiry is both necessary and proper. What is Odd Fellowship? We answer in a single word; *it is practical Christianity*. It combines all that is excellent in religion, pure in morals, and benevolent in practice. Beneath its sweet and gentle influences the rugged nature of man becomes softened by sympathy; the finer feelings of the heart are developed and cultivated; the social principle is strengthened; the fraternal relations cherished and invigorated. Before its onward progress, woe and crime flee away; the unhappy fiends of unholy passion shrink into their dens of shame."—*The Talisman*.

*The Covenant, Vol. i. p. 103.

†Do.

‡Do. p. 102. Freemason's Monitor, p. 103.

||Do. p. 128.

§Monitor, p. 120.

§§Mr. Porter's Oration, p. 19.

**Monitor.

††The Covenant, Vol. i. pp. 193, 194.

duty, are set at naught. A man, therefore, may become a partaker of this "practical christianity," and yet neither believe, nor obey any one of the characteristic and essential doctrines or duties of christianity. He may be a Jew, or a Mahometan, or a Heathen, or an infidel, or an ungodly sinner, or an impenitent, unbelieving, and unregenerate man, under God's frown and condemnation, and exposed to everlasting damnation, and yet according to the teachings of these societies he may be a practical christian. Membership in an Odd Fellows' lodge is thus made a substitute for that christian piety, without which no man can see the Lord. While claiming to reverence the Bible, God, and christianity, the Bible is first prostituted and then suborned; Christ is annihilated as a Prince and Saviour, and God is made the "Grand Patron" of error and delusion. Pride, passion, envy, jealousy, hatred, and opposition to all but their own order, lust and unbelief, may riot in the heart, and yet their guilty victims be guaranteed comfort upon earth and happiness in heaven.

It will not do to say, as some of the advocates, to escape from conviction of such deep and dangerous guilt, do say, that the forms and ceremonies of these orders are not religious. What then we would ask are they? They are placed in juxtaposition with the Bible. They are performed in the name of God. They imply homage to Him. They refer to the soul in life and in death. And are not these elements of religion?

When, therefore, good and christian men unite with such societies, and give them their name, influence, and sanction, do they not become responsible for taking God's name and God's word in vain, and for erecting upon the foundation of eternal and unalterable truth, (unalterable either by way of addition or subtraction under the penalty of everlasting death) "the hay, wood and stubble" of man's inventions, and man's will-worship? Do they not lead others to regard this system as in all respects sufficient for them, and are they not involving themselves and their posterity in all the evils which must and will result from these societies, as they become gradually corrupt, unless they form a singular exception to all other secret societies that have ever existed in the world? Nay the evil is already working and producing in many christian minds the secret leaven of ultimate and thorough-going infidelity. We are not a little astonished that sentiments like the following should be cherished and expressed by one who boldly calls himself "a humble and sincere disciple of the Lord." ! ! ! "Both my experience and observation demonstrate the truth that there is little of christian love in the church, and that a man in a strange land can claim nothing as a christian that he could not claim as a worldling." Where, in this wicked world, does this christian brother

live, that he should have imbibed as truth this stale calumny of infidelity? We know not where he lives nor who he is. But we know that such feelings are the natural result of the associations and working of these secret societies. They begin by making men Pharisees, and end by transforming them into Sadducees. "To suppose that Christ Jesus, for the purpose of benefiting or reforming men, would have joined a society like the Sons of Temperance or the Odd Fellows; pledged himself to keep its transactions secret from all the female, and most of the male disciples; to receive and call the members of such societies, whether Jews, universalists, atheists, deists, or Mahometans, his brethren; that he would have listened to unconverted men pronouncing a sort of blessing in the name of the great Patriarch above; to suppose that Christ would have devoted or advised his disciples to devote the time and expense called for by such societies to such ends; that he would have put on their regalia, and walked thus in processions; that he would have entered into their meetings by the outside and inside sentinels; sat with closed doors and shutters; addressed the presiding officer by the title of 'Most worthy Patriarch,' whether the person elected 'Patriarch' 'by ballot every three months,' happened to be old or young, worthy or unworthy of such a sounding title; to suppose the blessed Jesus would have met in such a secret conclave to devise measures and execute schemes of reform, which are kept secret from the persons to be reformed; to suppose this is to betray an utter ignorance of Christ, his character, doctrines and mission. Christ was open in all his proceedings; these societies are dark. He rejected pompous titles; these societies confer them. He was a pattern of severe simplicity in person and in speech; these employ garish regalia and cabalistic jargon.

"Christ explicitly declares, and we repeat the expression, that he resorted to no secret methods of reform: 'IN SECRET HAVE I SAID NOTHING.' All the ends which he proposed and the means by which they were to be reached, were open, and the world's scrutiny was constantly invited. This information is explicit, and it is to the point. There were no secret societies among Christ's disciples. Cabals and conclaves there were in their days; Venus had her mysteries, and Bacchus his orgies, and Jupiter his games; and these all had their processions, their badges, their signs of initiation and degrees of progress. But these were not of Christ nor for Christ. Their pretended foundation was philosophy, and their professed end happiness and light. But their practical working was fraud and imposition, superstition and lust. Every idol temple was a lodge room, and every junto of pagan priests was a lodge, who amused the multitude by shows, pageants and processions; attracted the

philosophic by pretensions to wisdom; awed the superstitious by their mystic rites; gained money from all classes; and, in the name of one God or another, gratified the appetites and ambition of cunning and corrupt leaders, while time bore generations to the tomb and to the judgment beyond."

The origin of these societies is to be found, therefore, not in christianity, but in christianity paganized and corrupted by popery. And hence these societies find a remarkable parallel in many Romish societies,* and hence also the principles upon which they are founded constitute the basis of the Tractarian movement in England and America, and have formed the easy pathway for many of its followers "from Oxford to Rome."†

It seems that Dr. Hook is a member of the Manchester Unity of Independent Odd Fellows, and that, influenced by his example, or "feeling confident that he could not go wrong while treading in the footsteps of the most eminent and practical parish priest of the age," a Sussex clergyman (the Rev. H. Newland, Rector and Vicar of Westborne) was induced to join the Society and advise his people to do the same. He has since preached a sermon before the members of the order at Southampton, in which his well known "Church principles" are not indistinctly stated; but there is one passage so curious, and we must say, so suspicious, that we cannot forbear adding it. It is as follows—

"The revival of the ancient institution which we are this day met to celebrate, is but another display of that feeling which God in his mercy has stirred up in our hearts, as a fresh bulwark to the Church he has promised always to be with; it is a reverence for, it is a desire to return to the institutions of our forefathers. The name indeed is modern, it was changed, for reasons that I shall afterwards mention; but the principle is ancient, and though perhaps thirty years ago the word Odd Fellowship was unknown, yet societies similar in all respects to that which we see revived in our own days, existed 1200 years ago, and in the times of the Saxon Heptarchy.

"In those days they were called gilds, from the Saxon word 'gildan,' which means 'to pay,' because the necessary constitution of societies so called together, was that the members should pay something towards the support of the brotherhood to which they belonged. 'Gilds,' says Dr. Lingard, 'were an institution of great antiquity among the Anglo-Saxons, and in every populous neighborhood they existed in various ramifications.' In those times (as is now the case in Germany), they generally consisted of particular trades; such as the Gild of Weavers, the Gild of Masons, the Gild of Fishmongers, the Gild of Apothe-

*See Hall on Purgatory, p. 320, 321.

†See Oxford Tracts for the Times, Vol. 5, p. 6 and Pt. 11, §5.

caries, and the like, who used, at stated times, to meet at their Guildhall; but in our days it has been considered more convenient to do away with the exclusiveness and party feeling, which so frequently arose from the conflicting interests of the different trades, and to join them all under the general title of Odd (that is unconnected) Fellows.

“The Guild was at all times essentially a christian association or brotherhood, inasmuch as the ordinary members, over and above the special object for which they were associated, bind themselves to the performance of certain religious duties, with a view to their daily improvement in virtue.* Thus we—though associated for the purpose of providing relief in sickness and a payment at death for ourselves—sanctify that object by raising a fund for the relief of widows and orphans generally, the first fruits of which we present at God’s Holy Table, and thus throw the authority and protection of religion around institutions of a character otherwise secular; acknowledging that human institutions will be for the most part vain, unless we bring religion in aid of earthly wisdom.

“To show you how little altered the principle of the society is now from what it was a thousand years ago, I will transcribe a translation of part of the laws belonging to the Gild of Abbotsbury.

“If any one belonging to our association chance to die, each member shall pay one penny for the good of the soul, before the body be laid in the grave; if he neglect it he shall be fined a triple sum; if any one of us fall sick within sixty miles, we engage to find fifteen men who shall bring him home; but if he die first, we will find thirty to convey him to the place where he desires to be buried, and the Steward shall summon as many members as he can to assemble and attend the corpse in an honourable manner, to carry it to the minister, and pray devoutly for his soul.’ ‘Let us act in this manner,’ says the commentator, ‘and we shall perform the duties of our confraternity; for we know not who among us may die first, but we believe, with the assistance of God, this agreement, if rightly observed, will profit us all.’

“These laws, modified in some slight degree to suit the times, are the laws of the present day, and the brotherhood, as we now see it, may be defined as a benefit society, bound by general laws, and sanctified by the exercise of a religious act,—Charity towards the fatherless and widows.”

Let no man then be deluded by the supposition that secret societies whether Masonic, Temperance or Odd Fellows, are “Practical christianity” or christian at all. They are in their origin pagan, in their tendency popish, and in their spirit anti-

*Bishop Gillis.

christian. Hence they are regarded by Nolan and other writers, to form a part of the destined instrumentality by which the great predicted apostasy will effect its destructive purposes.*

Neither let any one look to these societies as the source of moral reformation. Reliance for promoting benevolence and good morals generally, must be solely and wholly on the gospel and the grace of God. Torn from this living root, this evangelical basis, all experience shows that sound morality will quickly wither and expire. All other methods are empirical and delusive. The bad tree cannot bear good fruit, and every plant which our Heavenly Father hath not planted shall be rooted up.† In proportion as we vigorously ply the gospel means for making men better, we may expect success; in proportion as we forsake them to try other devices, nothing but defeat.

Would we see what the gospel and the church have done? Let us contrast christian with heathen lands and christian with heathen ages. Extinguish every institution found in the former and never known in the latter, for the poor, the aged, the sick, the blind, the deaf, the dumb, the destitute, the cold and perishing, the orphan and widow, the superannuated and imbecile, the ignorant and them that have no guide. The fact is that every thing that refines and elevates society, and that soothes its sorrows, and alleviates its calamities, is the fruit of christianity. And would we see what christianity could do? Let all among us become christians and let christians be what they should be, and then there would not remain a tear unwiped, a sorrow unrelieved, or a calamity unprovided for. Yes, if all the members of our churches would thus live and act and give to the church the energy, time, activity and zeal devoted to other objects, and if they would promote among themselves as far as need be, associations for the ends contemplated by these secret societies, how would our churches, instead of being languishing and faint, arise and shine, the glory of the Lord being arisen upon them, and how would they constrain all men to see and feel that "God is in them of a truth."‡

*On the Millennium, p. 83.

†See Bloomfield on this passage.

‡We would here call attention to the Christian Mutual Benefit Societies established in New York, of which the following is a notice: "The Third Anniversary of the Christian Mutual Benefit Society, No. 3, was held on Wednesday evening, 17th ult., in the Central Presbyterian Church in Broome street. The Rev. J. C. Hopkins, of the Bethesda Baptist Church, presided: the report of the Society was read by the Secretary, and addresses were delivered by the Rev. Geo. F. Kettell, of the Methodist Episcopal Church in Vestry street, and Rev. Mr. Armitage, of the Baptist Church in Norfolk street. As this Association is a practical illustration of Christian Union, we take much pleasure in calling the attention of our readers to their anniversary. It is composed entirely of church members, and the report states that the members are attached to twenty-six different churches in this city. Their principal object is to relieve the sick, and provide for the families of those who may be taken away; being similar, in most of the

To every christian man who had been led into these secret associations we would therefore with all earnestness say: "Brother, you have made a mistake in 'carrying out the principles of Christ,' as you call them. His principles require us to 'do good to all men as we have opportunity, especially to them who are of the household of faith;' but you have allied yourself to a society which requires you to aid and assist all men in distress, and especially those who understand the *secret grip*. Christ never acted upon or inculcated such a principle as that. He enjoins upon his followers that while they do good to all men, they should especially feel compassion, not for those who can give a secret sign, but for those who love and follow Him. Beware, then, my brother, how you transfer your sympathies from your brethren in the church to a society which makes religion no test of membership, and bind yourself by rules which to you are contrary to the inspired word."

details of their organization, to the Odd Fellows and Sons of Temperance, without presenting those objections which exist in many minds to secret societies. This association is organized and conducted entirely on Christian principles, and in addition to its leading object must do much to do away denominational prejudices, and draw closer the bonds of Christian love and sympathy which exist in every Christian heart, but which are so often chilled for want of light and sunshine, that they wither and die, and cease to be known as distinguishing traits of Christian character."



ORATION,

DELIVERED ON

THE FORTY-EIGHTH ANNIVERSARY

OF

The Orphan House,

IN CHARLESTON, S. C.

October 18th, 1837.

BY REV. THOMAS SMYTH.

PUBLISHED BY REQUEST OF THE COMMISSIONERS.

CHARLESTON:
PRINTED BY J. S. BURGESS,
No. 85 East Bay.
1837.



ORATION.

HALLE is a large town of Prussian Saxony, situated on both sides of the river Saale. It contains twenty-four thousand inhabitants and many objects of attraction. Among these are its cathedral, the tower of which is higher than two hundred and sixty-eight feet, and its famous university, which is even yet attended by six hundred students, and has sent forth some of the most eminent German scholars.

But the celebrity of Halle depends on a different cause. The traveller who enters this town, as he casts his eyes around, is attracted by a large pile of buildings sufficient to fill both sides of a court eight hundred feet long. On inquiry he is informed that this is the Orphan House, and that it was built by one who had himself, by the early loss of his father, known what it was to be left an orphan in a friendless world.

The Rev. Augustus Herman Francke was a man remarkable for his piety and benevolence. When he came to live in Halle as a Professor in its university, it was customary for the poor to go round on certain days and receive from the inhabitants whatever assistance they might be disposed to render. Francke was struck, not only with their poverty and squalid wretchedness, but much more by their moral degradation. Though himself poor, he determined out of his poverty, to make an effort to befriend them, by taking charge of some children and having them educated. Being encouraged and assisted in this attempt he finally resolved, in dependence upon that charity which God might awaken in answer to his prayers, to attempt the erection of a large building, where these orphan children might be received, provided for, and instructed. By a series of the most wonderful and almost incredible interpositions of divine providence, he completed that establishment which has perpetuated his fame, given celebrity to the town, and rendered incalculable benefit to the country and the world. His birth-day is still yearly celebrated at the institutions, which commands the undiminished interest of the inhabitants.

In the year 1727, when Francke died, there were in all the schools connected with this establishment two thousand and two hundred pupils. One hundred and thirty-four of these were orphans who lived in the Orphan House, and who with one hundred and sixty other children and two hundred and fifty indigent students, daily ate at the public tables of the establishment without charge.

Connected with the institution, Francke had erected several departments in which children intended for any kind of business received an appropriate education. In the year one thousand six hundred and ninety-eight, an apothecary's shop was opened, and simple and popular medicines manufactured, which brought in at one time an income of not less than thirty-six thousand six dollars. Another department is the book store, the printing for which is done in the establishment, which has become one of the most extensive in Germany, and a source of considerable revenue. The Orphan House possesses also a library of twenty thousand volumes; a museum of natural science—and a chemical laboratory. In this institution also is located the celebrated Canstein Bible establishment, whose object it is to send abroad through Europe the word of God by printing it so cheaply that all may purchase. From this society have been issued two millions of Bibles and one million of New Testaments. Since the commencement of the institution, four thousand five hundred orphans alone, of whom three-fourths were boys, have been here educated.

This vast establishment, which has for a long time entirely supported itself, although it still receives benefactions, took its rise from three dollars and a half, which was given to Francke, and from the invincible faith, energy and perseverance of this one man. "Better to have such an eulogy as is contained in the history of this Orphan House, than to be the conqueror of the world. Better to be embalmed as Francke, in the grateful recollections of thousands, than to sleep under the proudest monument that has ever covered the remains of earthly greatness." Well may the benevolent traveller turn away from the curious monuments of St. Ulric, the Town House with its relics of the Imperial Constitution, the neighboring mines and manufactories, and feast his soul on this miracle of charity, this wonderful achievement of christian faith.

And perhaps, my fellow-citizens, you will not think the brief account which I have given of an institution renowned throughout the world, an uninteresting or unappropriate introduction to the address to be delivered on this Anniversary of your Orphan Asylum. The perfection of this institution being your great desire, some hints towards this consummation may be derived from the course pursued in one so eminently successful. The spirit of an honorable emulation may well be awakened, and the talents of some consecrated, perhaps, to this glorious undertaking.

I was led to these reflections by the correspondence of the emotions excited in a recent traveller on his visit to Halle, and my own when I first came to this city. My attention was soon attracted to yonder building, large and yet simple,—in good

and careful repair—evidencing attention and interest and a high estimate of its importance,—with its spacious grounds and gardens, throwing around it the smiling aspect of pleasure and comfort, rather than of confinement—and with its modest spire and chapel pointing heavenward, informing me that it was consecrated to the genius of piety and prospered under the fostering care of heaven. It was unnecessary to inquire into its nature, for it bore enstamped upon it the image of charity, while its lettered front told me that this was the home of the Southern Orphan. And does it not speak to the stranger's heart, whose father or mother or both may lie slumbering under the sod of some distant island in the far off ocean, with a sweeter and more touching voice than any or all the other buildings which may adorn your city. "Well," said I, "a man may come here a foreigner and an alien, he may be unknown, he may contend with the fierceness and treachery of disease, and he may fall in the midst of his hopes a victim—but his children have found a home. They will not be outcasts. Kind voices will address them, and kind hands lead them; and here they will be nurtured in the lap of care, of knowledge, and of religion. Glory be to him who is known as Abbe Yetomim, the father of orphans, who has led to the erection of such an Asylum."

Fifty years ago, and no such retreat for the homeless children of penury was found in this city. Then might they be seen clad only in the livery of misfortune, wandering about the streets, seeking a support from casual charity, or cast upon the bounty of some good Samaritan, who might be touched with their distress. For them no cheerful fireside prepared the accustomed seat. No parent's voice conveyed to them the lessons of admonition. No restraining authority kept them back from the paths of destruction and the snares of vice. They became accustomed to crimes before they knew that they were evil, exhibiting childhood without childhood's innocence. They grew up as weeds in the garden of society, spreading around them their pestiferous influence. Without character, with no interest in the public happiness, regarding themselves as outcasts from all the advantages, they spurned at the restraints of law, and thus became enemies of the peace and burdens upon the prosperity of the community.

Then might be seen the poor widow with her numerous offspring, possessing the name without the power or the resources of a guardian, left by her husband's death in an unprovided home, with no habit of personal exertion, no ability to meet the harsh selfishness of the world, and no knowledge of any means whereby she might procure subsistence for herself or family.

Death! thou art always terrible! Thick darkness rests upon the grave! And fearful are the terrors which encompass the

dreary valley of death! Trying is even the temporary separation of loved companions, but when by the ruthless hand of death it is made final and unchangeable, oh! is it not indeed dreadful? But when this calamity comes down like an avalanche upon some family, dependent for their daily bread upon their daily labor; when it overwhelms in its ruins, the head of such an infant community; when it carries blight over every coming prospect, and scathes every present means of comfort and enjoyment; there is added to those pangs which rend the heart of true affection, the hopelessness of a dark and dreary future in a pitiless world. To be bereft of a fond husband or of an affectionate father, even when he leaves his widow well provided for, and his children comfortable, is to enter the depth of human wretchedness; but to be deprived then of this only remaining stay against the floods of earthly sorrow; to have this only light shut out from their darkness, is to be sunk into a deeper depth of unutterable misery. Who that has not experienced such misfortune can conceive or describe it, can enter into those wailings of despairing sorrow, which become the natural language of the helpless widow, or those shrieks of terror which instinctively break forth from the fatherless and portionless orphan?

Such, however, were the scenes then witnessed, and not unfrequently in this city, and such the sorrow which was then endured in this christian community. How many and how aggravated they were, those ministering spirits can alone say, who hovered over these habitations of calamity, not as in the hour of Egypt's doom, that they might destroy, but that they might bind up the broken heart, and pour the oil of consolation into the bleeding wound.

It was about the year 1786, that the City Council of Charleston requested a gentleman to present before them a plan of the Orphan House in Georgia, erected through the exertions of the celebrated Whitefield. The subject was not acted upon until three years after, when owing to the zeal and perseverance of Mr. John Robertson, then a member of Council, an ordinance was passed for the erection of a similar institution, under the care and protection of the city. This was on the 18th of Oct. 1790, forty-seven years ago. And here let me say, for the encouragement of all, who are disposed to engage in plans of usefulness, that the individual we have named was of comparatively humble standing in the community, and indebted for his success in this business, wholly to his spirit of persevering benevolence. A temporary house was obtained for the accommodation of the children, and on the 12th of Nov. 1792, was laid the foundation of the present Orphan House.

Charleston has been often aroused to deep and universal excitement—when, invested by the enemies of her country, she awaited victory or destruction—when the fierce hurricane swept over her in devastation—when the flames seemed commissioned to lay waste and utterly destroy—but never perhaps was she filled with such an universal spirit of sympathy, and so animated as it were by one soul—as when she poured out her population in solemn and joyful procession, accompanied with the stirring sounds of pealing music, to witness this event. Proud and glorious triumph of the spirit of christianity—the spirit of charity—when a whole community were seen assembled in the presence of the God of the Bible, that thy might publicly proclaim to the houseless orphan, “Behold your home;” to the friendless, “Behold in us your friends;” to the fatherless, “Behold in us your father.”

In the year 1794, on this day, the 18th of October, the same community were seen again assembled to receive into the bosom of yonder asylum, their collected orphans, and year by year have they come together on this memorable day, that they might sing the praises of charity, rejoice over their adopted family, and give thanks to the author of all mercy and the giver of every good and perfect gift.

We have said that in the erection of this Institution, and in the circumstances connected with it, there was a noble tribute to the power of christianity, and the goodness of its all merciful author. Before proceeding to the further consideration of this institution, let us dwell a little upon this point. For it is a first principle of duty, to render unto God the things that are God's, and essential to acceptance with him, that in all our ways we should acknowledge him, giving unto him the glory that is his due.

M. Constant has beautifully said that christianity is the epoch of pity. Heathen philosophers considered children as beneath their notice or attention—the God of the Bible alone is not ashamed to be called their Father, and in the person of his Son, to take them up in his arms and bless them. Compassionate regard to the poor or destitute or helpless, formed no part of the teachings of the Pagan philosophy. You might have traversed, as has been said, the Roman empire in the zenith of its power from the Euphrates to the Atlantic, without meeting with a single charitable asylum, for the widow, the orphan, or the deceased. Monuments of pride, of ambition, of vindictive wrath, were to be found in abundance, but not one legible record of pity for the poor.* Not only so, children were abused and made subservient to every foolish and hurtful superstition.

*See Homer's touching description of the pitiable condition to which by the death of Hector, his son Astyanax was brought. Il. 22. l. 620, &c.

"It is a common practice," says Justin in his apology, to the Roman Emperor, "to expose infants in your empire; and there are persons who afterwards bring up these infants for the business of prostitution.—Throughout all the nations subject to you, we meet with none but children destined for the most execrable purposes, who are kept like herds of beasts, and upon whom you levy a tribute." This was in perfect accordance with their treatment throughout the heathen world, in past and present times. The custom of exposing infants, or sacrificing them, especially orphans, prevailed among the Egyptians, Latins, Greeks, Romans, and other ancient nations. The Caribees were accustomed to salt and eat their children.† In New Spain, children were put to death on the first appearance of green corn, when it was a foot high, and when it had grown two feet.‡ The Aboriginal inhabitants of Virginia sacrificed children to the devil. In Mexico, five or six thousand children were annually sacrificed to the numerous Idols, while as many as ten thousand are supposed to be now annually exposed to death in the capital of China. The Japanese are instructed by their religion that the sick and needy, including orphans, are odious, and devoted to the gods, and they are accordingly sacrificed or left to perish. Before the time of Mahomet, the Arabs refused to widows and orphans any share in the property of their deceased husbands and fathers. The alteration which he made in this law he derived from his acquaintance with the gospel.

The condition of the poor and needy was incomparably bettered by the Jewish dispensation. It is declared that among the Jews according to their laws, orphans should be considered by them as their brethren; that each family should adopt one; and that the child thus adopted, should eat at the table, share in the substance, and be treated as a member of the family. God was known in Israel, as a father of the fatherless, and a judge of the widow.* These regulations and this spirit of kindness were however practically too much disregarded. The ignorant, the unfortunate, and the wretched, were by the Pharisaic dogmas considered as accursed, as under the frown of heaven, and as undeserving of pity. Schoetgenius has quoted this expression from one of their books—*plebeius non est pius*, the poor man is not a pious man.

It is true there may be found in Heathen philosophy and more abundantly in Jewish writers, many rich and glowing sentiments of charity. But these sentiments perished in their birth; they were uttered not to be acted upon but admired. Stoicism or hardened selfishness was the medium through which misery was contemplated, and through which it

†See Ryan on Eff. of Relig. p. 273.

*See Deut. and Ps.

‡Ryan, p. 273.

appeared stript of all its gloominess, as a mere necessity of nature, which like the storm or the hurricane, beat upon hearts insensible to its fury or self-sustained.

The lamp that has led us to this true and noble charity was lighted at the altar of christianity, and there is not existent and probably never has been, an asylum for the fatherless and friendless orphan beyond the influence of this divine faith. Houses have been erected as in India for feeding sacred vermin—as in Egypt for the protection and worship of cats and cattle—and temples erected in abundance where children might be immolated and youth consecrated to prostitution and vice—but under the whole reign of Paganism, as its own genuine offspring, there has not sprung up one refuge for the

Poor orphan in the wide world scattered,
As budding branch wrenched from the native tree,
And thrown forth till it be withered.†

Christianity is the religion of charity. It adopts as peculiarly its own, the poor and miserable and wretched, and blind and naked. It feeds the hungry, clothes the naked, protects the stranger, delivers the captive, and receives the orphan under its divine paternity. The birth of Christ is one of those appropriate representations which are hung up in the entrance of those institutions where “children dwell who know no parent’s care.” Did He not take them in his arms and bless them, saying, of such is the kingdom of heaven? Is it not the will of our Heavenly Father that not one of these little ones should perish? He that receiveth one of these little ones, is he not regarded as receiving Christ, and his charity as given to Christ? It is no longer necessary to ask in despair, “What country hath the poor to claim?” Christianity shall answer, “God’s foundlings then are ye.” It is the voice of christianity which is heard addressing us as she points to these young and tender orphans—“Honor these children. Welcome them to your embrace, rejoicing that as the appointed guardians of heaven, they are entrusted in this commencement of endless being to your nurture and admonition. Honor these children.” I will not, says the Saviour, leave you orphans. How expressive! I will not leave you in that condition in which orphans find themselves in these eastern countries, where they are regarded as slaves and obliged to serve their protectors.* The Athenians indeed adopted for the public the children of those who died fighting for their country, educated them until twenty-one, and then giving them a suit of armour enlisted them in their armies;—but christianity, in the munificence of her charity, throws her protecting arm around them all, and claims for them all the kind

†Spencer. *Calmet Dict. Tom. 3, p. 365. Lond. Edit.

protection of the good, and extends for the acceptance of them all adoption into the family of heaven.

What was the first origin of distinct institutions for the orphan we cannot trace. They are referred to in the praise of Constantine who was very liberal towards them, and who enacted edicts commanding the public to maintain those children unable to provide for themselves.† Orphans were early regarded in the canons and laws of the Church and of christian countries. Such houses were common in the West, A. D. 808. Canute is celebrated for his attention to orphans, and many Queens and Princes thought themselves distinguished by the foundation of a foundling hospital. When Spencer brings his wounded knight to the house of holiness, we are told that of those who came to wait upon the needy applicants,

The seventh now after death and burial done,
Had charge the tender orphans of the dead.

There are very probably three thousand towns out of many thousand in Christendom, in which there are orphan asylums. These will contain on an average one hundred children, thus making the number of orphan children at present under the care and protection of christians, three hundred thousand. Far greater would be the result were we to compute the number of hospitals and their inmates, colleges and their students, penitentiaries and their refugees, and which are all the productions of this tree of righteousness which bears twelve manner of fruits, and whose leaves are for the healing of the nations. Blessed are our eyes which witness her heavenly beneficence! Blessed are our ears which hear her joyful sounds! Blessed are our hearts which are made the fountains of her life giving influence!*

Having thus traced this charity to its source, and presented our thanksgivings unto its beneficent author, let us turn our attention to the charity itself. It would appear unaccountably strange that an Institution so simple in itself, in its object so constantly obtruded upon public notice, so accordant to the beneficent feelings of the heart, and at the same time so fraught with manifold advantages to the community in which it exists, should not have suggested itself in every age and country. Nor can any other solution of this singular fact be given than that contained in the word of God, the all absorbing selfishness of the human heart, when not renewed by the spirit of divine love. We are thus also practically taught that the religion of the Bible is promotive of human happiness, not more when it

†Suiceri Thes. Tom. 2. Also Blackstone's Com't. vol. i. p. 95, Chitty's Ed.

*See a touching illustration of this in an account of the Missionary Orphan Asylum in India, and the orphan girls found in the street starving. Missionary Register, June 1836, p. 283. There is another in Calcutta.

forbids indulgence in what is evil, than when it enjoins the zealous and self-denying pursuit of what is good.

Were this Institution not based on the deep foundations of charity, it would commend itself to our sense of justice. Orphans by being deprived of their natural parents become the children of the community. What more becoming than that it should act a parent's part? If he who provideth not for his own family is worse than an infidel; if on the contrary, he who watches over the interests of his offspring presents a spectacle so lovely as to afford a representation of the benignity of heaven; how much more imperative is the obligation and how much more beautiful is the spectacle, of a community covering with her protecting wings her tender brood of orphans! The laws require that in their minority, heirs should be protected by others—there is an equal necessity that the youth of those who are left heirs to the poverty and wretchedness of life should be shielded from present danger, and prepared for future action. But as in this case there is no remuneration, law has left them unprovided for, and charity must take them up.

Were the claims of the orphan not thus demonstrably a debt of love, and founded on a sense of justice, the necessity of such a provision for these destitute children, would urge it upon us. They are cast upon the community, and cannot be removed except by a practice as inhuman as it is sinful. Their support must be drawn from the bosom of society in some way. They constitute a necessary, irremovable tax. And the question simply is, in what form shall this tax be paid? voluntarily, as a gift, by which the recipients may be laid under the obligations of gratitude—remedially, as a preventive of future ignorance, vice and crime—or involuntarily when it becomes necessary for punishment and self preservation? We must pay this tax through the Orphan House, and the labours of early discipline and instruction, or through the Poor House, the Penitentiary, and the Hospital. If then by an equal expenditure, or less, we can secure good citizens, instead of such as will be injurious and burdensome, self-interest, nay selfishness itself, will plead for its adoption.

But it is not on these grounds we would rest the claims, or establish the merits of this institution. It is just and necessary that it should exist, it is much more noble, patriotic, benevolent and christian. To have a proper estimate of the greatness of this charity, consider the extent of that misery which it relieves, the absolute destitution, the abandoned hopelessness of those who are its objects, cast from the wrecked vessel of their childhood's home, and left struggling in their helplessness, amid the waves of life's ocean "into tempest wrought." Consider too, the extensive benefits which it confers. It finds these chil-

dren orphans, it provides them with guardians; they are without covering, it decently clothes them; they are destitute of food, it daily nourishes them; they are liable to all the pains and sickness of our mortal state, here is a physician, there is a balm in this Gilead;* ignorant, they are here enlightened in that knowledge which will fit them for entering successfully upon the competition of life; destined to immortality, they are here instructed

"To think that early he must think at last."

Their physical, moral, and intellectual well-being is thus advanced. They grow in stature, they increase in knowledge, and they should grow in favor with their God. Nor are these advantages limited to the period of their domestication in the institution; it is extended to them when they make their perilous entrance upon the world beyond. They are followed by the eye of guardianship and kind attention into the rough paths of life, that their asperities may be smoothed as far as is possible in this valley of the shadow of death. Nor is this all. As the gifts of God are imparted without any respect to rank or person, the steel is applied to the flint, that if there are any latent sparks of genius they may be elicited, and the character and value of the stone determined. When nature thus discovers under the rough and unpromising appearance of outward poverty, some hidden gem or pearl of great price, it is not abandoned, but is at once put into the hands of the artist, that it may be wrought into beauty and give forth its splendour. And have not some of the proudest ornaments of society, stars of the first magnitude in the constellation of earthly glory, risen upon the view, from the dark night of poverty and wretchedness?

Consider again as characteristic of the greatness of this charity, the permanence of its results. In thus blessing children it blesses men, for

Childhood shows the man,
As morning shows the day.

In thus elevating their character, it is exalting the reputation of the coming age, for here it is emerging into life through their life. If these are suffered to pass through childhood unimproved, they will arrive at manhood in the full maturity of guilt and hardy villainy. And not only so, before you are the future parents of a remote posterity, extending from them in ever widening branches. What do I say? Before you are the future legislators of their country, who will perpetuate her liberties or betray them. In this country, in the munificence of a

*And here let me pay a just tribute to the care and attention of the attending Physician, in view of the remarkable health enjoyed by the children during the past year.

liberality only equalled by its liberty, you have extended to all her citizens, the equal privilege of controlling her high destinies. This universal boon will be wise,—it will not be certainly and necessarily destructive of all liberty—only by rendering all worthy of the privilege and capable of the duty. The monstrous chasm which in other nations separates the higher from the lower classes has been here filled up, and all may walk abroad in the conscious dignity of being equal among equals in point of civil privilege. But forget not, oh my country—let it be engraven upon thy councils as if written by the finger of heaven—that the humbler classes, and not the highest, constitute the broad basis of the pyramid of society, and that security exists only so long as it is preserved in soundness, that is virtuous and wise. Even here—in these orphan children, there are entrusted to you, to mould and fashion as you will, a Spartan band, which if imbued with the spirit of piety and its kindred spirit, true liberty, may yet throw themselves into some future Thermopylæ, and preserve the liberties of their country. “These are your ramparts.”

Oh my adopted country! while fear and doubt harrass and perplex me, as I look out upon the clouds and thick darkness which settle over thee, may I offer for thee this prayer—May thy youth be numerous as the drops of the morning dew, and filled like them with the pure light of heaven. May they refresh and strengthen that liberty which has been sown in blood, and watered in tears, and reflect thy glory in increasing lustre to every nation and to every age.

How serviceable to the public is this charity! It binds together the rich and the poor. Here they meet each other and embrace, acknowledging their common humanity and equal citizenship. By this giving and receiving, this protecting and being protected, they are cemented by an inseparable union of peace and good will. Thus have we seen the earth send up its vapors to the heavens, gathering around them in all the glory and splendor of an evening sky—and those heavens again returning them to the earth in showers and dew, which make glad and fructify the face of nature.

While we thus contemplate the future blessings of this charity, let us not forget its present and immediate good. It is before you. Look upon these children. While many perchance this day are shedding orphans' tears, they are filled with all the sportive joy of life's young dawn. Look upon these children. Are they not yours? Without parents you have taught them to feel the throbbings of filial love and filial piety. Snatched from the lion jaw of stern necessity, they have received beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. By

thoroughly, virtuously and religiously educating these children, you will bestow upon them a guide and a comforter through life—you will prepare them to guide and comfort others; you will fit them for a better performance of whatever duty they may be called to discharge; you will send them forth into society to exert a happy influence on all around them.

Is not this charity twice blessed?
It blesseth him that gives, and him that takes,
It droppeth as the gentle rain from heaven,
Upon the place beneath.

It rises as a fragrant incense, breathing joy into the hearts of those above.

This blessing, this joy, members of Council, Commissioners and Benefactors of the Charleston Orphan House, have been yours. Thirteen hundred and fifty-five children, without father, without mother, have been received and provided for by your bountiful exertions. One hundred and fifteen children are here today, like wild flowers gathered from the desert and transplanted into garden soil, to fill your souls with admiration and delight. Altogether, fourteen hundred and seventy captives redeemed from the hard bondage of misfortune, and restored to their home, their country, and to happiness. Liberality worthy this city of the south, and brightest gem in Carolina's crown of glory!

In addition to the ordinary means for the temporal and spiritual comfort of these your children, an infant and sabbath school has been established, where they might receive still further instruction,—a commissioners' fund has been formed, which is expended in assisting those who have left the institution, and whose good conduct gives them claim to such relief; the City Council, with that public spirited liberality which is the true public economy, have made provision for the preparatory education of a limited number of boys who may be selected by the commissioners as worthy of a college course,—two boys are supported by the Legislature of the State at its own institution,—while another is pursuing his preparatory studies for professional life by the munificent provision of an individual, who was actuated to this deed of charity by that spirit which was imparted to him while a member of this same institution. There is also a funded bequest, the interest of which is for the education of a boy of suitable talents and disposition, for the ministry of the Gospel, in any christian community he may prefer.

Nor have you, respected friends, labored in vain, and spent your strength for nought. While there have been instances of melancholy disappointment, to call forth your sorrowing regrets—and these, as in all similar cases, have stood forth in prom-

inence by the very publicity of their scandal—have not the great proportion of your beneficiaries spent useful and industrious lives, amid the quiet and unobtrusive virtues of domestic life? Are not three of them filling high and important stations in the navy of their country, and may you not with parental honor claim your sons among the honored and useful members of the pulpit and the bar?

We rejoice when some vessel which has been buffeted by the rough tempest, and of whose safety we were solicitous, having ridden out the storm, is seen entering the harbor with her colors streaming in the wind—and shall we not much more rejoice when we behold these goodly spirits saved from that storm in which they must needs have wrecked, and safely harbored in this port of peace?

We all laud, and justly, the man who by his skill or efforts contributes to the comfort and pleasure of society—and what praises are due to those who deliver it from the sources of more pestilence and death, and by the same means replenish it with worthy and virtuous citizens?

The man who by his wealth has founded some institution, or erected some noble building to adorn his city or country, deserves, as he receives, the gratitude of posterity; but how much more available to the beauty and exaltation of society is that expenditure, which fills it with noble spirits, elevates natures, and souls garnished with all the lineaments of virtue? Such reward, friends and benefactors of this asylum, such reward is yours.

“Think not the good,
The gentle deeds of mercy you have done,
Shall die forgotten all; the poor, the wretched,
The fatherless, the friendless, and the widow,
Who daily on the bounty of your hands,
Shall cry to heaven, and pull a blessing on you.”

In the bright visions of the future glories of this my adopted country, I see the alumni of this institution enrolled among her brightest sons, and most useful and devoted daughters—filling with noble and high-minded citizens, the marts of commerce, the plantations of agriculture, the ranks of war, and the seats of legislative wisdom. Is this all a vision of the fancy? Or is it ever to be realized? This depends on the continued and increased efforts for the preservation and improvement of their asylum, of you, Honorable Members of Council, of you, especially, respected Commissioners, on you, still more immediately, though not more truly, officers and instructors, and, above all, upon you, the children for whom all these efforts are put forth.

I have had other and fitter opportunities for pressing upon you, my dear children, your duty to your Saviour and your God. Let me take this occasion, with all the interest which its publicity affords, to infix within your minds this one encourag-

ing truth, that to you the successful pursuit of the advantages of social life, is as open, as free, and as hopeful, as perhaps to any other class of youth. The prospect of entering upon the possession of wealth, without personal exertion, too generally enervates the character and deprives it forever of that power of self-government, and that spirit of confidence which will undertake and accomplish whatever is attainable. It is in the school of adversity, it is under the teaching of stern necessity, it is when there is no other prompter to genius than its own innate aspirations, that these inestimable qualities, which the wealth of Cræsus could not purchase, are secured. It is good, my dear children, to bear the yoke in your youth. So says scripture. So speaks experience. There is, believe me, no hopelessness around your future. You need not look forward as to darkness and despair. On the contrary, there is every thing to breed within you high purposes of future eminence. If, children, you will only now, in the days of your youth, seek God, hear the voice of instruction, improve all the advantages you enjoy, and cherish a spirit of strict rectitude, what is there you may not in future life attain? Honest, upright, industrious, humble, unassuming and christian in your deportment, who will not rejoice to take you by the hand and help you up the steep ascent to competence, to wealth, to honor, and to glory?

Do you wish to become respectable in the mechanic arts of life? Almost all who are or have been so, have pressed their way through the extremest difficulties, have begun on nothing and lived on little, until they have secured to themselves competence and ease. Or do you pant after the fame of those who have fought their country's battles, and braved for her danger and death? We might point you in addition to others to be mentioned, to Henry Knox and Philip Schuyler, both eminent among our revolutionary patriots. Do you cherish the holy purpose of being consecrated to the ministry of heaven? Have not some of its brightest and most burning lights, trimmed their lamps in youthful obscurity, received their education at the hand of charity, or soared aloft on their own unaided wing to the greatest height of usefulness and labor? I might instance Jeremy Taylor, the Milton of the English Church, and in Morrison and Carey, the modern apostles of China and of India.* Do you aspire to eminence in the noble science of law? Sir Edward Coke, the author of "the Institutes of the laws of England," and one of the most eminent of her lawyers, was still young when he was left to be his own master. And Blackstone, author of the Commentaries on the laws of England, and the founder of their science, was early in life deprived of both his

*Chrysostom, the most celebrated of the Fathers, was deprived of his father in infancy.

parents. This loss, says his biographer, "proved in its consequences, the reverse of misfortune to our author: to that circumstance probably he was indebted for his future advancement, and that high literary character and reputation in his profession which he has left behind him; to that circumstance the public, too, is probably indebted for the benefit it has received and will receive as long as the law of England remains, from the labors of his pen.† Do you desire to enroll your name upon the list of philosophers and other scientific and literary worthies, who shine so resplendently in the intellectual heavens? The father of Adam Smith died some months before his birth, while his own constitution during infancy was weak and sickly. The celebrated German metaphysical philosopher Kant, was the son of a harness maker, and early lost both his parents. Our own Washington Irving was left fatherless to pursue his own fame and fortune when very young. And above all, Sir Isaac Newton, the prince of philosophers, was in his infancy without a father, was so weakly as to have his life despaired of, and was sent at an early age to a distant school.

Do you emulate the glory of a patriot and statesman? The father of George Canning died the year after his birth, and left his family after having been long oppressed by the hard hand of vexatious need, unprovided and wholly destitute.‡ Henry Clay was in like manner early deprived of his father, and owes all his education to a common school. William Wirt, the late Attorney General, lost both his parents young. The father of John Hancock deceased during his infancy, and he was cast on the kindness of a relative. Alexander Hamilton, whose life is so interwoven with the history of the American Revolution, and with the formation and adoption of the Constitution of the United States, was deprived of his mother when a child, while his father lived in pecuniary dependence. Andrew Jackson's father died immediately after his birth, and his mother while he was yet young. And Washington, the father of his country, was also made to feel in his early youth the want of a father's care.

If then, children, any of you fail to arrive at competence, honor, or eminence in future life, it will be, not because you are orphans, but because you have failed to embrace fully the privileges you now enjoy, or to cultivate the habits and virtues to which you are now so constantly urged.

And now, children, under the encouraging influence of this truth, you will retire from this scene to the festivities of this hallowed day. Yield your hearts to the pleasures of the occa-

†Blackstone, vol. I, p. 5.

‡See Speeches of George Canning, Vol. I, p. 7.

sion, and with your joyous acclamations let your bosoms swell with gratitude to Him who has provided for you a home and a parent's kindness in the hearts of christians; and when you retire this evening to your couch, pray to your Father in heaven that he may make you partakers of his heavenly spirit, adopt you into his heavenly family, and evermore bless and befriend you.

And now, fellow citizens, need I say more to encourage and stimulate you to continued and increased liberality towards this most useful and laudable institution? The first step towards reaction and failure in any design is the supposition that we have already attained it. When this takes possession of the mind, it relaxes its energy and checks its further efforts. Think not then, you have completed your institution, but forgetting what had been already accomplished, press forward towards the mark of ultimate and entire perfection.

What has been done towards the establishment of a library worthy the Institution? Has it a philosophic and other suitable apparatus? Are its schools well supplied with all that is necessary to advance their objects? Is it possible or desirable to provide for the specific education of the children in the different branches of art and business? Could their labors in the acquisition of such an education be made available to their own support and the enlargement of the plans of the Institution? This question I can suggest with more confidence, as I find it was urged upon your attention by our late Hon. Mayor.* Could any further means be employed for awakening and fostering talent? Could instruction be imparted to the children in that, oftentimes most useful, and at all times most delightful and elevating, art of music? In an institution in Germany, out of two hundred orphans, all except *two* had acquired this knowledge. Would not a committee of correspondence with other similar institutions in this and other countries, and by which their comparative advantages might be known, probably lead to many valuable suggestions? Were the fund of the commissioners sufficiently increased, might it not be found of incalculable importance in assisting, in their entrance upon the business or duties of life, those who have left the Institution, but who are still friendless and pennyless?

What immeasurable good might in this way be accomplished! How great is the opportunity still afforded of improving and advancing the interests of this asylum! How boundless the sphere for talent and benevolence!

And shall these not be forthcoming? Having done so well, will you not still more abound in this labor of love? When the Empress Catharine founded the hospital for foundlings at

*Report to the City Council by Hon. R. Y. Hayne.

Mocow, a person unknown sent a box containing fifty thousand rubles, accompanied with these words: "He who takes the liberty to offer this, will have completely obtained his desire, if, by means of this gift, Russia shall at some future day, have one more reasonable subject, one happy man, one virtuous citizen." Let *your* liberality this day, let your future beneficence while you live and when you come to die, attest to heaven and earth your just sense of the value and importance of this noble and productive charity.

And what a field, my christian friends, is opened to your labors in the Sabbath School connected with the Institution? Is it true? Can it be, that from so many churches, there are not enough of interested, zealous, devoted followers of the Son of God, to hear the cry of the orphan, whose spiritual destitutions are as great as their physical and intellectual necessities, and to impart to them that knowledge in which standeth eternal life?

Methinks it is enough, after what you have heard, to suggest these things to your minds, in order to enkindle there a readiness to do all, and more than all that is desired. The sight of these "poor orphans, whose minds were left as unclothed and naked altogether as their bodies, and who were exposed to all the temptations of ignorance, want, and idleness," of whom you are the common guardians, will appeal to your sympathies and call forth charity, more powerfully than any pleas of mine.

Were there, however, one individual present whose heart was untouched by their misery, or unaffected by their tale of silent suffering, to such an one would I say: Hadst thou a mother? Hast thou ever felt the kind warmth of a mother's bosom?—the sweetness of a mother's kisses?—the tenderness of a mother's embrace?—and the unchanging devotedness of a mother's love? In sickness did she comfort you? In health did she delight in you?—weeping with you when you wept, and rejoicing with you when you rejoiced? Did she live in your life, prosper in your prosperity, and feel every joy doubled by participation with yourself? Has she become to you, as it were, an abiding presence?—a ministering angel?—a heaven of the sweetest and purest recollections? a pole-star to guide your weary way through life's toilsome journey? And is the sanctuary above made more dear because it is the dwelling place of that now sainted mother? These children never knew (or knowing cease to know) what it is thus to enjoy and bless their mother. Like the orphan in the Greek tragedy, they may say—

—for the time when in a mother's arms,
I in her fondness should have known some joy
Of life—from that sweet care was I estranged,
A mother's nurture.*

*The Ion of Euripides, line 1427-1430. See vol. I. Transl., by Potter.

Hadst thou a father?—whose name and image you saw enstamped upon yourself, who looked upon you with pride, who felt in yours his own existence prolonged and his own character perpetuated, who gloried in struggling with the hard adversities of life that he might clothe and feed and nourish you, who called you his own son, his hope and promise, who inculcated the spirit of manliness and truth and godliness, and brought you up to usefulness and honor? And did you love that father? Did you reverence him in your infant days even as God? Did you obey him as unerring guide? And do you now look back upon him with high and holy thankfulness to God who gave you such a father? These children can never know a father's care.

No more they smile upon their Sire! no friend
To help them now! no father to defend.
The day that to the grave the father sends
Robs the sad orphan of his father's friends.†

They are left alone—to pilot their boisterous way—over the stormy sea of life,—under an angry sky—in a night of darkness,—with blackening tempest all ahead.

Like your blessed Saviour, rebuke that selfishness which would forbid these children to come even to your heart and awake your kindest interest. Take them up in your arms and bless them. Let this mind be in you which was also in Christ Jesus. And if there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye this work of heavenly charity to which by the providence of God you are so sweetly summoned.

†Homer Iliad, B. 22.

ADDRESS

BY THOMAS NEIL, AN ORPHAN BOY.

COMPOSED BY DR. JOHN B. IRVING.

“Pure Religion, and undefiled before God and the Father is this: To visit the Fatherless in their affliction.”

The melody of the tuneful choir, the prayer of the ordained Minister of God, have already ascended to the throne of Grace!

Shall I essay, poor little orphan as I am, to add the feeble tribute of my appeal to HIM, “from whom alone proceeds every good and perfect gift,” to incline your hearts yet more, my christian friends, towards the righteous Charity, associated with this most interesting occasion?

The Orphan’s story is soon told. Affliction meets him in the cradle! Sorrow marks him for her own! and the history of *one of these* little creatures of your compassion, is the history of *us all*.

I know not whether I can relate my own afflictions, but a dark dream has sometimes swept across my brain; a wild—a dismal dream that will not break!

I was an infant almost when my Father died; but I remember, ere his eyes took an unearthly lustre and did fade, he folded me in his arms, and pressing his pallid lips upon my cheek, told me he had nothing to bequeath to his poor boy, but a father’s blessing, and a father’s kiss! These were his last, his *only* legacy!

My Mother, borne down by sorrow, misery, and want, like Hagar with her child, going forth into the wilderness, took *me* into the wilderness of the world. But alas! she led me not long. In a short time she laid, also, in the stillness of everlasting repose! Her hands were stretched in motionless and marble coldness by her side. Yet her face was so serene, life’s soft warmth still seemed to linger on her lips! I kissed her! ’Twas the *first* time she returned not my caress! I spoke to her, she replied not—yet she was so like my mother still. I could not think that she was dead, until they bore her away, and I stood by the side of her closing grave! I thought my little heart would break as I turned from that terrible spot! The earth to me was like one vast and dismal cemetery! It had closed over all that had fondly loved me, and I was houseless, unfriended, and *alone*—like the young twig, that had scattered

its *last leaf* to the merciless wind, left to endure the wintry storm without the shelter of the Parent Stem!

To the blackest night, however, the brightest morn may succeed! As the sun may carry pestilence in his beams, the night may scatter healing from its sable wings!

Seldom does misfortune visit the world, abstracted from every quality of good! When all is most dark and threatening around, the Father of the fatherless, the God of all comfort, in order to bring them closer to himself, graciously permits the weak and perishing creatures of his power to experience his goodness—to see some Star shining in the darkness, to cheer their drooping spirits—to hear some kind voice telling of a home, where the wretched may fly for comfort, and the weary for repose!

Here, with choking utterance, I turn to you, my generous benefactors, and ask, but for your timely sympathy and support, *where* should I have been now—*where* my little innocent associates? Alas! you may as well ask, where the scattered leaves of Autumn lie; the yellow leaves, that for a moment flutter in the wind, and then settle down amongst their withered companions on the cold, cold ground; the last sad refuge “of the fallen, the faded, and forlorn!” Ah! well may it be asked, *where* should we have been *now*, but for this blessed institution? In some hovel of poverty and crime, perhaps, uttering blasphemy and lies instead of the Morning and Evening prayer you have taught us to pronounce! Oh! it is awful to think, into what an abyss of misery, here and hereafter, we might have been plunged, unless, like the wearied dove, we had found from the destroying deluge of sin, a shelter in this holy ark!

I am told the age in which we live, is one of unexampled benevolence—that Angels have assumed the forms of humanity—that the Sick are visited in their affliction—the Poor have the gospel preached to them! We can bear blessed testimony, I am sure, that God has put it especially into the hearts of the humane, to provide for the destitute and fatherless!

What is it that prompts you to bestow a thought upon the Orphan? What is it that makes the heart melt with tenderness at the cry of the poor and the needy? What is it that gives to pity, its sweetest tear—to love, its most delicious smile—to feeling, its most generous impulse? What is it that pleads for *all these little ones* so strongly in the bosom of the virtuous? It is *thy* voice, O Nature! Queen of a sunny sky, waking up the affections in the coldest bosom, until they bloom and blossom as the Rose!

I feel, we can look to you, generous friends, with confidence, for the means of a temporal education, and for an eternal hope.

In the temple where we worship, it is written “Suffer little

children to come unto me, and forbid them not, for of such is the kingdom of Heaven." It is the mandate of Jehovah. Who shall gainsay it? And oh! what a harvest of merit and of consolation, is thus given you to gather! Without your mediation, it is easy for our heavenly parent to provide for those whom he has promised "to preserve alive," but he has chosen rather to associate you with Himself, in the beauty of his own holiness; putting you as *Clouds* in the midst, to pour down on others, parched by the burning drought of the world, the dews and fertilizing rains you may receive from Him.

Every encouragement is afforded you to continue your alms and your prayers in our behalf. Already has the Almighty blessed our Institution, by sending forth into the world from among our humble band, characters conspicuous for their talents and their worth, and who knows what future Statesmen may exist even now within our walls, to be formed or lost according to the increase or want of your generosity? Let us hope that many signal distinctions are in store for us, and is it expecting too much, that the instruments of good to society will not be confined to *one sex* alone, but that even from among the more *helpless* objects of your bounty, there may, also, go forth with the blessing of God, many a modest Rebecca—many a devout Hannah—many an humble and pious Mary—many an affectionate Rachel, that beloved and loving wife, that beautiful mother of Israel!

Love, then, these little Orphans for your own sake. Regard them as your brethren. Cherish them as your offspring. Consider them, as our blessed Saviour himself did, in order that when he shall appear again in his glory, and all the Angels of Heaven with him, he may say unto you on the great day:

"Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: naked, and ye clothed me!"

You will wondering say, "Lord, when saw we *thee* an hungered, and fed *thee*; or thirsty and gave *thee* drink; naked and clothed *thee*?"

But the King upon the throne of his glory will answer and say, "Verily, verily, I say unto you, inasmuch as ye have done it unto the *least of these my little ones*, you have done it unto *Me*!"

ORPHAN'S HYMN.

BY MRS. C. GILMAN.

OH! Thou, who hear'st our orphan sighs,
When lowly at thy throne we bend,
Let this our happier hymn arise,
And to thy mercy seat ascend.

Our infant hours began in gloom,
No ray of worldly joy was near;
Cold want destroyed our early bloom,
Pale sorrow called our early tear.

But, Charity, thy genial light
Burst thro' the shade and cheered our way,
And kindlier still, revealed to sight
The glories of the Gospel day.

Great God, for those whose fostering love
Has gently nurtured our young powers,
We pray, that blessings from above
May lightly wing their earthly hours.

And when the solemn day draws near,
That calls our rescued souls to thee,
Together may we all appear,
And mingle in eternity.



The Successful Merchant
AND THE
Lessons of His Life and Death.

A DISCOURSE
UPON OCCASION OF THE DEATH OF
JAMES ADGER,
WHO DIED AT ST. NICHOLAS HOTEL,
NEW YORK, SEPTEMBER, 1858.

By REV. THOMAS SMYTH.

Written at and after leaving Virginia Springs, on the way home. On account of yellow fever in Charleston, Mr. Adger's body was not brought on till middle of November, when it was buried. On that occasion, in accordance with the feelings of the family, I was one of the family, the Rev. Mr. Girardeau officiated. This was read to the family circle on Sabbath afterwards, in the evening.

THE SUCCESSFUL MERCHANT.

CHRISTIAN FRIENDS AND BRETHREN :

The first thought which overwhelms me in addressing you on this occasion is a personal one. It is that I should be the author and not the subject of a funeral address—the speaker and not the spoken of—a mourner and not as I am sure I should have been had Mr. Adger been the survivor, one sincerely and affectionately mourned. Except on one occasion, some years since, I never associated the thought of out-living with the departed. For although Mr. Adger was old and well stricken in years, he had a young heart in a body of iron frame and indomitable energy, with a constitution combining many of the most reliable powers for nourishing and preserving its vitality, and its even, calm and cheerful temperament, with a regularity, temperance and moderation both in eating and drinking, and with an activity of mind and body which supplied exercise and excitement conducive to the vigorous perpetuity of both.

He was not old, he could not be old,
Though e'en threescore years and ten
Have wasted away, like a tale that is told,
The lives of most other men.

He looked above, and was ever young,
Buoyant and brave and bold,
And his heart could sing, as of yore it sung
Before they called him old.

For ever young, though life's old age
Hath every nerve unstrung;
The heart—the heart is a heritage
That keeps the old man young.

It was truly so with Mr. Adger. He had renewed his youth like the eagles. His sight had improved. His appetite was good—his eye bright and his steps firm. His attendance at his place of business and to every interest of his commercial relations, his several children's families was constant, and he appeared to have passed the last climacteric of life and to have descended into the valley shadowed by the grave, to enjoy an Indian summer and a luxuriant autumn before the snows of winter and the frosts of death should fall upon him.

It was under the warm sunshine of such halcyon days that early memories thronged around him—old times, old manners, and old friends—and he felt a longing desire to revisit the scenes of early days and the companions of his youthful struggles, and to cast one last and lingering look upon a picture

which time's many changes had made as painful as it was in itself pleasant.

How unanticipated and unlikely then on the ground of human probabilities that he should be taken and that I should be left—that his voice should be silent in death and my voice cry aloud unto the living to lay to heart the admonitory appeal from this coffin and these enclosed and mouldering remains—"all flesh is grass and all the glory of man as the flower of the grass." Gotthold enumerates twenty-two persons of imperial, royal, or princely rank who fell withered by the sharp air of death within a single year. And within a less period how many bright and beautiful flowers, how many young, vigorous and strong—how many hopeful trees in full blossom and even laden with fruit, have been blasted by the cold air of death. How many, too, by some sudden sweep of the tempest or by some invisible agency have been cut down and perished. A Christian merchant leans upon his wife's arm to walk across his own bedchamber, and falls motionless at her feet. A beloved pastor, fresh from the scenes of Pentecost in his church, is stricken with paralysis—exclaims, "This is death," lies down on his pillow, and soon sinks gently into the sleep that "knows no waking." A venerable professor is snatched from his theological class before he can speak to them his fatherly farewell. Two beloved pastors, one reaping the harvest of twenty-one years of faithful and earnest labours and yet naturally counting upon years of vigorous ministration, and one in the very zenith of his shining talents and in the springtime of a most admired and effective ministry and with a heart beating true to all the great evangelical enterprises and spiritual unions of this hopeful age—go down below the horizon, or rather above this lower sphere, while it was yet day.

From all these new-made graves, desolated homes, and silent pulpits, and from this sacred treasury of a venerated poem, a solemn voice is whispering to each heart present, "Be thou also ready."

The road is short, the rest is long;
The Lord brought here, he calls away:
 Make no delay,
This house is for a passing day.

How powerfully also are we made to feel that it is not by prudence nor by power that we live—that the battle is not to the strong, nor the race to the swift, but that we live by the might of Him in whose hands are the issues of life and death, and as life is short at longest and uncertain always, you who hear and I who speak may be almost home. The grave may be ready for us and death standing at the door, and our coffins and our shroud prepared. Well then may each of us, as we look upon the closed door of this poor dwelling and the depart-

ure to return no more of him who erstwhile sojourned in it, exclaim:

Thou art in heaven, and I am still on earth;
'Tis months, long months, since we were parted here,
I still a wanderer amid grief and fear,
And thou the tenant of a brighter sphere.
Yet still thou seemest near;
But yesterday it seems
Since the last clasp was given,
Since our lips met,
And our eyes looked into each other's depths.

Thou art amid the deathless, I still here,
Amid things mortal, in a land of graves,
A land o'er which the heavy-beating waves
Of changing time move on, a land where raves
The storm, which whoso braves
Must have his anchor fixed,
Firmly within the veil;—
So let my anchor be;
Such be my consolation and my hope!

Thou art amid the sorrowless, I here,
Amid the sorrowing; and yet not long
Shall I remain 'mid sin, and fear, and wrong.
Soon shall I join you in your sinless song.
Thy day has come, not gone,
Thy sun has risen, not set,
Thy life is now beyond
The reach of death or change;
Not ended but begun.
Such shall our life be soon,
And then,—the meeting-day,
How full of light and joy!
All fear of change cast out,
All shadows passed away,
The union sealed for ever
Between us and our Lord.

Another thought very strongly and immediately awakened by this event is the shortsighted ignorance of man, the inscrutable mystery of divine providence, and our absolute helplessness and dependence upon God. Mr. Adger left home not to recover health nor in failing weakness, but to enjoy a season of relaxation, refreshment and social reunion, and all this until the day of his sickness he had most pleasantly realized. And yet it is now certain that when he left his home he left it never to return. He set out upon his last journey. Every step was a step to his grave. Every day's employment was a preparation for his burial. Every change of scene was a shifting of the panoramic view to make way for the last great change. Every passing hour tolled the knell which in solemn warning proclaimed that the hour of his departure was at hand. And yet he heard it not. He knew not what awaited him. There was nothing in the heavens or on the earth, nothing above, beneath or within him that forewarned him that he was about to depart out of this world. In a strange city, in a wayside inn, on the eve of his journey homewards, and after saying to

his ministering angel, "Daughter, I have done all that I wished and am now ready to leave tomorrow," the summons came—and the voice said :

The Lord brought here, He calls away :
Make no delay ;
Death to thy heavenly home is now thy way.

And as it was with Mr. Adger so is it with you, and me, and all of us. In the midst of life we are in death. We know not what a day or even an hour may bring forth. Disease lurks in every breeze. Death has every possible variety of form and all seasons for its own. Men die and return to the dust at every age, in every condition, and always, perhaps, in such a way and in such an hour as they think not. In the morning they flourish in health and hope—in the evening they are cut down and withered. Their breasts may be full of milk and their bones of marrow and they may boast themselves of their strength and say "tomorrow shall be as this day and much more abundant." But the wind passeth over them, and they are gone. And thus it is that as there is no man living that shall not see death, so of that day and hour knoweth no man. The hour—the when—and the where—of death are mysteries hidden from the wisest and most prudent, and which by all his searching and all the science and far-reaching wisdom of man he cannot unveil.

My brethren, we are ready in our ignorance to say that health and sickness, life and death, are matters of chance—contingent fortuities. But, thanks be to God, they are not. Reason and religion alike teach us that no event can occur fortuitously under the government of an omniscient, omnipotent, omnipresent and infinitely wise and gracious God, and that of all events those which affect the immortal destinies of undying creatures will be most carefully directed and made to work together for the accomplishment of their eventful purposes by Him who seeth the end from the beginning, by whom the very hairs of our head are numbered, who has appointed our bounds so that we cannot pass, to whom our days are those of an hireling, and by whom even the number of our months are recorded. The story of each life and the history of every individual are written out by the finger of God in the book of life. In God's book all their members were written when as yet there was none of them. A book of remembrance is written before God for our very thoughts. Every idle word, too, is taken account of in this infallible record. Every deed done in the body is written out as with a pen of iron. Our very tears are, He assures us, put into His bottle and remembered in His book. Our names, too, are inscribed in this book of life. And how much more certainly, then, is the time and manner of our death known unto and arranged by Him

who could signify in minutest accuracy in what manner and at what time His disciples should die.

Blessed and all-satisfying assurance! I am not an atom blown about by winds, or a leaf torn by ruthless destiny from the tree of life.

My God! I know not *how* I die,
For death has many ways to come—
In dark, mysterious agony,
Or gently as a sleep to some.
Just as Thou wilt! if but it be
For ever blessed, Lord, with Thee.

My God! I know not *where* I die,
Where is my grave, beneath what strand?
Yet from its gloom I do rely
To be delivered by Thy hand.
Content, I take what spot is mine,
Since all the earth, my Lord, is Thine.

My gracious God! when I must die,
Oh! bear my happy soul above,
With Christ, my Lord, eternally
To share Thy glory and Thy love!
Then comes it right and well to me,
When, where, and how my death shall be?

And, my brethren, the production of just such a state of holy, humble, confiding reliance upon God and resignation to His will is doubtless the purpose for which God has arranged the constitution of man and the laws of nature as to keep man in ignorance of His future and make death always uncertain.

Between two worlds life hovers like a star,
'Twixt night and morn, upon the horizon's verge.
How little do we know that which we are!
How less what we may be! The eternal surge
Of time and tide rolls on, and bears afar
Our bubbles; as the old burst, new emerge,
Lash'd from the foam of ages; while the graves
Of empires heave but like some passing waves.

The laws of nature and the mutual adaptation of laws to one another are framed so as to lead to the most complicated and what would seem to us fortuitous results. All events are equally certain and equally the result of adequate causes and natural laws. But while one class of events proceed from causes so arranged as to lead to general fixed and calculable results, there are manifold events which are consequent upon causes so disposed as to lead to results which are particular and personal. Circumstances and their relations to each other are so combined as to accomplish a specific purpose. The laws of nature are the same. The causes are the same. But their combination is so arranged as to lead to a designed result. And this uncertainty is found more especially, though not exclusively, in those departments of nature with which man is most intimately connected. Comte has classified the phenomena of nature according to this distinction as those which

are simple and comprehensible, and those which are special and complicated, and he tells us truly that those which are simple and capable of being scientifically arranged are at the farthest distance from man and the farthest removed from humanity, while those which cannot are those most directly interesting to man. In other words, man is impotent in regard to the objects whose laws he can discover and he is ignorant and dependent in regard to the objects nearest himself and with which he is most intimately connected. Man's foreknowledge of events is on the inverse ratio of his power to control them. So that in astronomy, geology, chemistry, mathematics, where he knows much and can restore the past and reveal the future, he is powerless, and as in the vegetable and animal kingdom, in meteorology, physiology, atmospheric changes and whatever, in short, affects health and life, man's knowledge is exceedingly limited and his ignorance incomparably greater. He can tell the changes among the heavenly bodies millions and billions of miles distant for centuries past and for ages to come and restore to panoramic view the condition and inhabitants of the earth cycles of ages before its present period, but he cannot tell what shall be the conditions of the atmosphere tomorrow or what shall then be the condition of his own body or of those on whose life he lives and in whose love he is happy. "The objects within the range of man's foresight are placed beyond his power, while the objects within his power lie beyond his foresight." All that is necessary to activity, enterprise and hope is certain, but all that relates to his individual welfare, his comfort, health and life is inscrutably veiled and kept under the exclusive direction of divine providence.

Neither can it be ever otherwise. All such expectations are vain and unreasonable. God's ways are equal. Man is as ignorant and helpless and dependent now as in the earliest ages of the world, however much he has increased in general and scientific knowledge. And in regard to all those changes which affect his life and death, man will be as ignorant and as helplessly dependent in all time to come as he is now. For whatever may be the development of man's knowledge in things beyond his reach, it can add nothing to his power or practical control. And in regard to his ever-increasing knowledge in the vegetable and animal world, in regard to the agents of nature and the laws of health, his foreknowledge will still be very contracted. For they are so involved one with another in innumerable involutions and complicated changes of relation, that it would require superhuman sagacity, nay, omniscient omnipresence, to foresee the results of these changes and omnipotent skill to alter and adapt them to his wishes. He may have knowledge and not foresight, and fore-

sight without any power of action. Human sagacity and activity will ever be held in check by the fortuities and complications still beyond his control. The more man knows the more he will feel his impotence. The further his knowledge of causes extends, the more boundless will be the view of objects beyond and of an ocean of mysterious providence, on the shores of which he can only sit and gaze, lost in wonder, love and praise. And the greater and more extended become the activities of man, "they complicate more the relations of society, and the relations of man to the most capricious of the agents of nature, and the greater the power he exerts he feels himself the more powerless in the grasp of a higher power."*

By the uniformities of nature God secures the confidence, progress, prosperity and happiness of man, and by the fortuities of nature God secures man's dependence, reverence, faith and obedience.

Ah, my brethren, is it not so? Consider the changes going on in every particle of matter within and without our fearfully and wonderfully constructed body; consider the peculiar constitution and temperament of each individual; consider their various habits, tastes and actions; consider the different relative strength or weakness of mind and body, of nerve and muscle, of the organs of digestion and the organs of respiration; consider the peculiarities in every conceivable form which combine to distinguish me from you and you from each other, and every man from every other man, and you will at once perceive that the uncertainty of human life and of the time and manner and place of death is a standing rule in the government of God.

Death, therefore, is always mysterious and attended by many strange and to us apparently fortuitous circumstances. But it is never by chance nor from the dust, but by the providence of God, ordering events so as to bring about this result at the very time and place and in the manner of its occurrence.

Mr. Adger's death was natural, inasmuch as he had passed the present allotted boundary of human life. We may now also perceive how he may have been exposed to such atmospheric changes—unprotected—as brought him within the stern and relentless dominion of chemical laws in their triumphant conflict with his remaining powers of life; and he was brought into the circumstances which resulted in death by influences to which he was willingly subjected. The overruling providence of God in thus arranging events so as to secure the result is thus most obvious. And in the pleasurable gratification he had enjoyed; in his removal from the distracting cares of business; in the doubtless complete arrangement which he had been led

*McCosky.

to make of all his affairs; in the presence of so many members of his family and so many of his most loved kindred and friends; in the skillful assiduities of the most able and attentive physicians, and the abounding comforts and affectionate service which he enjoyed; in the time given him to prepare his mind for his coming change; in the preservation of unclouded reason, and of his usual calm and cheerful spirit; and in his freedom from pain and preservation from protracted suffering, we have the most comfortable evidence of the wisdom and goodness which led God to select for him the death he met. The providence is mysterious, for it is the Lord; but it is not dark. It is bright with beams of mercy and irradiated by many gleams from the sun of righteousness.

It is, therefore, both our privilege and duty to see God in this event, to refer it to Him, and to feel that in very faithfulness and with unerring skill He has done all things well, and that as the Lord gave, and the Lord hath taken away, His name is to be blessed. Let all that is deep and unfathomable be referred to the never-failing skill and mercy of his Father and our Father, and let us deeply ponder and lay to heart the many lessons this event is adapted to teach us and which we may conclude to have been special ends designed by God. And, among the rest, let us learn our ignorance and helpless dependence and be thus led to live upon Him and to cast our cares and anxieties upon Him, that, in the language of good old Baxter, we may be able joyfully to say:

Lord, it belongs not to my care,
Whether I die or live;
To love and serve Thee is my share,
And this Thy grace must give.

If life be long, I will be glad,
That I may long obey;
If short, yet why should I be sad
To soar to endless day?

It is not in cruelty, but in love; it is not to harass, but to help us; it is not to keep us uneasy and anxious, but to disarm our fears, to soothe our restless agitations, and to relieve us of all responsibility and of all solicitude, that God has involved our future in such impenetrable darkness. This is the foundation of all practical obedience, humility, confiding, child-like faith, of all inspiring hope, of all-conquering patience, of all joyful acquiescence, of all bliss-inspiring love, of all prayer and praise, of all peace, of all gratitude, of fortitude in adversity and lowliness in prosperity, of all weanedness from the world and aspirations after heaven, of all access to and fellowship with God here and rejoicing in hope of the glory of God hereafter. It is as if God said to us, "My dear child, my heart yearns toward you with more than a mother's or a father's

love. All that I am and have are yours. All my power and providence are yours. All things and all events are yours. Life and death, earth and heaven, are yours. But you are weak and shortsighted and as yet but in the infancy of your being, and in a world of sin and temptation and sorrow. I have, therefore, undertaken to direct all your steps, and overrule all your events, and order all your changes, and make everything to work together for your good. Leave all things to me. Take no thought for tomorrow. Be not fearful about the future. Only keep near to me. Only keep hold of my hand. Only lean upon me as your beloved and cast all your cares upon me, and I will do all things well, and you shall have rest and spend your days in quietness and assurance, and in the latter end find peace—sweet, perfect peace.”

Blessed Lord, who dost thus speak so comfortably to me and dost condescend to make my most trifling cares Thine own, help me to rejoice that all things are dark and hidden to my view that I may leave all things to Thee, from whom nothing is hid, and to rejoice that I can go forward in the path of duty, not knowing whither I go, but that I am guided and guarded by Thy omnipotent arm, Thine omniscient wisdom and Thine infinite goodness.

Oh! Lord, I would delight in Thee,
And on Thy care depend;
To Thee in every trouble flee,
My best, my only friend.

Another lesson very forcibly impressed upon us by the life and death of Mr. Adger is the true end and value of human life. In the lower orders, the social affections, if so we may call them, find their object among beings that are proximate, both in time and space; it is one of the same species (with rare exceptions) now present and in view. Human affections, like electric influences, flow out to great distances with unabated intensity. Distance does not weaken them; time does not shake them. Human affection, whenever it rises above or goes beyond an instinctive fondness, draws to itself a force derived, though unconsciously, from the unknown and the infinite of a life hereafter. Human affections, therefore, are drawn out, without weakening the texture, to incalculable extents. The fibers of love, sensitive in the highest degree, penetrate the dark future, as well as embrace all distances of earth.

The deathless energies—the agonies of human affection—have always, therefore, uttered an outcry for immortality. This is the first need of the human heart. The moral instincts, unquenchably vivid as they are, have always demanded the future and have told us that future must be endless. The unspent energies of reason, full of force as they

often are—and, as in Mr. Adger's case, they were—even to the last moments of animal organization, ask—imperatively and imploringly ask—for an endless future, and could more easily accept of annihilation now than accept of it at the end of a higher course of being.* The present dignity and exaltation of man above all other inhabitants of earth, elevating him to a near equality with the angels, would render him, beyond all others, transcendently miserable if shorn of the bright crown of his glorious immortality. All that elevates and distinguishes him above the beasts of the field would enhance his misery and make their condition enviable. Cribbed, confined and confined as man is in this world, and distracted as he is by vain and insatiable desires, he is consumed by the fire of a quenchless aspiration to ascend to the loftiest heights of heaven, to roam through the boundless universe, and to endure while immortality endures.

Short and transitory and uncertain therefore as life is, it is unspeakably precious, because it is the prelude and the preparation for a life everlasting; because it is but the childhood—the educational and training period for the manhood and the manly activities of our great immortality; because it is the period in which we do not so much live as prepare to live. Eternal interests are here to be obtained. A crown is to be lost or won. A bright reversion in the skies is to be secured or forfeited. God as a friend or an enemy; Christ as a Saviour or a destroyer; the Holy Spirit as a comforter or a swift witness against us, are the dread alternatives.

How false, then, and how worthless are riches, fortune, fame, position, prominence and public estimation among men whose breath is in their nostrils and in a world the fashion of which passeth away. What are even love and friendship, home and comfort, and all the sweet charities and heart-communion of domestic life? These have each and all they realize beyond the price of rubies or heaps of gold. But what are they all in exchange for life? Mr. Adger possessed them all in good measure, but none of them, and not all of them, could redeem his life from destruction or stay the progress of disease, or turn back the uplifted arm of the grim monster, or gain a respite that he might die among his kindred and fall asleep upon that dear, delightful bed which was fragrant with the memories of the loved and the lost, and where he might again see her eye beam upon him in tender love and hear that voice which comforted him with the assurance that it would not be long till they should meet again, whispering in tones such as seraphs use—"Arise, my beloved, for the morning breaketh. Listen, spirit, come away."

*Altered from H. Taylor.

Oh, it was a very small matter to Mr. Adger that he had been successful in the conflict of earthly interests, and that he had many near and devoted friends, seeing that all must be left behind him, and that, as naked he came into this world, so naked he must leave it, and that forever. Alone, helpless, unattended, beyond all reach of human sympathy or succor, he must meet the last enemy and conquer or die. He must descend into the darksome grave and lie down in sorrow, or soar on the wings of exulting hope. Baffled physicians stood helplessly around him. Weeping eyes shed tears of unavailing sorrow. Prayers were vain. He must die. God hath said return, and his body must return to the dust from which it came and the spirit to God, who gave it.

Oh, the delusion, the folly, the ineffable misery of those who are dead while they live, and who only in dying think of life—of life's true end, of man's one great business here.

With holy trembling, holy fear,
To make his calling sure,—
God's utmost counsel to fulfill,
To suffer all his righteous will,
And to the end endure.

Oh, ye who regard lying vanities and forsake your own mercies, be entreated by the sudden and unanticipated decease of him who has so long gone in and out among you, by his coffin, and by the fast-fading features and decaying form within, to prepare to meet your God. You, too, must die. You may die at any moment and anywhere, at home or abroad, on the land, on the sea, and if a coming eternity has not been prepared for, and Christ secured and salvation found and pardon and peace and purity obtained, then the great end and business of life has been neglected—lost, irretrievably and forever lost. Infatuated man! be it now, and in this solemn presence, urged upon you, that if you live without Christ you die without Christ. You pass into eternity without Christ. You must rise again from the grave without Christ. You must stand before the throne of God without Christ. And in that dread, that awful, day, when man to judgment wakes from clay, you must hear Christ pronounce the awful word, "None of His." And, oh, man, be admonished that while that judgment may be distant, death near, and as death finds you, judgment will also find you. If not Christ's in this world, you never can be His, Christ can never can be yours.

But, my brethren, infinitely important as is the salvation of the soul and preparation for eternity, it is not to be imagined that this chief end and business of life is either exclusive of or inconsistent with an earnest and active devotion to all the inter-

ests of the body and of the life that now is. On the contrary, all that pertains to the present is included in the future. They are not different, though distinct. They are not disunited, though divided. They are compartments in one field, stages in one journey, changes in one progressive being, seasons of one eternal year. Piety, therefore, which fits and prepares us for a blessed immortality is also the fit and the only certain preparation for a well-spent and becoming life. Godliness has regard to the life that now is, as well and as emphatically as to the future. This is God's world, however defiled and deformed. Society, and government, and the community, and the family, and science, and art, and commerce, and agriculture, and all the honest industries and proprieties of life, are of God's appointment for man's discipline and well-being. All the relations thus established between man and man are established by God's providence and governed by God's law. They constitute God's primary school—his nursery—the moral gymnasium, the field of labor, the arena, the battlefield, for the exercise and enlargement of our powers, the formation of character, the test of principle, the opportunity of doing good unto all men, and for the display of manly fortitude, honorable emulation and holy ambition. God cannot be excluded from the world without rejecting His authority and rebelling against His government and throne. And the true character and condition of every man is, therefore, that of a servant of God and the servant of His generation.

This is the description given of David, that he served his generation, and having well earned a grave, fell asleep. And this is the common representation given of God's friends throughout the Bible—a servant of Jesus Christ and a debtor unto all men. We come into the world not singly—not in families nor churches, nor communities, nor countries, but as "one generation," one living family and brotherhood. And it is for this and nothing short of this we live, for no man liveth unto himself, and no man dieth unto himself. David did not serve his generation in his own way, and according to the devices and desires of his own heart, and so as to seek his own things and secure his own interests, but "according to the will of God." He regarded it as a monstrous fallacy and a most suicidal policy to seek his interest or happiness in any way contrary to the eternal principles of God's righteousness and of heavenly charity. He believed, as reason and experience must convince every man, that "the most false of all the false things on earth is pure selfishness—that the greatest of all delusions, as well as the most fatal in its consequences, is that of the human being who makes himself his center and his individual well-being his end." As it is God's will that we should stand in these rela-

tions and responsibilities to our generation, we are, therefore, God's servants, bought with the priceless blood of Christ, redeemed, consecrated and set apart and holding life in sacred trust for these high and holy ends. We are not our own; we are the Lord's. Life is not our own, it is the Lord's, and to be christians is to be united to the Lord—to be identified with Him—to feel that He is ours. It is to live and act and work as in His light, with His cheering presence, encouraged by His smile of love, sustained by His grace, and recompensed with His friendship and blessing. It is to feel that Christ has put the interests of His cause and kingdom into our hands and constituted us dispensers of whatever blessings it is in our power to bestow to every man, severally, as they need. And it is to feel all this, looking for our recompense and reward, not now, not here, not from man, not in kind, but when Christ shall give to every man according to his talents and their employment of them.

Under the controlling power of these motives industry becomes a duty, honesty a principle, prudence and economy virtues, and money a means of power, the love of which is the root of all evil, but the right use of which is an instrumentality for all good. Under these sturdy principles Mr. Adger was brought up by maternal piety, and with their spirit his whole character was imbued. They imparted confidence and courage amid the perplexities and perils of youth, animated him in all the struggling toils of various business, crowned him at last with success, with opulence, and with an honorable and wide-spread influence, imparted a calm radiance to his sunset hour, and have left behind him a twilight of serene loveliness, teaching us "how beautiful time and goodness can make an old man look"—beautiful with his crown of glory—beautiful with the beauty.

It is delightful to contemplate the provisions God has made in our nature and in the world around us for thus serving Him. How piety blends with prudence, energy and activity, and enables a man while living for God to live also for man, and while living for earth, for home and family and friends and country and the world, to live for heaven, for the eternity, for the inheritance beyond.

Mr. Adger was a native of the County Down, in Ireland; born in 1777 on the homestead of Moneynick, after which, at the request of the Boston owners, one of their packets is named. At the age of fifteen he left Ireland with his more than widowed mother, and in the year 1796, in a strange land and amid the bustling competitions of New York city, commenced his efforts to secure for her and for himself a home and home happiness. The feelings of an exile emigrant from a home

dear to them by every living and ancestral bond can only be known by those who have experienced them. Only such know how even the home-sick heart—

Quails, thinking ere that gulf can be recrossed,
How large a space of fleeting life is lost.
On Erin's shore behold the pensive band,
With sails unfurled for earth's far distant strand,
Like children, parting with a mother, shed
Tears for the land that could not give them bread ;
'Tis grief to nature honorably true.
And long poor wanderers o'er the Atlantic deep
The song that names but home shall make them weep.

But even for such trials God has made merciful provision in that hope which alleviates the present and irradiates the future, in that faith which is the substance of things hoped for and the evidence of things not seen, in that confidence in God which is an anchor to the soul entered within the veil of the unknown future and holding fast the soul to duty and to labor, and in the expulsive power of new affections, habits and associations, so that even in a foreign land where they miss the stars they love, and where—

Oft when the tuneful birds salute the dawn
Regret the lark that gladdens Erin's morn,
Yet there by time their bosoms shall be changed,
And strangers once shall cease to sigh, estranged,
Survey with pride, beyond a monarch's spoil,
His honest arm's own subjugated soil,
And summing all the blessings God has given,
Put up his patriarchal prayer to heaven,
That when his bones shall here repose in peace
The scions of his love may still increase,
And in a land where life has ample room
In health and plenty innocently bloom.

Thus it was that the oft-repeated tale of a sixteen weeks' stormy and starving, and in every way distressful passage, and all the pangs of bitter disappointment and long-deferred hope* were so often converted by Mr. Adger into romantic and ever thrilling recollections, and that before long he found himself, in the year 1802, guided by that gracious providence in whom he relied to the city of Charleston, where for fifty-six years he has found a home, and established a house which could encircle his bountiful Christmas table with a happy crowd of fifty children and grandchildren, and where we now mourn his loss as a patriarch in commerce and a father in Israel.

Thus, though in sorrow's hour the exile's mind
Brood sad on scenes for ever left behind,
Yet not a pang that Erin's name imparts
Shall touch a fibre of his children's hearts.
Bound to this native land by nature's bond,
Full little shall their wishes rove beyond
Its mountains and its willow-skirted streams.
Loved even in childhood, mirrored even in dreams,
While every name to him uncouthly wild
Shall thrill with joy each patriotic child.

*Note.

Mr. Adger was through this whole period of his active life a merchant, though other business of the nature of commission, exchange, banking and wharfing, were associated with it. And for fifty-four years his name has been enrolled among the members of what is now a science as well as an art, a profession as well as an occupation, and from the high social position and influence which it enjoys, attracts to it not only a very large amount of the talent and respectability of the land, but under the genial influence of our free institutions enables the poor boy, with christian principles and commanding intellect and force of character, to become himself a merchant, and even to pass from the merchant's desk to the senatorial chair; and hence among the ranks of merchants are to be found very many of the most honorable, high-minded and intelligent citizens of our country. Many are graduates of college, accomplished gentlemen, and lovers of science, art and literature. Out of its ranks have shone forth some of the brightest coruscations of genius and world-wide productions of a historical and literary character. It has already, even in this youthful empire, enrolled upon its record of fame the founders of princely public libraries, museums, hospitals, almshouses, colleges and schools. Merchants are found in all our literary associations, our historical societies, our conversational clubs, and our literary reunions. Merchants constitute in good part the fathers of our municipal councils, of every great corporation and of our legislative and political halls. Merchants also constitute in most of the churches of Christ able and efficient presidents, officers and advisers. And in not a few cases our great benevolent and missionary enterprises are administered and made wisely efficient by the practical and financial wisdom, energy and large-hearted liberality of christian merchants.

The mercantile, together with the agricultural community, constitute the working power—the bone and sinew of the State.

The time has been here, as elsewhere, when the commercial character and profession have been regarded as less honorable and respectable than the agricultural. But there have been, also, times and countries in which the pastoral and agricultural life have been held in reproach. Both are the extremes of narrow prejudice or political policy. Both are unnatural and unwarrantable by anything in the nature of the employments themselves. Commerce and agriculture are coeval, coextensive and collateral. The one implies the other. Neither could exist alone. Without commerce the culture of the earth would, to a very limited extent, and in a very rude and imperfect manner, be prosecuted at all. For of what use would they be without commerce to give them marketable value and exchangeable form?

No, they are not antagonistic. They are twin brothers—the first-born of civilized society—coeval with our race, and themselves the progenitors of all the arts, the patrons of all industrial pursuits and mechanical inventions—the prolific womb of all discoveries and enterprises of great pith and moment, the incentives to new applications of genius and artistic taste, the destroyers of monopoly and the helpers of mankind in all its mighty struggles against tyrannous oppression. They are employed about the same materials. They are conversant about the same laws of nature, providence and society. They are complements to each other—fellow-helpers—giving and receiving freely and fairly, playing into each other's hand, guarding each other's interest, and rejoicing in each other's prosperity. The one is not high and the other low, since both rise or fall, prosper or decay, are in honor or in shame, at the same time and from the same causes. They are, therefore, inseparably paired, and under an inviolable obligation to take each other for weal and for woe, and to cleave one to another in all offices of mutual charity and good-will.

But while agriculture and commerce are thus one and of equal importance and necessity to the well-being and progress of society, there is one virtue—and it is one of the loftiest and most god-like of them all—in which, account for it as we may, merchants far surpass the cultivators of the sod, and that is in munificent charity and public-spirited, patriotic and large-hearted benevolence. They may not produce as great statesmen, orators and philosophers as the quiet retirement of rural life, inviting as it does to abstract studies and the profound meditation, but it gives birth to holier charities. It awakens and exercises every faculty and affection of our nature. It draws man out of himself to fellowship with others. It socializes the heart. It stimulates the play of all generous emotions. It opens the hand to work and the purse to give, and the soul to feel for others' woes, and especially for the humbler and most helpless classes of society.

Let merchants, then, duly estimate the dignity and responsibility of their high calling. Let the standard of intelligence, and of capacity to speak and write, and think, and influence for good, be elevated more and more highly. Set the example of those principles of integrity and fair, legitimate and honorable dealing which are essential to the well-being of society. Such a man may have his good things in this world and the praise and honor of men, which were all he sought, while utterly destitute of the favor of God, and have only evil things as his portion in that life for which he has made no provision nor preparation, and all whose principles he set at naught and openly ignored.

But while all this is true, it is as certainly true that where great and permanent success in any one of the occupations of life is the result of a man's individual and self-originated efforts, we are compelled to look for an adequate cause in the natural and acquired talents of such an architect; in his pure and unbending principles, in his uniform and irreproachable character, and in his persevering energy, industry and prudence. We are led, therefore, to anticipate the combination of these qualities in Mr. Adger, which was undoubtedly the case. No one could look upon the high, commanding forehead, the deeply wrinkled brow, the keen, bright, far-seeing eye, the lip of cool, determined firmness, and the earnest, intellectual and thoughtful expression of the whole face; no one could hear him speak in sententious brevity but all and only what was to the point, firmly and unhesitatingly expressed; no one could see him walk or act with a promptness that met every demand, an ardour that surmounted every obstacle, an activity that was only exhausted by the completion of every task, an eager haste that felt every moment precious and opportunity divine, and a cool, calculating abstraction and fixed attention which left nothing unattended to and did everything in its proper time and place; no one could witness the ease with which he could give vent to a heart full of fun and frolic, merry and jovial, and filled to the brim with ready wit and repartee, and in a moment withdraw into the secret chamber of deepest meditation; no one could read his letters, which were models of comprehensive and satisfactory, and yet concentrated, intelligence; no one, in short, could compare the amount of his work accomplished and the quietness with which it was effected, without concluding that Mr. Adger was a man of rare natural abilities.

Nor was he less striking in the sterling character of his principles. These were wrought into the web and woof of his character. They were not an outside dress, a counting-house or street profession. They entered into the very texture of his soul. His honesty made his word as good as his note. His sincerity inspired confidence. His consistency made him one and the same always, and everywhere, in all places and under all circumstances, and was a pledge for the future as well as security for the present.

Economy without parsimony, and generosity without prodigal extravagance, were prominent in Mr. Adger's principles and practice. Between these is a very wide and yet very generally unobserved difference. Parsimony is not economy. Expense and great expense, as Burke has well observed, may be an essential part of true economy. Economy is a distributive virtue and consists, not in saving, but in selection. Parsimony requires no providence, no sagacity, no powers of combination,

no comparison, no judgment. Mere instinct, and that not an instinct of the noblest kind, may produce this false economy to perfection. The mere spending of a large amount of money is not then necessarily prodigality, nor is the spending of a small one parsimony. To spend a large income well and charitably is a generous liberality. To spend a small income with care and self-denial is frugality and prudent economy. To be prodigal is to spend wastefully and to no good purpose, and to be parsimonious is to spend less than reason and charity demand for the sake of accumulation. Now, Mr. Adger was neither parsimonious nor prodigal. While in moderate circumstances he was frugal, and in all circumstances economical and generous according to his means, his views of propriety and the validity of the claims upon him.

Another very marked characteristic of Mr. Adger was a sound judgment, based upon knowledge, observation and experience. Success implies knowledge, though it may not be book knowledge nor school knowledge, but a practical knowledge—knowledge of man, of ourselves and others, knowledge of the laws of nature and providence as manifested in the social economy, knowledge of the laws and limits of commercial enterprise, and, above all, of the limits of man's agency and of the dependence of himself and of all events upon an all-wise, all-surrounding and all-controlling providence.

This knowledge gives foresight and leads to action and the ready employment of propitious events and favorable opportunities. It also inspires caution and prudence, for it recognizes the limitations of all reasonable expectation and realizes the duty created by the dependence of man, of implicit subjection and wise moderation. These are the products of wisdom, as wisdom is conformity to wise and necessary law. No man feels his impotence more than the man of extensive and practical knowledge, while rashness and imprudence are the products of ignorance or shallow information which easily puffs up empty vanity with self-confident reliance. In such a soil even the seeds of wisdom produce a crop of folly, and the most acute understanding cannot see clearly through the distemperring fog of a heart corrupt, affections perverted and selfishness predominant. But when simplicity and integrity of heart are guided by soundness of understanding neither the enticements of vice can weaken the active springs of the soul nor the delusions of fallacious hope impose upon the judgment. Sagacity and resolution, keen penetration and a firm tenacity of purpose will become master principles in the soul, and conscious weakness will lead to humble reliance on divine guidance. Thus the man who is as wise as a serpent and meek as the dove is prepared to meet every circumstance that demands

his attention and to discharge with propriety his duties as they occur. He preserves his health by sobriety and regularity. He improves his fortune by industry and preserves it by economy. He despises or neglects no worldly advantage he may honorably obtain, and rejects every profit inconsistent with his principles, however accessible to his grasp and however alluring to his pride of wealth and of success.

Such knowledge and such principles impart cool, quiet waiting upon providence in the ordinary and regular procedure of business, taking in sail while others are spreading every inch of canvas; sailing close to the wind, while others give to the gale of prosperity the rudder, and in the madness of excitement sweep contemptuously before the wind and sea, and, looking out for squalls when the sea is calm, the winds asleep and nothing to be seen but a small cloud no bigger than a man's hand.

It is reserved for such a man to distinguish practically between enterprise and speculation and to seek the one while he cautiously eschews the other. Between these, however often practically confounded, there is a vast and a vital difference. Enterprise is a liberal investment of what a man can afford to lose and to turn aside from his main business, with a reasonable hope in the legitimate course of business for a profitable return, while speculation hazards capital necessary for a safe business in an investment which, according to the fluctuations of a feverishly excited market, may bring large returns or large losses.

Enterprise is a noble-hearted, generous and commendable spirit, based on principle, providence and experience, and looking to the general welfare of that great community of which it is a guardian, and to promote whose interests it considers all its powers entrusted. With principles fixed as the everlasting hills; with the anchor of a well-grounded hope, and the ballast of a weighty experience, and animated with the desire of rendering itself useful, it is enabled by the soundness of principle to discover means for accomplishing this benevolent end which he concealed from those whose mental ability is less comprehensive and are rejected with contempt by those who seek only personal and present gain by whatever rash and unwarrantable means, and proudly forgetful—if ever they believed or knew—that the fortuities and contingencies of life are as much under God's control, for good or evil, as are its invariable certainties, and are, therefore, so overruled as to sustain his moral government and laws, virtue, faith, confidence and patient perseverance in the way of honest and honorable integrity.

This is God's appointed way. This is the only way to a sure and satisfying success in life, whether that success be great or small. This is the way of peace and contentment and, there-

fore, of happiness, for it will make a man happy, not because of the multitude of his riches, but the fewness and simplicity of his wants and wishes; not because he has more than others, or more than he properly uses or can well enjoy, but because he has enough to meet all his requirements and enough besides to meet all the demands of social charity and of christian philanthropy.

That I have been portraying the true character and secret power of an honorable, successful and exemplary merchant, you will all admit. And that this was in a very marked and unusual degree the character of Mr. Adger, all who knew him well will as readily believe. Such, after the study and observation of some seven and twenty years, is my delineation, and the useful lesson of his life which I would impress upon his survivors, and especially upon the young. So unerring was his judgment, and so generously unselfish and honorable was his practice, that the founder of the illustrious and world-known American house of Brown Brothers & Co., whose business in Charleston he conducted during his entire business life, remarked to me upon one occasion that he could say of Mr. Adger what could rarely, if ever, be said in similar circumstances and concerning so long and varied a course of business, that he had never transacted any single negotiation otherwise than he would himself have done it had he been on the spot.

Mr. Brown, on the same or a similar occasion, made the remark while walking the streets of Baltimore, and alluding to many of its personal histories, that a man in order to be a successful merchant must have, to some extent, the heart of a Turk. By this he meant that he must act upon the principles to which I have adverted, however constantly they might require him to hold under restraint the feelings of affection, friendship and generosity, and that it is only the man who thus acts who will possess the means and the disposition to be generous, obliging and liberal. This, indeed, is the order prescribed in scripture—laborious, self-denying work with the hands and in the sweat of the brow that you may have to give as God requires and to them that need it. We have no doubt that this enters as an element into the natural causes of every instance of legitimate success. It is the law of God's natural government, in which scattering increaseth and withholding impoverishes. It is the law of God's providential government, in which the liberal soul is made fat and it is found more blessed to give than to receive. And this is also the law of God's spiritual government, in which as we freely receive, we are freely to give, and in which he that sacrifices much for Christ's sake and the gospels shall receive an hundred fold in this world, and in the world to come life everlasting, and in

which he that soweth sparingly shall reap also sparingly. God's blessing is, therefore, promised to them who try His faithfulness by giving as they have, and as they continue to receive, and by paying all their tithes into His storehouse. And while godless misers may accumulate millions, whose gold—their only portion and their curse—shall be as a millstone tied about their souls to plunge them deeper in perdition, and while God-fearing men wanting ability and wanting charity may fail of success; yet, nevertheless, to the glory of God's faithfulness be it spoken, it has entered into the proverbial experience of man that no man ever lost by giving and giving liberally, and that as he that giveth to the poor lendeth unto the Lord, so the Lord promptly repays with good interest, heaped up and running over.

But, notwithstanding this experience and the numerous bright examples of noble liberality among merchants, it cannot be denied that to a large and lamentable extent, they, like others, are faithless and unbelieving, and that while they thus impoverish themselves, both temporally and spiritually, they entail upon the commercial world many of its otherwise inexplicable and mysterious calamities.

Judged by the standard of christian liberality in the present age—and we fondly hope it is improving—Mr. Adger was undoubtedly liberal. He was liberal from principle and not from impulse, and conducted his charities, as a general rule, upon the same principles of prudential economy by which he governed all his movements. He was, however, exceedingly reserved on this subject, and as I know he did much in the way of charity, of which I only incidentally learned, so, doubtless, he distributed largely in ways and measures beyond my knowledge. To this church his benefactions at different times have been munificent. To the Theological Seminary, also, he has at different times been a very liberal benefactor. And to all objects of charity he was ever ready to lend his ear and to open his heart and his hand.

But there was another feature in Mr. Adger's character which was very prominent and to which I have always looked as a special ground of the divine blessing upon his successful efforts, and that was filial affection and reverence and generous kindness toward relatives and friends, and to the children of his friends. His devotion to his widowed mother was most tender and assiduous, and his grief for her death at an advanced age like that of Joseph for his aged and patriarchal father. And one of the very last visits he paid in New York was to the surviving members of the family of his first steady and kind employer in that city, on whose business he first visited Charleston.* It was after having paid this mark of grateful remem-

*Here note mother's death.

brance he said: "And now I have done all I wished to do and am ready to go home." Now, we know that God has attached the special promise of temporal blessing to the manifestation of filial reverence and affection and to a grateful spirit toward benefactors, and that universal observation has confirmed the truth of God's promise by the facts of God's providence, in this case as well as in regard to liberality.

But Mr. Adger's prosperity may be attributed under God not only to his filial affection, but also to his conjugal and parental faithfulness. Mr. Adger was blessed by God with a wife, who complemented all that was firm, authoritative and inflexible in his character, with all that was gentle, affectionate and wisely uniform and strict. Together they established a domestic government which at once secured reverential obedience, gratitude and love, and trained up a family of children who were the glory of their parents, and their companions and solace through years of growing infirmity and through that valley of old age which is ever darkened by the shadow of death. After fifty years of married union, during which harmonious affection had assimilated them more and more into a unity of character and most hallowed fellowship, in death they were not long divided, and are now to sleep side by side until awakened by the archangel's trump on the morning of a glorious resurrection.

Such were the principles which lay at the foundation of Mr. Adger's character and success in life. He was every whit a man. What he was he was seen to be. He was a strong-minded man. He had very strong points of character—angular and sharp, plain and blunt. He was strong every way and in everything he did—strong in his prejudices and strong in his partialities—firm as flint, unbending as the oak and unyielding as a rock. There was no use in attempting to divert him from what to him seemed the right and determined course, and yet he was full of tenderness and generous sensibility. Home was his happiness, and his presence completed the happiness of home. Here, when not reading, of which he was fond, he could unbend and enjoy the fireside chat and cheer and the children's frolic and the visit of friend or auld acquaintance, whom he never forgot. His only visits, indeed, were those of kind attention to the stranger, and especially if sick. And yet, averse to visiting as he was, during the decline of his friend, Mr. William Bones, whom he endeavored in vain to retain in his family, his visits during the last few months of their mutual lives were daily, his attentions most assiduous and his sympathy most heartfelt.

The strength and beauty of Mr. Adger's character was greatly enhanced by being encased in a modest and unassuming

humility. Perhaps, indeed, he gave the most striking evidence of his deep and genuine principles in the manner in which he bore prosperity, in the unchanged moderation of his spirit, and temperance of diet, and quiet, substantial mode of living—equally free from ostentation and plainness—in which he continued to the last.

A man's character is equally tried by either extreme of condition—poverty or riches, adversity or prosperity. If poverty leads to despair of any higher condition and thus oftentimes to a shameless disregard to character and virtue beyond the necessity of support, wealth, on the other hand, leads to indolent luxury and to a contemptuous pride which looks with equal indifference to the opinions of men and the favor of God.

And there is not, therefore, under heaven a more beautiful exhibition of the dignity of virtue and the glory of piety than when they are found encircling poverty with cleanly neatness and happy contentment; and on the other hand tempering the glare of prosperity with the mild radiance of a humble, unassuming and generous demeanor.

In Mr. Adger I could perceive little change. His personal habits and tastes were always plain, though substantial and good. And while he generously indulged the differing tastes of those around him, he was content with setting the example of moderation and simplicity and with expressing on every proper occasion his detestation of ostentatious display.

But in this delineation of Mr. Adger's character and of the elements of his successful career, and of the valuable lessons taught us by his life and death, as drawn from the book of providence and of human life, I must not omit the highest and culminating attribute which united, inspirited and governed all—his piety. In him was exemplified the all-important truth that the most diligent pursuit of business is not only not inconsistent with spiritual business, but is congenial with it and greatly profited by it. Mr. Adger's piety—for while always the same in nature, piety is various in its individual manifestations—his piety may be characterized as manly, consistent and self-sustaining. It was manly—because it harmonized with his vigorous character and mind. It was consistent with all his principles and with all his relative duties and employments. And it was self-sustaining—not leaning upon others, or deriving life from association, or freedom of conversation or communion of feeling. Rooted in a mother's example and training and extending its fibers over every power and faculty of his soul, it brought under its influence his ardent and impetuous temperament and his ambitious aspirations.

Reserved and of few words on whatever related to himself, he did not unbosom his convictions and give opportunity to his

feelings to develop themselves into an open profession, and, therefore, long remained a worshipper and not a member of the church. I cannot but remember with grateful joy the interest he took in all my ministrations when seven and twenty years ago I came, a youthful stranger, to this city, and how his heart was opened to full and free conversation, and sometimes to a late hour, on the subject of personal faith and repentance and hope and profession of religion, and how he was led, in the year 1832, in company with his son, William, to connect himself with this church. It was an auspicious day which then dawned upon his family and himself, and which has not been clouded by any shade of doubt until it closed upon him in peace and irradiated his dying hours with the bow of promise and directed his trusting heart to the everlasting covenant and the sure mercies of Him who was Himself dead and is alive again and liveth for evermore, and in whom if any man believe, though he were dead, yet shall he be made alive.*

Mr. Adger's death was in harmony with his life, calm, cheerful, at times even playful, as, when he told the doctor, who had tried several times in vain to nauseate his stomach, that it was a bad case, but he supposed he would have to try it again, and throughout the whole patient and resigned, not dejected, confident, not enthusiastic, possessing tranquility without torpor and interest without the anguish of solicitude, knowing that all power of disease to injure was permitted and, therefore, limited and that death itself was in God's hands and by His appointment and to His servants always and everywhere blessed. He died in an inn—and it was in an inn our Saviour was born. It was in an inn that Paul lodged for the space of two years in Rome, anticipating a coveted fellowship in his Master's death, and writing several of his death-conquering epistles. It was in an inn that Ignatius and Polycarp, on their way to martyrdom, wrote their heaven-breathing letters for the consolation of survivors. It was in an inn that Archbishop Leighton, the gentlest, lowliest and most heavenly-minded of uninspired writers, often wished to die, as most consonant to man's stranger pilgrimage to a better country, that is, an heavenly; and it was in an inn that God met him by the way and called him to turn aside and die that there he might meet death alone, and yet not alone, since God, his Saviour, was with him in that place to make it Bethel—none other than the house of God and the very gate of heaven; and it was in an inn, and within a few blocks of where Mr. Adger died, that his good and gifted son, "the beloved elder," as he is still spoken of, made his last will, avouched his calm confidence in Christ and in the spirit of his

*As to reading my sermons—appear at communion—conducting family worship—continued attendance at church while deaf.

father, of whose character he possessed the most striking lineaments, resigned his life and gave himself up to Him who was able to save, sanctify and glorify.

Asleep in Jesus! time nor space
Debars this precious hiding place;
On Indian plains or Northern snows
Believers find the same repose.

Asleep in Jesus! far from him
His kindred and their graves may be!
But his was still that blessed sleep,
From which none ever wakes to weep.

It is natural for the christian to expect some happy evidences of triumphant faith and holy resignation in the trying hour when the vast realities of an eternal world and an endless duration are about to be disclosed to the disembodied spirit. But even as there is every variety of individual christian experience in life, so also is there in death. No one state of feeling is either invariable or essential, or unequivocal as an evidence of fitness and of the presence of power of true faith. Deathbed experience will vary according to condition and character, and as the divine wisdom giveth to every man severally as He will. And while, therefore, ardent ejaculations, affecting expressions, a lively sense of divine comfort, and the raptures of joyful anticipation, eager to depart, may be natural and proper to some, in others the corruptible and disjointed frame may weigh down the spirit, induce an oppressive languor and incapacity to express emotion, while in others again faith will sit in calm majesty at the helm, and, as the sinking vessel is drifted nearer and nearer to the foam-crested rocks of death, commit the soul in patience to Him who is able to keep it, and wrapping around it the robe of a Saviour's righteousness, wait till their change comes, knowing that when it does come Christ will come, and angels will come, and divine life and power will come, and that the deathless spirit will burst its cerements and emerge gloriously sublime from amidst the ruins in which it was engulfed.

And undoubtedly since it is more blessed to believe, without having seen or felt, in sweet and sensible experience, so is faith more superhuman and divine when it is calm and collected, while heart and flesh fail, while the body is wasting away, while the poor frame is dropping into the grave, and faithful love nerves its heart-bursting grief, to tell it that the hour has come and that death is at hand. Feeling is too deep for utterance, and faith too powerful for excitement, and the divine vision too celestial for the language of earth. "A sweet and holy seriousness" was the dying frame which Henry Martyn preferred to any other—a calm serenity, a profound thoughtfulness, a retired communion with his God, which could not vent itself in

words.† When the late eminently godly minister, Dr. Bunting, was asked on his deathbed by Mrs. Bunting if he felt Christ precious, he said: "What do you mean? I have faith, but I have not joy as many christians have." Mrs. B. read to him, "Rock of Ages," and when she had finished the words: "Simply to thy cross I cling," he stopped her and said, "That is just my state of mind."

Very similar was the spirit and language of Mr. Adger. When told he could not live but a short time longer, he replied: "It might, perhaps, be for the interest of others that I should live longer, but if it is the Lord's will to take me now I am willing." And when asked by his daughter if he could trust in Jesus, "Why, Susan," said he, in great earnestness and emphasis of manner, "what else can I trust to?" And as the Rev. Mr. Woolfe, when he found himself sinking, whispered to a friend: "Close this eye. The other is closed already. And, now, farewell." So Mr. Adger seemed to retire within himself, to shut out the world, and drawing around him the curtains of meditation to commune with his own heart and with his Saviour, and leaning upon the bosom of the Beloved to breathe his soul out sweetly there.

In obedience to the dictates of affection, the call of duty, the voice of providence and the requirement of God's word to lay to heart the removal of the righteous, I have endeavored to delineate the character and principles of Mr. Adger, and the lessons of his life and death. He has forcibly taught all who will hear and heed—that from God cometh every good gift, whether natural or acquired; that the way of piety is the way of outward prosperity and of inward peace; that when in this course honesty, industry and enterprise are lawfully* and faithfully employed they will in all cases secure measurable success and immeasurable satisfaction and contentment; that early pious training will lead to honorable manhood; that liberality and zeal in the cause of God and for the welfare of men will increase and not diminish diligence and success in business; that filial gratitude and paternal fidelity will inherit length of days and a godly posterity; that humility in prosperity will ensure consolation and confidence in adversity; that a well-spent life is the sure precursor of a happy death, and that a good name secured by such a life is an inheritance to be cherished in the hearts of a community among whom it has been long and laboriously earned.

†It was in a dreary, inhospitable inn, in a burning climate, with a burning fever raging in his wornout and exhausted frame, and after a day of hard and cruel travel, the sainted Henry Martyn wrote his last diary and gave up his self-sacrificing, Christlike spirit into the hands of his adorable Saviour.

*And no man gaineth the prize unless he strive lawfully.

The desire for a good name, based upon a conscience void of offense towards God and man, and built up by a patient, persevering and uniform course of well-doing, is not only natural, but is necessary to, and inseparable from, virtue and piety, of which it is one of the evidences and rewards.* A good name has been always esteemed by the wise and righteous, from the time of Job and Solomon until now, as more precious than rubies and above all riches. And it is one of God's rich promises to those that rightly seek it that they shall be held in everlasting remembrance; that the memory of the just is precious, and that for a good man peradventure some would even dare to die. Compared with a good name—the image and superscription stamp by God upon an honorable, useful and religious life—all the honors and emoluments of the transitory world are nothing, and less than nothing. These are the baser metal which constitute the currency of earth, which even sickness “dims and disparages,” and which death dissolves and destroys. A good name is the precious gold which survives the fiery trial and comes forth brighter from the purifying flame; which is written upon the fleshy tablets of the hearts of the living; which is the treasured consolation of the bereaved, even when all other treasures are lost; and which shall encircle the brow of him to whom it is given to work it out as, “with inward glory crowned,” he walks the streets of the new Jerusalem in unfading honor and immortality.

Such, then, is the rich legacy bequeathed to this community by one who not only made, but invested and employed, his property in its midst, while many have deserted or carried their accumulated treasures away from it; by one who stood by its fortunes and its failures to the last; and by one who, for fifty-four years, went in and out among you as a fellow-citizen and a partner in all your enterprises and a hearty member in your social unions; from whom nothing touching your prosperity was foreign, and who now brings back his mouldering body that it may repose among you, in joyful hope of a blessed resurrection, and rise with you at the sound of the archangel's trumpet to the judgment of the great and awful day.

To this church this event is the closing of its first history. In Mr. Adger it loses the last survivor of its projectors and founders, and with the exception of our senior elder, now whitening with the crown of glory, and revered by young and old—may he ascend late to heaven, and may I die to be mourned by him and not live to mourn for him—the latest of my earliest and longest of my best friends; with this exception Mr. Adger is the last of its first generation of male members,

*“A good report of them that are without”—blameless.

and with few exceptions of its members, male or female.* Within fifty years what a goodly fellowship of able pastors, eminent citizens and devoted christians have passed through these gates of Zion to the invisible and eternal world. Within the twenty-seven years of my own ministry what a cloud of witnesses have joined the great assembly. But not only are the founders and first generation of members gone, but even the children of that generation will soon have passed away, and this tree of heaven, so flourishing and fruitful, will, from various causes, be as that noble tree of the forest which I have lately so much admired in the surpassing glory of its autumnal foliage, but which—stripped by bleak mountain winds—was left bare and sorrowful, with only a leaf or two still holding by a precarious tenure, against fluttering winds and internal decay. But as that tree shall yet again put forth its buds and leaves and be clothed with fresh and verdant beauty, so, O God of Bethel! grant that this church may arise and shine, the glory of the Lord being arisen upon it. May the children take the places of their fathers in long and increasing succession. May their daughters grow up to be its nursing mothers, and its sons as nursing fathers, and generations yet unborn arise to call it blessed, to name it Beulah, and in the deepening power of ancestral veneration and personal affection call it the joy of the whole earth—the birthplace of their own souls, and the well from which in this valley of tears, and as they journey on toward Jerusalem, they draw plentifully the waters of life and consolation and good hope.

One of the last words I spoke to Mr. Adger as he gave me his hand in parting was to say that I had left for his perusal the funeral discourse preached by Dr. Flinn on the death of Mr. Boyd and of Mr. Samuel Robertson. How little did I deem that I did this as a fit preparation for his own burial, and that in reading its eloquent appeal to the living and be also ready to join the congregation of the dead, he was reading his own funeral service, and was soon to ascend to the assembly of these worthy and pious fathers, and with them to be held by its latest members in grateful commemoration.

But I must, before closing, say a word to you who are chief mourners on this occasion, and in whose sorrow I would claim a full participation. And yet what shall I—what can I—say? You mourn one who has left you an honored name, a good example, pleasant memories, and the substantial fruits of his labors and evidences of his affection. In all this you may and ought to rejoice. For even as the glory of fathers is their children, so is the glory of children their fathers. In all this you have, therefore, much to sustain your hearts; all that the

*Mrs. Fairchild, Mrs. Cole.

world can give, and which, converting grief into selfish pride, all that world knows of consolation. And truly it is great. It is the only ground of honest rejoicing and complacent thankfulness—the memory of worth—the thought that our friends were great because they were good. We are ennobled and blessed in the remembrance of our forefathers, not because they could reckon a splendid line of ancestry or were themselves bright with the stars and ribbons of honor. But if these our fathers were worthy; if the tears we shed over their memories be embalming their good name; if we are the children to whom they bequeathed their reputation, and the many prayers of their piety and the savor of their many virtues, well may we deem ourselves ennobled by our connection with them, whatever their riches or their rank. And assuredly no small consolation to survivors arises from these things. The very greatness of our loss is the measure of our consolation. In these fond remembrances we find the sources of our deepest joy, an invisible hand which gently wipes away our tears.*

But while all this is happily true, still, after all the heart which has been made soft by true christian sensibility and awakened to glorious anticipations, asks for more and will not be satisfied without comfort more substantial and sincere. Fond memory makes her deserted hall echo with the holy music of bygone days, and, like an inverted mirror, brings back the form, the face, the features, the voice of love, and the more than real—the ideal—perfectness of the departed. And when it would clasp the vision to the heart—the good name is found vanishing and temporary—the good example becomes shadowy and evanescent, and the disconsolate heart cries out in bitterness for some real, living, personal communion. The vacant chair sits waiting for its occupant. The twilight hour lingers long for his coming. The lacerated affections vainly feel for the object of their support and life, and in unbelieving solicitude inquire, “Why tarries he so long? Alas, where is he?”

Ah, no! we cannot—we may not think lightly, nor rid ourselves so easily, of death. Death to man—both as it regards the dead and the living—is not natural. Man shrinks from it as he does from the axe or the cords of the executioner. Out of Christ death is dreadful—“it is detestable, it is the terror of our nature.” It is destruction to the body and damnation to the soul. It is the loss of life and the loss of hope. It is conscious annihilation of all present happiness with a fearful looking for of fiery indignation. Man thus proves his supremacy above all other terrestrial creatures, in that while he is the most mortal of all mortals, he alone knows that he has to die,

*Suggested by an extract.

and because he alone is miserable in dying and miserable while living through fear of dying.

But in Christ death is delightful and the grave attractive. In Christ death is the destruction of sin and the purification of a sinful body. It is the dissolution of their present unhappy partnership that it may hereafter be renewed between a spirit made perfect and a body made like unto Christ's spiritual body that thus united and thus perfected they may together dwell in Christ's presence, be with Him where He is, be like Him as He is, and be glorious with Christ's glory for evermore. Death to the believer terminates "an irreconcilable dissension" between soul and body, ends a life stained with impurity and made subject to vanity, "takes away the liberty of sinning" by the emancipation of soul and body from sin, is the consummation of bliss to the soul and the commencement of bliss to the body, and is the transformation of our greatest misery into perfect blessedness.

'Tis said the immortal powers on high
Might envy saints on earth, for they can die;
They for their Lord may suffer loss;
Those but *adore*, these *taste*, the healing cross.

Even death, then, might be a change delightful both in prospect and in experience, and it may, perhaps, yet become so in higher and loftier exaltations, in the progressive beatitudes of eternal and ever-increasing glory.

This, then, O friends, is your real consolation, your living and personal communion, in undivided, yea, in increasing fellowship with the dead. This is the blessedness of our glorious gospel and the glory of our blessed Saviour. He is not the Lord of the dead, but of the living. Our dear departed—who died in the Lord—are not lost nor dead. They are the truly living. They have passed by death to life, and through the portals of the tomb to the bright realms of everlasting day. They still live. They still love. They still long. They still long after you with an intense longing. They long, not for your living, but for your dying. They desire that you should depart and be with Christ and with them, which is far better.

As many graves around us lie!
So many homes are in the sky!
Yes, for each saint doth Christ prepare
A place with care:
Thy home is waiting, brother, there!

Oh, yes, Christ lives and Christ loves. So intense and so passing knowledge is His love that He has gone to prepare a place for us, to secure for us a mansion in His Father's house—to furnish and prepare and make all ready against our coming. And He is here as He is there—to save, to sanctify and to fill with all the fullness of the blessings of the gospel of

Christ, who is filled with all the fullness of God. He will not leave you comfortless. He will be with you and within you, the hope of glory and a very present help in every time of need. Though alone—solitary and sad—though the light of the dwelling be extinguished and the band* of the house be broken, and the joy of life faded, you are not alone. Christ is with you and His presence and peace and power and providence are all yours.

Oh, let us realize what it were death to us not to believe. Let us unite our wills to the will of Christ. Let us rejoice, not only because He said, I go away to prepare a place for you, but also because He said, I will come again and bring you to myself, that where I am there ye may be also, and because He has thus come and thus adopted into His heavenly family those whom He and we both loved. Thus shall grace rise superior to nature and reign triumphant over grief and sorrow, and make our dead, though separated, not disunited from us, but only in another apartment of that everlasting dwelling-place which God Himself is to all His people, in all generations.

Let us also die. We are in death's oft. We die daily. The graves are ready for us. The Heavenly Father waiteth at our door. The mourners are waiting. Let us then make our destiny our duty and delight. Let us think of death and of Christ, and of heaven, and at the same time of our loved ones gone before as forms of loveliness and light,

Shining 'mid the angel throng.

Let us make death our nightly pillow, and we shall find our softest pillow to be death itself. And as the gallant, good Rieu amid the flames of battle and the thick-falling shafts of death exclaimed, "Come, let us all die together," and as greater than he said when they found Jesus bent on going up to Jerusalem and to death, "Let us also go and die with Him," so let us now lie down in this coffin and in yonder grave, and with Job exultingly exclaim, "I know that my Redeemer liveth. I shall see God. I shall see Him for myself. Mine eyes shall behold Him. Yea, mine own eyes and not another's. I know this, and I know that when I thus see Him face to face all that are asleep in Jesus will God bring with Him."

To live, then, let it be Christ. To love let it be to love Christ above all earthly joy. To glory let it be to glory only on the cross of Christ, by which the world is crucified unto me and I unto the world. And then to die will be gain—will be gladness, will be glory.

When upon our wearied ear
Earth's last echoes faintly die,
Then shall angel-harps draw near—
All the chorus of the sky;

*House-band, and thence husband.

Long-hushed voices blend again,
Sweetly, in that welcome-strain.

Ah, my brethren, we shall all see Christ. Every eye shall see Him, and they also who here pierced Him and crucified Him afresh and put Him to an open shame and would not love Him. "I shall see Him," said Baalim, in words of terror to him. "I shall see Him, but not now. I shall behold Him, but not nigh." Brethren, how shall you and I see Him? Shall we see Him as Baalim, to pray unto the rocks and the mountains to fall upon us and hide us from the wrath of the Lamb? Or shall we see him as Job expected to see Him and be satisfied and find in Him all our salvation and all our desire?

And now, beloved father and friend, farewell! I see thee not, and yet I see thee. I feel not the pressure of thy hand, and yet it presses mine. The affectionate twinkle of thine eye sparkles no longer, and yet it beams upon me. Farewell!—but not forever. Farewell! but not long. Soon shall we meet again.

I journey forth rejoicing,
From this dark vale of tears,
To heavenly joy and freedom,
From earthly bonds and fears:
Where Christ our Lord shall gather
All His redeemed again,
His kingdom to inherit.
Good-night, till then!

Go to thy quiet resting,
Poor tenement of clay!
From all thy pain and weakness
I gladly turn away;
But still in faith confiding
To find thee yet again,
All glorious and immortal.
Good-night, till then!

And now, Spirit of Life, whose temple this body was, preserve and sanctify it until Thy quickening hour shall come. And Thou—once dying, dead, buried, and now living and risen and exalted Saviour, the first fruits of them that sleep, give this beloved sleep, that blessed sleep, from which none ever wake to weep.

And thou peaceful—and in life his own so carefully prepared—grave,

Dust receive thy kindred!
Earth take now thy own!
To thee this trust is rendered;
In thee this seed is sown.

Guard the precious treasure,
Ever-faithful tomb!
Keep it all unrifled,
Till the Master come.

Couch of the tranquil slumber
For the weary brow ;
Rest of the faint and toiling,
Take this loved one now.

Turf of the shaded churchyard,
Warder of the clay,
Watch the toil-worn sleeper
Till the awaking day.

Watch the well-loved sleeper,
Guard that placid form,
Fold around it gently,
Shield it from alarm.

Clasp it kindly, fondly,
To cherish, not destroy ;
Clasp it as the mother
Clasps her nestling joy.

Guard the precious treasure,
Ever-faithful tomb ;
Keep it all unrifled
Till the Master come.



A PATTERN *of* MERCY *and of* HOLINESS,

EXHIBITED IN THE

CONVERSION AND SUBSEQUENT CHARACTER

OF

COL. WILLIAM YEADON,

RULING ELDER

IN THE

SECOND PRESBYTERIAN CHURCH,

CHARLESTON, S. C.

A DISCOURSE,

BY THE

REV. THOMAS SMYTH, D. D.

CHARLESTON:
JOHN RUSSELL, KING-STREET.
1849.



THIS DISCOURSE,
DELIVERED ON OCCASION OF
THE LAMENTED DEATH
OF HIS
REVERED UNCLE,
IS RESPECTFULLY DEDICATED
TO
RICHARD YEADON, Esq.
(BY WHOM IT IS NOW PUBLISHED,)
WITH GRATITUDE
FOR ALL HIS KINDNESS TO THE DECEASED ;
AND WITH FERVENT PRAYERS
THAT HE MAY PARTICIPATE,
BOTH IN LIFE AND IN DEATH,
IN ALL THE BLESSINGS
WHICH MADE THE LIFE OF THE DECEASED HAPPY
AND HIS DEATH
TRIUMPHANT.

Let the world their virtue boast,
 Their works of righteousness;
I, a wretch undone and lost,
 Am freely saved by grace;
Other title I disclaim;
 This, only this, is all my plea,
I, the chief of sinners am,
 But Jesus died for me.

DISCOURSE.

Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting. 1 Tim. 1: 16.

If there is any knowledge, which ought to fill the heart of man with joyful emotion, it is the knowledge of Jesus Christ "as He is set before us in the gospel." It is like sunshine to the dreary waste of a Lapland winter. All is cold, dark and desert. The earth is bound with adamant chains. Vegetation is at an end. The green verdure of the fields—the foilage of the trees—and the varied beauties of the landscape, are all lost in one dull and cheerless monotony. Man himself escapes from the misery around him only by burying himself in his darkened hut, and by drowning all thought in an endless round of dreamy occupation. And just such is the condition of every human heart until "the light of the knowledge of the glory of God, as exhibited in the face of Jesus Christ, shines within him." All around is dark and dreary. All nature reflects the angry frown of a holy and offended God, against whom man has sinned and whose "anger burneth unto the lowest hell." The whole animated "creation groaneth and travaileth in pain." Man, everywhere and in all circumstances, is "subject to vanity." He "walks in a vain shew." "The fashion of the world passeth away," and all the joy and pleasure of earth are like sparks of fire, which appear but for a moment and then vanish away. But dark as is man's present, still darker is his future. Death stares him in the face—the grave yearns before every step—and "hell from beneath is moved to meet him at his coming."

Oh, yes! man, every man, is a slave—a slave to fear, anxiety, disquietude and trouble, "in bondage all his life." Guilty and condemned, he is now "reserved against the judgment" "which is after death"—the "everlasting destruction" "that shall devour the adversaries" of God.

How worthy, then, of the acceptance of every man is that "faith" and infallible "saying"—that "glorious gospel of the blessed God"—the "good tidings of great joy"—that "Christ Jesus," the eternal Son of God, though "in the beginning with God and equal with Him," nevertheless came down into this sinful world that "He might save" from present danger and everlasting ruin, miserable sinners. Oh, how worthy to be heard, regarded and obeyed! How worthy to be welcomed, not only into the understanding, but even into the inmost heart, is this merciful message of our most gracious God—this "un-

speaking gift"—this adorable Redeemer, "in knowledge of whom standeth eternal life."

Oh, what a new and wondrous song,
That name affords the human tongue!
Of joy it prompts the sweetest strain,
It wings the heavy hours of pain.
When life draws near its dread eclipse,
'Tis the last sound upon our lips;
When heaven unfolds, 'twill be the first
That from our raptured hearts shall burst.

Such, undoubtedly, is the case with every man who is led, by the spirit of God, to the true knowledge of his disease and danger—of his guilt and the way of deliverance and escape.

Behold the Apostle Paul. Once he was the most proud, haughty and confident of men. He regarded himself as superior in morality, and even in religion, to most of those who stood highest in the community and the church. He could even challenge the scrutiny and claim the approbation of God, as in all things "touching the righteousness which is by the law blameless." But his religion was no more than a proud and self-righteous observance of ordinances, rites and ceremonies, and his morality offered no rebuke to hatred and revenge, intolerance and persecutions. Enlightened, however, by the teaching of God's word and spirit, Paul saw that his religion was hypocrisy and his morality selfish pride, and that he possessed neither love to God nor love to man. He saw that he had been employing God and His religion for the mere purpose of self-exaltation and of securing the honor and applause of men—that a due regard to the character and claims of God "was not in all his thoughts"—and that he was "steeped to the very lips" in ungodliness, unbelief and sin. His views of God, of God's law, and of the nature, extent, and malignity of sin, were entirely changed, so that instead of regarding himself as the greatest of saints he felt himself to be "the chief of sinners." It was no longer a question with him, how he might secure the greatest favor and friendship on the part of God, and the highest honor from his fellow men. But filled with self-loathing and contempt, and conscious of having insulted and provoked God to the very uttermost, his wonder and amazement were, that God had borne with him in such long enduring patience, and was still willing and waiting to be gracious. That God, whom he had so foully dishonored and blasphemed, should be even yet willing to be reconciled—that Jesus, whom he had persecuted, nay, even "crucified afresh and put to an open shame," should magnify in his conversion and apostleship the riches and omnipotence of His grace—and that he who had been the greatest enemy of the gospel, should now be noted as its chiefest apostle—this was to Paul a mystery and a miracle of mercy.

To that mercy, and to it alone, he refers all his hope and all his salvation. The grace of our Lord "was exceeding abundant," and as high above all merit or expectation as are the heavens above the earth. It had pardoned all his sins—his blasphemies—his persecutions—his evil and malignant example—his murderous connivance and co-operation in the destruction of Christ's faithful followers—and the whole spirit and temper of his ungodly heart. That mercy had renewed his soul, and sanctified his motives and principles of conduct. An entire change was effected in his sentiments, feeling, and character. All the faculties of his mind received a new impulse and direction. New views of Christ, of religion, of life and death, of time and eternity, took possession of his mind. "Old things passed away, and behold all things became new." The mercy of Christ brought both regeneration and pardon to his guilty and depraved spirit. And having made him "a new creature in Christ Jesus," the grace which had begun continued to carry on the work of salvation in his soul, to influence his affections, and to mature his christian character. This grace filled him with a love to Christ, whose mercy he had obtained, which rose and triumphed over every other feeling of his heart; led him infinitely to prefer his Master to every other being in the universe; and led him to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. That mercy made his spirit yearn with tender and earnest compassion over all who still rejected the salvation he had found. It consecrated him with an absorbing and untiring devotion to the service of Christ and the spiritual welfare of his fellow men. It inspired him with unequalled fortitude and magnanimity in the endurance of shame, obloquy and disgrace, of hunger, nakedness and peril, so that he "took pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake," and when at last death itself appeared in its most frightful form of martyrdom, he was "ready to be offered up," since "to him to live was Christ, and to die was gain." And, above all, while "not a whit behind the very chiefest of apostles," with what unparalleled humility did this grace of our Lord Jesus Christ fill the Apostle's soul. In his own estimation, he was "the chief of sinners," not worthy to be called an Apostle, because he persecuted the church of God; and "the life that he now lived, he lived by the faith of the Son of God," who was to him "all and in all."

All this the Apostle became in open and manifest contrast to what he once was; and all this the Apostle ascribes to the mercy of our Lord Jesus Christ. "In me," says he, "Jesus Christ has shewed forth all long suffering," "not willing that I should perish, but that I should come to repentance." To that

mercy Paul had no claim and made no solicitation. It was as sovereign as it was long-suffering. Like the lightning flash by which he was cast headlong to the ground, the mercy that was manifested to him was altogether from above, invisible and inscrutable—the offspring of that divine sovereignty which gives blessings to the man who deserves nothing but curses, “having mercy on whom He will have mercy, and having compassion on whom He will have compassion.” And, like that lightning’s flash, which in a moment subdued the pride and chivalry of Paul’s mounting ambition, the grace of our Lord Jesus Christ was efficacious, “not in word only, but in power.” The enmity of his heart was completely dissolved, and the voice of blasphemy became the voice of prayer.

Behold! the rebel low is laid,
To rise in arms no more.
He prays, who thought he often prayed,
But never prayed before.

Conviction, penitence and obedience were thus imparted to the depraved, hardened and injurious Saul of Tarsus, and he entered Damascus a professor and a preacher of the faith which he intended to destroy.

“And I think Christ Jesus our Lord,” says the Apostle, “who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit, for this cause I obtained mercy, that in me Christ Jesus might shew forth all long suffering, for a pattern to them which should hereafter believe on Him to life everlasting.”

How does the Apostle, in this passage, annihilate the spirit of selfish pride. The mercy thus manifested, he considers as intended, not so much for himself, as for others. In the reception, influence, and transforming efficacy of this grace, he tells us he was a pattern, a form, a copy, or a sketch of what the mercy of our Lord Jesus Christ is—what it is able to effect—and how freely and sovereignly it is bestowed. In the case of Paul, Christ gave an example of what His grace is able to accomplish, and what His mercy is willing to perform, for the very “chief of sinners.” We have here a monument more enduring than brass, and more persuasive than eloquence, attesting to the faithfulness of this saying, that “Christ Jesus came into the world to save sinners, even the chief,” and that

He is both able and willing to "save to the uttermost all that come unto God by Him."

How touching were the circumstances under which the Apostle makes this overpowering appeal to his own example, as a motive and an encouragement to every needy sinner. Thirty years had elapsed since he had found this mercy. He was now "such an one as Paul the aged." The spring and summer of his life had departed. Winter had crowned his head with snows of age, and bowed his body beneath the weight of many infirmities. He had endured also every conceivable trial, because of his adherence to the cause of Christ. "In every city, bonds and imprisonment awaited him," and at all times his life and liberty were exposed to the greatest jeopardy. But "none of these things moved him." He was at this very time a prisoner, and nothing but apostacy could secure him against the sudden execution of anticipated death. Instead, however, of being either ashamed or afraid, he was "exceeding joyful in all his tribulations." As his "outward man perished and decayed, his inward man was strong in the Lord," and "renewed day by day";—and "thanking Christ Jesus his Lord" for the mercy manifested towards him, he was now "ready to be offered up," assured that he should receive "a crown of righteousness which the Lord the righteous Judge should give him, and not him only, but all them also who should love his appearing."

And now let me observe that, as Paul, the chief of sinners,* was thus made an illustrious example—a pattern—of the sovereign, free, and efficacious grace of our Lord Jesus Christ; so it has pleased God from time to time to "find those who seek Him not," and to magnify in their conversion, and subsequently holy life, the riches of His grace and the security and perseverance of believers, as a pattern and encouragement for all those who "believe on Him for eternal life."

Such was Augustine in ancient times. Such was Bunyan, Newton, and Col. Gardiner, in modern times. Such, more recently, was the remarkable conversion of Dr. Capadose, a Jewish physician of Amsterdam, of which such a touching account, written by himself, is published in a tract by the American Tract Society. And such, also, to a very remarkable extent, was the conversion of our departed friend, Col. WILLIAM YEADON, in whom, during the past week, I saw so beautiful a display of that most comforting truth, that

Jesus can make a dying bed
 Feel soft as downy pillows are,
 While on His breast we lean our head,
 And breathe our soul out sweetly there.

*This he repeats in the term *protos*.

Mr. YEADON was born in this city, August 12, 1777. He had a very pious mother, of whose care, in consequence of the death of his father, and his removal from her, he was deprived, when he was only seven years old. He was thus left an orphan, and brought up without the advantages of that religious education, and of that "nurture and admonition of the Lord," which it would have been the first great object of that pious mother to bestow. Her character, example and prayers were still, however, for some time left him, together with the mercy of a covenant-keeping God, who is "the judge of the widow and the father of the fatherless," and who, when it pleases him that father and mother should forsake us, "takes up" those for whom "the effectual fervent prayers of a righteous parent have availed much."

So it was with Col. YEADON. For a long time he seemed utterly abandoned to his own evil and ungodly heart, and like every "child left to himself," to "go astray like a lost sheep," departing from the living God and running into every excess of evil.

In early youth, he was accustomed to go to church, but like some children who are fatally and permanently injured, he was allowed to sit away from observation and restraint, in the singing loft, where he associated with wicked and ungodly boys, more evil than himself, so that instead of being profited, he was made more hardened by his church-going associations. This training in evil, in connexion with the want of all religious training at home, made him, while young in years, a veteran in pride, passion and ungodliness. At a very early age, therefore, some dissensions in the vestry and among the members of the church—who, alas, little think how their harsh and acrimonious temper, their readiness to take offence, and their severity towards those whom they choose to make their enemies, serves in the hand of Satan to lead sinners to destruction—led Col. YEADON to make the desperate determination never to go to church again. Thus did Satan blind his conscience by a plea of false honor, and lead him, as he does so many, "captive at his will," protected against all the assaults of truth, and exposed to every temptation and to every device of "the great adversary who goeth about seeking whom he may devour."

From that early period of his boyish thoughtlessness, until his fiftieth year, Col. YEADON never read the Bible and never offered up a prayer. Nor did he ever go to church except on funeral and public occasions, until about his sixtieth year, when he was led there under deep conviction of sin by the invisible hand of the Divine Spirit.

During these many years, he "lived in pleasure" and was "dead while he lived," "loving and serving the creature more than the Creator who is God over all and blessed for ever." He studied and became a lawyer. He entered into public life, where he has always held some honorable office in connexion with the State.* He married and became the father of several children. He was all heart, and soul, and strength, and mind in military and political affairs, devoting himself with intense enthusiasm to whatever seemed to bear upon the honor and glory of South Carolina. But during all this time of God's long suffering mercy, he thought not of—he feared not—he honored not—and he cared not for—that God who was yet to "bring him into judgment," and who was "able to cast, at any moment, both soul and body into hell for ever."

It is truly astonishing how desperately wicked, and how deplorably ignorant and hardened a man may be, in the very midst of christian influences. Colonel YEADON lived during this lengthened period utterly destitute, as he affirmed, of any religious opinions whatever. He believed in God, but did not know who, or what, Christ was. He did not even realize or sensibly feel that he had a soul, and therefore he never thought of death, or of hell. He encountered, in this condition of fatalistic thoughtlessness, the most imminent and frequent danger. The Bible, or any other religious book, he never once read, and the presentation of the truth made no impression upon him whatever.

His manner of life during these years of his ignorance and impenitence, is known unto you all, and needs not to be by me rehearsed. To use his own expressive language, he was "living in the greatest wickedness and enjoying life very much." But he was yet to be a pattern of the power and efficacy, of the sovereignty and the freeness, of divine grace. God had not cast him off, and a mother's prayers were yet to be answered. To this end God sent him a truly faithful, pious and devoted wife, who, though she mourned in bitterness, and died without the sight of his salvation, "believed against hope," that he would be yet converted, and agonised for him in prayer to God, "that he might be saved." Dying, she left him her children, her prayers, her Bible, and her pious books, among which was Baxter's Saint's Rest.

Another step by which "redeeming grace first led his roving feet to seek the heavenly road," was by bringing him into retirement. He was located in the Citadel as Arsenal Keeper in the year 1832. Here he was necessarily much alone, and thus led to "consider his ways." The mercy of God had provided a shelter for him, and the Spirit of God "wrought in him"

*See the obituary at the end.

an inward sense of sin and misery. The actions of his first life, like ghosts of memory, crowded upon him, and while "conscience accused," "his own heart condemned him." The images of a departed mother and a saintful wife, arose before his troubled spirit even in the darkness of the night, when deep falleth upon men. He remembered that mother's prayers and that wife's interceding groans, and he now turned to her unopened Bible and her well-worn and tear-bedewed Saint's Everlasting Rest, and found in them that peace which the world had never given, and which, blessed be God, it could never take away.

This transition from darkness to light, and from the Kingdom of Satan into the Kingdom of our Lord and Saviour Jesus Christ, was immediate in its character, and yet very gradual in its full development. He was, like Paul, at once determined to be a christian, and yet, like him, it was necessary that he should be instructed in order to know what he should do. While, therefore, he was delighted with the Bible, he was minded to remain a year in private and hide his convictions in his own heart. When in this condition of mind, he was led to attend a night service at the Third Presbyterian Church, when I preached on the character and conduct of Nicodemus. The truth was "a word in due season," an arrow which, though drawn at a venture, was guided by unerring wisdom. It reached his heart, and was made the power of God to the full conviction and complete establishment of his soul. He heard me again in my own pulpit, and very soon after called upon me, and originated that acquaintance which has since ripened into friendship and regard.

It was truly a delightful task to "explain more perfectly the way" of God to one so willing and eager to learn and to obey. His first act was an open and unreserved confession of all his past sinfulness, and his desire and determination to make all the reparation he could to man, and to acknowledge, bewail and repent of it both before God and man. Of this he gave a remarkable illustration. Soon after he had connected himself with the congregation, and before it was prudent for him to unite with the church, a communion season took place. I had entered the pulpit and was about to commence the service, when Col. YEADON came up the pulpit stairs. He expressed a most ardent wish, if it was still possible, to unite with the church at that time; and as he knew it was too late to be practicable, according to the rules of the church, he was ready, if deemed sufficient, to come out before the congregation and there acknowledge his past sins, make an open confession of his penitence, and submit to any examination I might think

proper. But when the inexpediency of such a course was pointed out, he cheerfully acquiesced.

Of the Bible, he was necessarily very ignorant. Calling to see him at the Citadel, he exhibited the armory with its terrible array of bloody weapons. I hope, said I, the time is not far distant when "men shall beat their swords into plough-shares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Beautiful, he replied, but pray where is it from? On learning that it was from the Book of Isaiah, he said I must excuse him, as he really was not acquainted with the books or contents of the Bible, but that with God's help it should not be so long. Nor was it—for, having procured for him Scott's Commentary on the Scriptures, he had within a year studied every portion of it, and continued to read it regularly, with the text and observations, once a year, even to the end. He became to his family a patriarchal priest, as well as protector, holding with them constant religious services, not only morning and evening, but also on every Sabbath, when prevented, as he has been very frequently of late, from attendance at the sanctuary. For years also, and until health failed him, he was a diligent reader of various religious and devotional works, and became "a scribe well instructed in the kingdom of God," and "thoroughly furnished unto every good word and work."

Like Paul, Col. YEADON carried all his natural boldness, affectionateness, and ingenious candor, into his religion. He appeared to have no thought of ridicule or of the reproach, the jeers and the opprobrious insinuations of the world around him. He gloried in the cross and knew nothing among men but Jesus and Him crucified. He began at once to speak to all around him, and his blessed Jesus, and the joys of his salvation were the beginning and the end of all his conversation. Probably no one has ever come into contact with him upon such terms as gave him any opportunity of telling them what God had done for his soul, without being urged to "taste and see that the Lord is good" to all that call upon Him in sincerity. There are many living, and perhaps here present, with whom he has repeatedly labored, beseeching them, even with tears, to be reconciled to God, and have peace with Him through our Lord Jesus Christ. Nor did he confide in his words. He travelled for them in prayer, and wept over them in secret places. May those prayers still be answered, and those pleadings still be heard!

Nor was he less ready to speak a word in season to his fellow pilgrims, as he met them on the way. His heart was full and his tongue eloquent; and it was indeed edifying to hear him as he encouraged the timid, cheered the desponding,

enlightened the doubting, and stimulated all to aspire to the loftiest heights of assured faith, and hope, and joy. These he had himself attained in an eminent degree, and to their attainment he thought every christian privileged to reach. He lived in unclouded sunshine. "God was his sun and shield," and "his exceeding great reward," "in keeping whose commandments he found great" and uninterrupted "delight." It was a thrilling scene when a distinguished scholar and christian, on taking farewell of him on Monday afternoon, expressed to him the obligations under which he lay for his counsels, prayers and examples, in all his christian course, and the earnest hope that they would be permitted to resume their intercourse and progressive advancement in a holier and happier world. Ah, yes! they who have turned many to righteousness, and comforted and edified one of Christ's least disciples here on earth, "shall shine as stars in the firmament of heaven."

Like Paul, Col. YEADON was characterized by active, devoted, and self-sacrificing charity. He was, indeed, willing to distribute, and zealous in every good word and work. "To his ability, yea, and beyond his ability," he was "forward" in every benevolent expenditure, "praying us, with much entreaty, to receive the gift." At one of our first interviews, he expressed his interest in the Missionary enterprise, and as he was then nearly 60 years of age, he wished to give a dollar for every year of his life, as an offering of his first fruits to the Lord. This he did, and that, too, out of a very moderate income, and he continued to give to that and every other religious object to an extent very rarely equalled. Nothing pained him so much as his inability to give more. So sure and clear was his faith in Christ, that he laid up with Him not only the treasures of the life to come, which, because they have never actually possessed them, men are ready enough to do, but also the treasures of the life that now is, as far as within his possession, which men are so reluctant to part with and so eager to obtain. He consecrated one-tenth of all his income to charity, in the proper sense, beside his general contributions to churches and other objects of public benefit, and his private acts of munificent bounty to the poor and needy. Of his activity, the recent members of the church have no idea. For years he has been a dying man, having been poisoned, and brought down to the gates of death by various attacks of dangerous disease. Until thus enfeebled and incapable of going out at night, he was an invariable attendant upon every service, prayer meeting and lecture—frequent at the Sabbath School—and ready to serve on any committee on behalf of any interest of the church. He was then, also, a frequent visitor at the houses of the sick and

poor, and by his prayers and alms, comforted and relieved many who will very deeply mourn his loss.

The Almoner of God!
Although with liberal heart his gifts he threw,
The good his right hand did, his left ne'er knew:
Yet in the path he trod.
By dews of charity kept moist and green,
The holy impress of his walk was seen;
A thankful heart he carried to his grave,
And the unrighteous Mammon made his slave.

Nor was Col. YEADON less analagous to Paul, or less a pattern to them who believe, in his maturity of piety. Faith was his crowning grace, as it was that of the Apostle. From having been a grain of mustard seed, it became a great tree. It was to him literally "the substance of things hoped for and the evidence of things unseen." It "removed mountains"—"filled up valleys—made crooked places straight—and rough places smooth." It never failed him. Faith and prayer were his panoply against all adversaries, his fortress in all dangers, his "very present help in every time of need." "In every thing by supplication and prayer with thanksgiving," he "sought the Lord." And as in all his ways he acknowledged God, and trusted in Him, he found God verily faithful to His promises and better than His word. Of this, how very emphatic was the illustration, when his last hours were cheered by the intelligence that, through the kind agency of his nephew, his situation was secured to his son as a home for his family. He has literally lived and labored and walked by faith for years past, and found it his meat and his medicine. This nerved him for scenes of peculiar trial, and gave him boldness and an utterance which astonished and abashed his detractors. He prosecuted every work, performed every duty, encountered every hazard, and achieved herculean tasks, by the supernatural aid derived from this principle. His faith was more like that of the apostles and primitive believers, than that of any man we ever knew, and would have appeared fanatical and wild, had it not been associated with such modesty, such mildness, and such constant and wonderful attestations in the providence of God. Twice this faith seemed to restore him when pronounced to be beyond possible recovery, and I have not known how, without it, he could have lived for years past. This, he said, was his chief and only support, and while it made him ready at any moment to die, and unwilling to pray for a moment's longer life, left all that regarded his life, his health, his fortune, and his family, entirely to the disposal of his gracious God. His will was therefore swallowed up in the will of God, and while he was diligent in the use of all means for the improvement of his health and fortune, he had no anxiety about the future and no unhappiness about the past, but had "learned in whatever state he was to be

therewith content." No man was more diligent and correct in business, and none so fervent in spirit serving the Lord.

Col. YEADON's piety was therefore cheerful and happy. Joy was his constant companion and guest. He rejoiced evermore. In sickness or health—when at home or abroad—when in difficulty or distress—when persecuted or defamed—he was at all times and alike happy—happy in the assurance of God's favor, which is life, and that "all things work together for good" to them that love Him. This joy increased as death drew near. It was his habitual spirit days and weeks before any signs of sickness appeared, and it soothed and comforted him in all time of his last days of suffering and prostration. "His faith was like the shining light" of the rising sun, "shining more and more unto the perfect day." One of his last acts was an act of praise. Learning that he was approaching death, he requested his wife to have family worship, and as his hearing had become impaired, to let the children sing as loudly as they could that he might hear. And as they proceeded, he united in the song of praise, while the tear of joy rolled down his fading cheeks.

My brethren, would you know the secret of the extraordinary faith and hope and joy of our departed friend? I can tell it to you. It was his extraordinary devotion, spirituality, study of the word of God, and prayer. His faith was no antinomian boast, or fanatical enthusiasm. It was the pure flame of heaven, fed by constant oil bought at the heavenly fountain, and rising from a lamp daily trimmed and kept burning. He was continually in the spirit and frame of prayer, and he spent hours every day in family and private devotion. At sunrise, morning, noon and evening, he was found using his favorite guide, Bishop Andrew's Devotions, which he interspersed with frequent and full ejaculations. And when all around him were curtained in sleep, he has been in the constant practice of spending from one to two hours in midnight reading and devotion. In these nocturnal vigils he found so great delight and such increasing happiness, that while evidently dangerous to his health, he could not be induced to relax or abandon them.

Ah, yes, it was in that spirit of prayer and in those constant communings with God in Christ, the strength of this Samson lay. It was from this he derived unintermitted peace and joy. And it was by this he was made victorious over the world, the flesh and the devil, and even while here on earth, meetened in no ordinary measure for the inheritance among the saints in light.

To die, therefore, was to him an easy task; nay, it was rest from all his labors. His work was done. His course was finished, and he was ready to depart. He yielded himself at once to God's will. He lay upon his bed in peace, willing that his

friends should do for him all they thought advisable, but conscious that his hour was come, and rejoicing with a joy unspeakable and full of glory.

The election of grace—Christ and His righteousness—and the exceeding great and precious promises of God—these were his own declared foundations of faith and hope. Blessed be God, while he is gone, these are left, and though dead, he yet speaketh. For he obtained mercy, that in him the chief of sinners (Christ) might shew all long suffering for a pattern to them who should hereafter believe on Him to life everlasting.

He was a pattern to those who are still impenitent sinners, teaching you that your only hope of salvation is the mercy of God, as in Christ Jesus he is reconciling sinners unto Himself, not imputing unto them their trespasses. "Pardon and eternal life are not to be obtained by human merit, or by man's doings. They are the free gifts of God's great and gracious mercy. Not according to works of righteousness which we have done, but according to His mercy, He saves us by the washing of regeneration and renewing of the Holy Ghost, which He sheds on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs, according to the hope of eternal life."

"Mercy determined on our salvation in the ages of eternity, and provided a Saviour for us in the fulness of time. Mercy brought him from the skies, and prolonged his visit to our world, and disposed him to weep and to die for our redemption. Mercy arrests the sinner in his course, and enlightens his mind, and softens his heart, and teaches him to pray, and enables him to be faithful even unto death. And mercy opens for him the gates of the celestial city, and conducts him to the throne, and places on his head the crown of everlasting life. And when this great doctrine of redeeming and regenerating mercy is believed—believed so as to influence the thoughts and affections, then the sinner abandons all hope of effecting his salvation by his own merits, or of rendering himself *worthy* of being saved by Christ, and he carries all his guilt and all his worthlessness to the Saviour's cross, and smites upon his breast and cries, "God be merciful to me a sinner." This, my brethren, is just the picture which our text exhibits; and the only picture to be found on any of the walls of Zion, is that of a guilty and condemned sinner, asking and receiving the mercy of Christ, as his only source of pardon and salvation. Sinner! whosoever thou art, mercy is thy only hope, and the cross of Christ is the only place where that mercy is obtained. Go, then, O sinner, whosoever thou art, and there renounce thyself. Ask for the salvation of thy soul as the free gift of mercy, and humbly say to

God, through Christ, "For thy name's sake, O Lord, pardon mine iniquity, for it is great."

But let none suppose that Saul of Tarsus needed mercy merely because he was a persecutor and a blasphemer, and that, if you avoid such crimes, pardon and regeneration will, in your case, be unnecessary; for there may be much that is both moral and amiable in the character of the man who is living without Christ, without hope, and without God in the world. 'One thing thou lackest,' said the omniscient Saviour to the man who declared that he had kept the commandments from his youth. And the 'one thing' which he lacked, and which in every case is the 'one thing needful,' was 'a new heart and a new spirit'—a heart which trusts in Christ's redeeming mercy for salvation, and in which love to Christ is cherished as the supreme and best affection. This is the only heart which is right in the sight of God—the only heart that can stand the test of future judgment—the only heart that can participate in celestial blessedness. 'CREATE IN ME A CLEAN HEART, O GOD; AND RENEW A RIGHT SPIRIT WITHIN ME.' AMEN.

But, in the next place, this pattern, like that of the apostle Paul, teaches us the willingness and ability of Christ to shew this mercy to the greatest sinners, if they will repent and believe in the Gospel. The pattern thus exhibited in the Apostle, and in Col. YEADON, has been displayed in every period of the church.

What is the language of one? "The time was when I knew nothing of Jesus Christ. I was careless of my soul. I thought not of eternity. Sunk in ignorance and vice, I was wholly given up to sensual enjoyments. I had no pleasure but in gratifying my fleshly lusts. I wrought the will of the Gentiles, and lived without God in the world. But the Lord in mercy brought me to myself. By his word and spirit he quickened me, when dead in trespasses and in sins, and breathed into my soul a spiritual life. Trembling and astonished, I was led to seek that God and Saviour, for whom I had not asked. Blessed by the Riches of divine mercy, I did not seek in vain. I found Him whom once I sought not. I found Him faithful to His promise, and mighty to save. He has blotted out all my sins, and filled my soul with peace. He has delivered me from the bondage of corruption, and enabled me to walk in newness of life. I stand a monument of redeeming grace, to the praise and glory of his holy name."—What is the confession of another? "Once I loved the world, and the things of the world, with supreme delight. My affections were all set on earthly objects. My only aim was to grow rich and increase my substance. As for God, I had no knowledge of him; no fear of his wrath, no desire after his favor. If my worldly affairs pros-

pered, my utmost wishes were gratified. But the Lord met me in my ruinous course. He mercifully opened my eyes, which the god of this world had blinded. He taught me to see the vanity of all earthly objects and pursuits. He taught me to compare the things which are not seen. He revealed to me the only valuable treasure, a treasure in Heaven. There my affections now are fixed. The Lord himself is my portion. I prize his favor above all things. There is none upon earth that I desire besides Him. When he lifts up the light of his countenance upon me, I find far greater and more genuine pleasure than I ever felt at the increase of my corn, and cattle, and gold." Listen to the declaration of the third. "Great has been the Divine mercy to me. I was long led captive by Satan when I expected it not. I was puffed up with a proud conceit of my own goodness. Because my conduct was free from gross sins, I presumptuously thought that I was righteous before God. At least, I supposed that my good actions would fully make amends for my evil deeds; and, consequently, that I had nothing to do with being 'saved by grace through faith.' But it pleased the Lord to take away the veil from my eyes. By His spirit He convinced me of sin. He showed me what I really was. He set before me the spiritual demands of his heart-searching Law. He led me to see how far short my fancied goodness fell of this holy standard. Thus He humbled my pride. He taught me to cry for mercy; to renounce my own righteousness; to receive with thankfulness the gift of free salvation; and to 'live the life which I now live in the flesh, by faith in the Son of God.' He hath 'brought me by a way that I knew not. He hath led me in paths that I did not know. He hath made darkness light before me, and crooked things straight.' These things hath he done unto me, and hath not forsaken me."

Are you then a trembling, broken-hearted, and despairing sinner, who fears that you have sinned beyond hope of mercy? Despair not, oh sinner. Look at the patterns of Divine mercy set before you for your encouragement and hope. Are they not brands plucked from the burning? And is that mercy which delivered them, shortened that it cannot save and deliver you? Oh, no, sinner, it is not. Christ is just as able, and just as willing, to save you as He was to save them. Yea, to save even TO THE UTTERMOST all who come unto Him. "Sir," said a gentleman to the celebrated John Newton, respecting a notoriously wicked man, "Sir, if that man becomes converted and saved, then I shall despair of no one." "Sir," replied Mr. Newton, "I never have despaired of any one since I obtained mercy myself." This is the doctrine taught us by these patterns. "Seek ye the Lord while he may be found, call ye upon

him while he is near. Let the wicked man forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

But, in the *third* place, these patterns here exhibited, teach us that this mercy is sovereign and given to whom Christ wills to give it. It is only to be found when, and where, and how He wills. And if, therefore, any sinner wilfully and knowingly neglects the great salvation, tramples under foot the Son of God, and crucifying Him afresh, puts Him to an open shame—he runs fearful hazard of being abandoned to final and hopeless impenitence. Paul did what he did ignorantly, through unbelief, thinking he did God service, and Colonel YEADON "thought if he had really known the truth he would have accepted it." Seeing therefore, that "God's Spirit will not always strive with men," and that "he who, being often reprov'd, hardeneth his neck, shall suddenly be destroyed and that without remedy"—take heed, lest by provoking God to anger, you find Him a consuming fire, and now, therefore, in the day of His merciful visitation, lay hold on eternal life.

Finally, this pattern teaches us that, through mercy, a sinner may become not only saved, but sanctified. Christ saves his people from their *sins* as well as from their *danger*. He is a purifier as well as a pacifier, and imparts His Spirit, as well as His grace. He gives to all who believe, "power to become the sons of God, and is able to do for them exceeding abundantly above all that they can ask or think according to the power that worketh in them." So it was in the case of Paul, and in the case also of our departed friend. So completely was he transformed in thought, word and deed, in the subjugation of pride, passion, temper and revenge,—so humble was he, and gentle, and affectionate, and meek,—so essentially was he a christian in all places and in all cases,—that I have never heard of any one who questioned the sincerity or the reality of his piety.

Let this pattern, then, at once encourage and admonish us. He still speaks to us, and he has a claim to be heard. He became, by choice and upon conviction, a member of our church. "He believed, he said, it was the church in which he ought to be, and he believed all that is taught in its standards; not, he added, because it is there, but because it is all according to the word of God; and we will all think so in heaven." He was publicly united to our church, and ordained to the Eldership, in presence of most of you, and at the same time with some of you. You stood together at the altar, and you shall stand together at the bar of God, and be there judged together. "Tell my brethren," he said, "of the happiness I am enjoying and the

misery of those who are shut out from the blessed Saviour, and beseech them to be much in prayer and more in effort."

Brethren, let me press upon you the necessity and propriety of imitating this pattern, so far as he resembled and imitated Christ. Soon you too shall die. This may be to you what the last communion season was to him—your closing earthly sacramental occasion.* And as the primitive christians were accustomed to rehearse the memory and deeds of departed brethren who had been eminent and faithful, and to pledge each other around the communion table to a similar fidelity and devotion, so let me now, around this table, engage you all to consecrate yourselves, this day, with all your powers of body, soul and spirit, to the more faithful, active and devoted service of Him who is here evidently set before us as He was crucified and slain—a sacrifice and propitiation for our sins.

Since our last season of communion, two Elders, Mr. MOFFETT, and now Mr. YEADON, have been called to go up higher and to sit down with Abraham, Isaac and Jacob, at the marriage supper of the Lamb, where Christ "drinketh wine anew with them in his kingdom." And it is a blessed thought, that as one and another and another are thus removed, we are surrounded with an increasing cloud of witnesses, who testify to the truth and efficacy of this faithful saying, and encourage and animate us to "give all diligence to make our calling and election sure." And if, in the opinion of any, the pattern I have presented in the portraiture of our departed friend, may be overdrawn, one thing is certain, I have not overdrawn the picture of what he and every christian ought to be, if they would secure their own happiness, the salvation of sinners, and the glory of God.

May He, therefore, who had mercy on Paul and the others referred to, and who enabled them to exhibit a pattern of sanctification and holy obedience, grant to each of us the same mercy, that we too may be perfectly conformed to His likeness, and "glorify Him by a walk and conversation according to godliness."

*Delivered on a sacramental occasion.

OBITUARY.

From the Charleston Courier, Nov. 13th, 1849.

DIED, on the 8th inst., at the State Magazine, on Cooper River, Charleston Neck, (where he resided,) after an illness of ten days, (arising from Neck Fever and ending in an affection of the lungs,) Col. WILLIAM YEADON, closing a long life of uncommon activity and usefulness, by a peaceful and happy death, at the advanced age of 72 years, 2 months and 27 days.

Col. Yeadon was born of revolutionary parentage, in this city, on the 12th of August, 1777, a little more than a year after the Declaration of Independence. At the early age of seven years he was deprived of his father by death, and, his mother being left, with her family of orphans, in very narrow circumstances, he was kindly taken charge of and brought up by his and his mother's relative, the late Major Charles Lining, long known as the Ordinary, or Judge of Probate, for Charleston District. Col. Yeadon was bred a lawyer, and was, at one time, extensively and lucratively engaged in the practice of his profession. On the death of Major Lining, in 1812, he temporarily succeeded that worthy and benevolent gentleman, in the office of Ordinary, by the appointment of Gov. Middleton, until the ensuing session of the Legislature, when his competitor was elected by that body. In 1813, he was chosen to the Sherifalty of the City Court of Charleston, and continued to hold the same, by annual re-election, until he was displaced, in 1823, by an untoward turn in the wheel of local politics. While City Sheriff, in the year 1823, he was appointed Arsenal Keeper, by the late Gov. Wilson, and held that office, with the subsequent additions of Powder Receiver and Resident Officer at the State Magazine, up to the time of his death. The duties and responsibilities of Keeper of the State Arsenal having been greatly increased, during the troublous time of nullification, and in consequence of the complete arming of the State, in that memorable crisis, the salary of the office was raised, by the Legislature, to one thousand dollars per annum, partly in consequence of its increased duty and responsibility, but mainly as a tribute to merit, and as a just compensation of the services, of a long tried and faithful public officer. The new and enlarged duties of the post rendered the incumbent an important, although a subordinate, officer of the Executive Department, and brought Col. Yeadon into close contact with the Chief Executive Magistrates of the State, and he had the high satisfaction of winning the approval and confidence of Governors Hamilton, Hayne and McDuffie, and, it may be added, of all their successors.

During Col. Yeadon's series of investitures with civil office, the energy and activity of his character and nature were also developed and displayed in his devotion to military affairs. In the war of 1812, with Great Britain, as Captain of the Republican Artillery, he commanded one of the most numerous, patriotic and efficient corps of our State militia—a corps, which he imbued with his own gallant and enthusiastic spirit, and which stood in the van of the Artillery service, as did the Washington Light Infantry, in that of the Infantry service, vieing with that company in numbers, discipline and soldierly bearing. On the death of Colonel Charles O'Hara, he became Colonel of the Charleston Regiment of Artillery, and, on the death of Gen. Vanderhorst, he succeeded as eldest Colonel, or senior Colonel, in Charleston, to the command of the 4th Brigade of South Carolina Militia, or of the troops in Charleston, during a period of peculiar responsibility, until the election of General Hamilton, after two excited contests, to the command of the Brigade. Shortly after General H.'s election as Brigadier, Colonel Y. resigned his commission as Colonel of Artillery, and was subsequently complimented, by Gov. Hayne, with the Staff appointment of Commissary General of Purchases, which he valued mainly as a mark of kindness and confidence on the part of his military and political chief, and held also until the day of his death.

For several years past he was one of the Commissioners of the Poor for Charleston Neck, and, at the time of his death, filled the office of Chairman of the Board of Commissioners.

In all his various civil and military appointments, Col Yeaton displayed a zeal, energy and ability, which won him the meed of general approbation.

As a man, he was of an ardent, enthusiastic and high-souled nature and temperament; warm and generous in his friendships; and, although high-spirited and impatient of injury or insult, and quick to resent either, yet he was anything but bitter in enmity, and ever placable, kindly and considerate towards the feelings of others.—Charity and generosity were elements or instincts of his constitution; his purse was his friend's and his neighbor's; and the poor ever found in it an unfailing resource, and in him a sympathizing friend. As a parent and a relative, he was indulgent and affectionate, winning a full return, in kind, from grateful hearts. As a politician, he was warm, zealous and decided, and yet liberal—and the interest and honor of Carolina were garnered in his heart, and constituted the pole-star of his opinions and his conduct.

When verging towards threescore years, having married a second time, he became a sincere convert to the blessed truths of Christianity, under the preaching and gospel ministry of the Rev. Thomas Smyth, D. D., and united himself, in religious communion, with the Second Presbyterian Church, under the Pastoral charge of that able and distinguished divine; and became one of its most active and zealous Elders. He carried into religion all the ardor and enthusiasm of his nature, and became as remarkable and eminent for religious fervor and zeal, as he had been, for like features of character, in social, civil and political life—frequently provoking the remark that he was as ardent a christian as he had been a nullifier. The Bible became the man of his counsel, a light unto his feet, and a lamp unto his path; and religious books, bequeathed him by a pious and dying wife, were his constant study. Prayer was his daily bread and his nightly vigil. Charity, before an impulse, was now a principle and a duty, and yet as overflowing as ever—his hospitality knew no bounds, and was extended with a special liberality to the saints, although still unstinted to others. He systematically devoted one-tenth of his income to charity proper, besides his liberal donations to various religious objects and purposes, and his acts of private munificence, really wonderful for his means. His only regret was that he could not give more, and his pious friends had often to bridle his benevolence and liberality. "Faith was his crowning grace"—it was a faith that removed mountains, and proved a sure staff and support in sickness, difficulties and trials, under which many would have sunk or wavered. He was truly a patriarch and a priest in his own family, ministering at the domestic altar, not only in the ordinary routine of duty, but also on Sabbath, and other religious occasions, when sickness, infirmity, or casualty, denied him access to the house of God. He was ever ready to proclaim what great things God had done for him, making no secret that he had been, like St. Paul, the chief of sinners, and of the thorough transformation which, like that great apostle, he had undergone; and, in the fullness and boundless expansion of his christian and brotherly love, for those near and dear to him, and for the whole human family, he was ever striving, by precept and example, by being instant in season and out of season, by open exhortation, and by prayer, and by agonizing in secret prayer, to win souls to Christ. He shrank not, in his consistent and steady christian walk, from sneers, ridicule or opprobrium, but was ever ready and willing to suffer reproach in the cause of his Redeemer, counting all things but loss for the excellency of the knowledge of Christ Jesus, his Lord, and knowing nothing among men but Jesus Christ and Him crucified. He was literally mailed and panoplied in the whole armor of God—going forth into the world, armed with the shield of faith, the breastplate of righteousness, the helmet of salvation, and the sword of the spirit—and having his loins girt about with truth, and his feet shod with the preparation of the gospel of peace. Having been a soldier of his earthly country, he also became a soldier of his better country, even a heavenly one, enlisting under the banner of the cross, and going forth conquering and to conquer under the Great Captain of our Salvation. From having been altogether worldly and of the earth earthy, in youth and in maturity, he became, in his old age, a model of piety—a pattern of faith and holiness—that holiness, without which, no man can see the Lord—and shone, in the evening of his days, as a bright and shining light in the Church of Christ. In the very hour of dissolution,

his faith and hope forsook him not, but were as strong and unshaken, and burned as brightly as in the day of health and strength, and, fully retaining his consciousness, and calmly conversing, even unto the last, with his relatives and friends, of the coming event, he ended his long and protracted, but not weary, pilgrimage on earth, by a death of peace and comfort and joy in the Holy Ghost, gently falling asleep in the arms of Jesus, full of the hope of a blessed immortality. It was indeed a blessed and even a pleasant spectacle to see this aged Christian die—to see realized, even unto ocular demonstration, the beautiful idea of the poet—

**"Jesus can make a dying bed
 Feel soft as downy pillows are,
 While on his breast I lean my head,
 And breathe my life out sweetly there"—

to behold, as it were, this corruptible put on incorruption, this mortal put on immortality, and death swallowed up in victory. It was, indeed, a spectacle of beautiful and affecting interest, and one calculated to make every beholder exclaim—"Let me die the death of the righteous, and let my last end be like his."

Col. Yeadon leaves a widow and seven young children, the eldest twelve years, and the youngest fourteen months old, with but scanty means of subsistence, to feel and deplore his loss. But, even here his faith did not forsake or fail him, and was most signally and touchingly justified by the result. He always said, that he knew that his God—the husband of the widow and the father of the fatherless—would provide for his widow and her little ones—and his last hours were soothed and cheered by the grateful intelligence, most thankfully received by him, that one of his sons, by his first marriage, would succeed him in the charge of the Magazine, and thus secure a home and a support to his destitute widow and her orphan brood.

An eloquent and instructive funeral discourse, on the occasion of the death of this good and pious elder, was preached, by his pastor, at the Glebe street Presbyterian Church, on Sunday forenoon last, to a crowded, and, at once, deeply affected and highly edified auditory; and much of the tribute, then paid to his memory, is necessarily reflected in and has insensibly colored this obituary.

FELLOWSHIP SOCIETY.

CHARLESTON, NOV. 4, 1849.

EXTRACT FROM THE MINUTES.

Whereas, it has pleased the Almighty to remove from the sphere of his usefulness, the late Col. WM. YEADON, who was, for nearly half a century, a member, and, for a great portion of that time, the able and faithful Solicitor of this Society: Therefore,

Resolved, That, in the death of the late Col. YEADON, this Society deplores the loss of a worthy man, a useful member, and a faithful officer.

Resolved, That, in testimony of our respect for his character, regret for his loss, and honor to his memory, a special record of his death be made, with proper mourning marks, on the journal of the Society.

Resolved, That a copy of these Resolutions be transmitted to the widow and family of the deceased; and that the same be published in the daily papers of the city.

THOMAS STEEDMAN, Secretary.

*This beautiful verse, and the following subjoined one also, were repeated to him, by near and dear relatives, the one a few hours, the other a few minutes, before his death, and he replied, when questioned, that he heard them, and that they expressed his feelings:

"There shall I bathe my weary soul,
 In seas of heav'nly rest;
 And not a wave of trouble roll
 Across my peaceful breast."



GOD IN THE STORM:

A NARRATIVE

BY THE

REV. L. P. W. BALCH,

AN ADDRESS

BY

REV. LYMAN BEECHER, D. D.

AND

A SERMON

BY THE

REV. THOMAS SMYTH, D. D.

PREPARED ON BOARD THE GREAT WESTERN,
AFTER THE STORM ENCOUNTERED ON
HER RECENT VOYAGE.

NEW-YORK:
ROBERT CARTER, 58 CANAL STREET,
PITTSBURG: 56 MARKET STREET.
1846.

ADVERTISEMENT.

THE nature and design of the following work will be apparent from its contents. It is a pillar of remembrance, a memento of danger and deliverance, and a testimonial of gratitude. It shows how God brings light out of darkness and good out of evil, to them that seek Him. The occasion gave rise to its contents, which were all written on board the vessel, for the purposes referred to in each, and given without modification or adaptation to the rules of refined taste or of caustic criticism. To our fellow-voyagers those "memorials of the sea" will be grateful; and to all who delight to trace God's footsteps, even the repeated delineations of the storm, given in each of the publications, will be interesting as exhibiting in different lights one of God's most wonderful works.

NARRATIVE.

SATURDAY, September 18th, 1846.

The steamship *Great Western*, B. R. Mathews, Esq., Commander, left Liverpool at 4 o'clock, P. M., having on board one hundred and twenty-six passengers, Captain, five officers, five engineers and seventy-four crew, in all two hundred and eleven persons.

The weather, generally, was pleasant for the season of the year, and our progress good, averaging 200 miles a day.

"Saturday, Sept. 19th, lat. 48 34, long. 37 43, at 4 p. m., light airs from the S. E. and foggy, with light drizzling rain. Got the yards aloft, and set the jibs and fore spencer. Breezes refreshing. At 6 set the single-reefed main spencer and the square sails, with two reefs in the topsail.

"At 8 p. m., the wind increasing and variable to the westward, took in the square sails, outer jib and main spencer. At 10 p. m., freshening gales and ugly weather; sea getting up and tossing high. At midnight, increasing gales and heavy squalls; took in the fore spencer, the outhall having broken; in the mean time, the inner jib-stay bull's eye hook broke and the sail became useless; hauled it down and set the fore stay-sail."

The above is an extract from the captain's log book, and gives an account of the commencement of the awful storm which the *Great Western* surmounted on her passage from Liverpool to New-York; one so terrific during its continuance, and marked by such a signal deliverance in the end, that it should be carefully related.

"Sunday, 20th, at 40 minutes past 2 A. M.," continues the log, "split the fore stay-sail; took in the remains of it, and lay to under bare poles.

"The sea rising frightfully, and breaking over and against the ship. At 4, the wind increased to a heavy storm, and the sea running most furiously at the ship. The wind veering to the N. W. at the same time, and the ship breaking off into the trough of the sea, rendered our situation more critical. A great quantity of water got into the engine room, from the sea breaking over the ship, which was pumped out by the lee bilge pump."

Sunday morning most of the passengers assembled in the cabin and saloon. Their haggard faces told too surely of the sleepless and anxious night which they had passed. Even those most ignorant of nautical affairs could not fail to discover that we were in the midst of great peril. Few could dress with their accustomed care, owing to the violent pitching and constant rolling of the vessel. The stewards abandoned any attempt to prepare the breakfast table, and both then, and throughout the day, were obliged to content themselves with bringing such articles of food as were most convenient, to those who felt any disposition to eat.

"11 o'clock, A. M.—A heavy sea broke over the fore-part of the star-board wheel house, or paddle box, which started the ice house, and large iron life boat, from their fastenings, and washed them to lee-ward, and with much difficulty they were temporarily secured."

To understand this, the reader must bear in mind that the Great Western is, so to speak, three stories high forward and aft, and two in the waist, or middle of the ship: aft, there is the lower story or cabin; above it, the saloon, the roof or covering of which is the quarter deck, and may, for the purposes of description, be considered as a third story. In the waist, or middle, the lower story is occupied by the engine room, the roof or covering of which is the main deck. On this main deck, in the centre, are placed the chimney, galleys, and ice house. The various offices appertaining to the stewards and police of the ship, at the sides. This part is open above; and protected by the wheel-houses and sides of the ship, which rise to the height of fourteen feet. The width of the paddle box is about twelve feet. The ice house contained some seven or eight tons of ice, and was fastened by cleets and stauncheons. Let the reader imagine the force of the sea, and the height of the waves, which, rising over the paddle box, struck the ice house and the large iron life boat above it, twisted them from their fastenings, breaking the ice house into two parts, ripping off the planks, crushing the starboard companion way, and only prevented from making a clear breach in the sides of the ship, by a sudden lurch to port. Meantime the wind howled most frightfully through the rigging.

"At 11 o'clock and 15 minutes A. M., attempted to wear ship, to get her on the other tack, (thinking she would be easier,) as the wind still continued to veer to northward. Lowered the after gaffs down; manned the fore rigging, and loosened the weather yard arm of the foresail, to pay her off, but found it had no effect. Therefore let her come to again. In the mean time the square sails blew away from the yards.

"11, 30, A. M. The lee quarter boats were torn from the davits by a heavy lee lurch of the ship, bending the davits, tearing out the ringbolts from their stems and sterns."

Word was passed among the passengers that two of our boats were gone, and the others were likely to follow, the davits and bolts beginning to give. But not a remark was made; each spoke to the other only through the eye. And the ominous silence which pervaded the whole company, told how sensibly all felt themselves in the very presence of the King of Terrors, uncertain of their doom.

It was wonderful to see how a few short hours changed the condition and feelings of all on board. The grades and distinctions incident to so large a company, varying in social position, citizens of almost all countries, and professing different creeds, yet, in the presence of so imminent danger, all distinctions seemed merged into one common emotion of awe, as we stood together in the court of the great leveller, Death. With this intense feeling, which bound us together as one, came also another of an opposite and repelling character. Every heart was deeply occupied with its individual griefs and memo-

ries, as if not another shared the peril. Home, with its loved ones, and a thousand cherished hopes and joys, rose fresh to the view, and with a power like the storm, swept over the mind and left it, like the ocean-tempest, tost and troubled.

"See," said a gentleman to me, "no one converses, no one reads—all are engaged, each with his own thoughts; and if my wife and children were here, I confess, my feelings would be of the most distressing character." "But," said I, "they suffer in your loss." "Very true; yet it is only a question of time, and, whether sooner or later, God's will be done."

"At noon, storm and sea raging in all its fury, sea still breaking over the ship, a heavy sea struck the larboard paddle box and smashed it to atoms; sprung the spring beam, breaking the under half; shattered the parts of the ship attached thereto. A splinter struck the captain on the head while standing on the poop, and the force of the blow, together with the sea, carried him over the lee quarter, and he was only saved by the nettings.

"After this sea had passed over, we found the water had gained on the pumps; the wind appeared to lull a little and the ship a little easier, but still blowing a storm. All the hatches, except those made use of for passing into the engine room, were battened down, and the skylights partially covered. The weather continued the same until midnight, at which time it lulled for half an hour."

The log conveys to the reader some idea of the state of the ship and effects of the storm on Sunday at noon. Its effects on those below can best be given in the words of a gentleman who remained the greater part of the time in the cabin:

"To convey an idea of the appearance of all around, is out of my power. In the words of Sheridan, 'the tempest roamed in all the terror of its glory.' The atmosphere was surcharged with a thick spray, rendering a look far out to seaward impossible. The wind howled, roared and belowered, like the constant mutterings of the thunder-cloud. Huge waves, of tremendous height and volume, rose in mad display around the ship, threatening every moment to break over us amidships, and crush the vessel. Sea after sea striking us with terrific noise, caused the gallant ship to stop for an instant, tremble and shake in every timber, from her stem to her stern-post; reeling and lurching, tossed to and fro, again would she gather fresh strength, and with her wheels half hid in the wild waters, again and again receive the thundering blows of an element that seemed armed for our destruction.

"The sails on the yards, strongly secured by ropes and gaskets, were blown from their furls and streamed out to leeward in ribbons. But all this was as nothing. About 1 P. M., whilst most of us were seated in agonizing suspense in the lower cabin, holding fast to the tables and settees, a sea struck the vessel, and a tremendous crash was heard on deck; instantly the cabin was darkened, and torrents of water came pouring down upon us through the skylights.

"Scarcely had the water reached the floor, when all in the cabin and state rooms sprang to their feet, and simultaneously, as if by concert, the ladies uttered a scream of agony, so painful, so fearful, and so despairing, the sound of it will never be forgotten: and heaven grant that such a wail of anguish may never again be heard by me. Several fainted—others clasped their hands in mute despair, whilst many called aloud upon their Creator."

The crash to which the writer alludes was caused by the tearing up of the benches and other wood work on the quarter-deck. These were hurled with violence against the sky-lights,

by the same sea which broke the windows of the saloon, drenching the berths on the larboard side, driving out their affrighted occupants, while it smashed by its weight the glass over the main cabin, and thus forced its way below.

This was a period of intense emotion. I was sitting in the upper saloon, striving to protect some ladies from injury. So violent were the shocks of the vessel, although firmly braced, it was with great difficulty we could prevent ourselves being hurled from our seats, and dashed with such violence against a part of the vessel, as to endanger life or limb. Many received severe contusions and bruises, notwithstanding all their efforts.

'Twas an anxious hour. My eye wandered over the different groups in the saloon. Resting one while on a father passing from one to another of his family, and cheering with a kind word an interesting group of daughters. Then on a young wife, folded to the bosom of her husband without a syllable being uttered, but her action spoke volumes; and again upon a mother whose children had been left in America, as she clasped her hands as if in secret prayer, whilst her husband and her father gathered around, and all seemed bowed down to earth in one common feeling of tender solicitude for those who might so soon become helpless orphans.

It was an awful hour. The most thoughtless amongst us cowered in their secret hearts before a danger, which none but a fool or a brute would have mocked, and all therefore accepted the invitation to meet in the cabin for prayer.

Rev. Mr. Marsh read the 107th Psalm. Rev. Dr. Smucker prayed. Rev. Dr. Beecher made a few solemn remarks. Rev. Dr. Balch repeated the words of Our Saviour, "Let not your heart be troubled, ye believe in God, believe also in me,"—commenting briefly on their consoling import, and then invited all present to join with him in the Lord's prayer; after which he pronounced the Apostolic benediction.

Night approached. And again I quote from the gentleman who has kindly given an account of what took place below.

"Amid this accumulation of horrors, and still more to add to our alarm, night gathered in around us. The wind, far from abating, was on the increase, the lulls in the storm being less frequent, and the squalls, if any thing, more terrific. The whole ocean was one sea of foam, lashed up into terrible waves, wild and angry, whilst the spray and wind seemed driven through the rigging and over the ship, as if with demoniacal power. As darkness came, clustered together in the cabin, we all thought and reflected on our fate. Most, if not all of us, had given ourselves up for lost. For what with the heavy labouring of the ship, the terrible noise and howling of the wind, the continued frequent thumpings of the sea, the quivering and shaking of the groaning timbers, the carrying away of so many portions of the vessel's upper works, and the knowledge that we were perhaps for another night to be exposed to the full power of a raging hurricane, left us little to hope for."

In the evening, about 9 o'clock, the Rev. Mr. Balch, at the request of several passengers, administered the Holy Communion in the cabin, to upwards of sixty persons—many of whom received it there, for the first

time in their lives. Several applied to him as to the propriety of their embracing that occasion to fulfill a long-cherished purpose of their hearts, but which, like many other "good thoughts," had been deferred to "a more convenient season." They all communicated, together with others of almost every creed and nation, thus reminding us of the promise of Scripture, "they shall come from the East and the West, the North and the South, and sit down with Abraham and Isaac and Jacob, in the kingdom of God."

It was a most solemn scene. Mr. Balch first read the service appointed for a storm at sea, after which, the whole communion office. The terrible conflict of the elements which raged without, was rendered yet more striking by the impressive stillness which pervaded that company of Christ's disciples within.

Gathered around the table, they received into hearts deeply moved, the consecrated emblems of the Redeemer's body and blood. All felt comforted by the blessed ordinance of grace. Many a bosom, before tossed with fear, was now tranquil through faith. Once more, all renewed their vows, and realized the peace of God shed abroad in their hearts, and felt, with a vividness perhaps never before known, "Your life is hid with God in Christ." Oh! it was a night and a communion long to be remembered.

After the communion, I returned to my state room. The gentleman who shared it with me, had gone below to die, as he expected, in company with his daughter and son-in-law. Left therefore alone, taking a last look at the pictures of my little family, and commending them, and all dear to me, to the grace and protection of God, I laid down and slept peacefully.

"Monday, 21st, 12 30," continues the log, "the storm commenced raging again in all its fury, and the sea a perfect foam, 'till 8 A. M., at which time the clouds began to break, and the squalls less furious. Got the ship's head to the N. W., and hauled the yards round, the sea raging as before, and nearly ahead, curling and breaking over the ship in every direction. At noon the storm ceased; but the sea continued more violent till 2 P. M., at which time it ceased gradually with the wind—having lasted about 36 hours; during which time, it gives me much pleasure to state, my officers and crew conducted themselves with great coolness and presence of mind."

'At half-past 5 o'clock on Monday morning, we were in the greatest possible danger.

Mr. Stevens, one of our passengers who was an eye witness, says of it—

"A peculiar lifting of the haze in the east, with an appearance of an amber-coloured belt of light, low down on the horizon, warned us of an approaching blow. Presently it came, a perfect tornado, driving before it the clouds of spray, and as it neared us, fairly lifting up the white foam from the waves, like a shower of rain. As the squall struck us, the ship careened over and buried her gunwales in the ocean, and lay for a few moments stricken powerless, and apparently at the mercy of the savage waves that threatened to engulf us.—This was the trial, the last round fought between the elements and our gallant vessel. At this critical moment, the engine was true to her duty. Still went on its revolutions, and round and round thundered her iron water wings. Gradually recovering her upright position, the good ship, with head quartering the sea,

came up to her course, and all was well. It was the climax of the storm, the last great effort of the whirlwind king, to send us to the sea-giants' cave below."

On Monday about 12, the storm had abated sufficient to admit of standing on the upper step of the companion-way with safety. It was a sublime, but an awful spectacle. The ocean still laboured under the effects of the hurricane. The wind veered 20 points in 36 hours; it is impossible to imagine or describe the wild and tangled confusion of the waves. Rising to a height apparently greater than that of the mainmast, they leaped and roared around the ship, as if hungry and maddened at the loss of their prey. At times the Great Western seemed as if lowered by unseen spirits into her watery grave; and every moment you expected it to be filled in, and her requiem sung by the winds amidst the wilderness of waters.

But our danger was past, and with grateful hearts, on Tuesday morning, all assembled in the cabin to render an act of common prayer and thanksgiving.

Rev. Dr. Smucker read a psalm and made some appropriate introductory remarks; and Rev. Dr. Beecher addressed the passengers at length and with much force on the mercy we had experienced, and prayer was offered.

After the religious services were ended, Archibald Gracie, Esq., of New York, was called to the chair, and the Rev. Mr. Marsh appointed secretary. On motion it was

Resolved, That a committee be appointed to draft a resolution expressive of our gratitude to Almighty God for his great goodness in our almost miraculous deliverance from destruction; and also to the captain, officers and crew of the ship, for their arduous labours, and their skill, firmness, and perseverance, in carrying the ship through her late perilous condition.

The same committee were charged with the duty of reporting a suitable memorial of our gratitude to the captain, officers and crew.

The Chairman, Secretary, Rev. Dr. Beecher of Cincinnati, Rev. Mr. Balch, Dr. Washington and Dr. Detmold of N. Y., Mr. Hutchinson of Geo., Mr. F. Mather of Geneva, and Mr. Rawlings of England, constituted said committee.

The Rev. Mr. Balch, at the request of the committee, stated at a subsequent meeting of the passengers, the conclusions at which the committee had arrived, when subsequently it was resolved, that two subscription papers be opened, one for the purpose of giving a suitable testimonial to the captain, officers and crew, the other to form the nucleus of a fund for the relief of the families of those whose heads and supporters have been lost at sea, and to be called "The Great Western Fund." Said money in the mean time to be deposited in the hands of James Boorman, Pelatia Perritt, Rev. Lewis P. W. Balch, James Lenox, and Robert B. Minturn, of New York, as Trustees.

In pursuance of the above resolution, Mr. Gracie addressed the following letter to Captain Mathews:—

AT SEA, on Board of Steam-ship, }
 GREAT WESTERN, Sept. 28th, 1846. }

CAPT. MATHEWS :

Sir.—As Chairman of the Committee appointed by the Passengers on board of this ship, I have now the pleasure of informing you, that the sum of £200 10s. have been subscribed by them, to be presented to the "Captain, officers and crew of the Great Western," as a token of the estimation which is entertained of their valuable services during the late perilous scenes through which we have passed. To those services, as well as to the great strength and other admirable qualities of your noble ship, we are (under Providence) indebted for the preservation of our lives.

To yourself in particular (without overlooking the meed of praise due to others) we would express our feelings of admiration of the coolness and skill displayed by you during the trying period of peril when, while endeavouring to prevent alarm among us, you did not, when called on, withhold from us your sense of the danger to which we were exposed.

Of the above subscription, in behalf of the passengers, I ask your acceptance of the sum of £80, now presented to you by the Treasurer, in the beautiful purse which has been worked for the occasion by one of our fair passengers; and to distribute the remainder, which is contained in another beautiful purse presented by one of our fair passengers, among the officers and crew under your command, agreeably to the schedule which accompanies it.

At the same time it gives me pleasure to inform you, that a liberal contribution has been made, with the view of creating a fund for the relief of families whose heads and supporters have been lost at sea; and that in compliment to yourself and this ship, as well as in commemoration of the signal mercy we have experienced in her, it is to be called the "Great Western Fund."

With sincere wishes for your continued health and prosperity, I remain,
 with great regard, Respectfully yours,

ARCHIBALD GRACIE, Chairman.

To this letter Captain Mathews returned the following answer:

GREAT WESTERN S. S., at Sea, }
 Sept. 28th, 1846. }

To A. GRACIE, Chairman, &c.

Sir: Your letter to me in behalf of the passengers by the Great Western steamship, under my command, I feel as a very great compliment to my ship, officers and self; and in reply, I beg to tender most gratefully our best thanks and warmest regards.

It is to Divine Providence alone that we are all indebted for our safety. For during my long experience at sea, I never witnessed so severe a storm, and were it not for the good qualities of my noble ship, under the direction of God, she could not have weathered it.

I am more than pleased at the step your Committee have taken to promote the interest of the widows and orphans of seamen and others lost at sea. And I am sure that the Directors of the Great Western S. S. Co., with myself, and all interested in this ship, will consider it a high compliment which you have conferred upon her. And I, for one, will contribute my mite to this glorious undertaking, and I have no doubt but my officers and crew will follow my example.

I have the honour to be,

Sir, your ob't serv't,

BARNARD R. MATHEWS.

Mr. Gracie also handed to Mr. Balch, as one of the Trustees of the Great Western Fund, the following letter:

On board the Steamship Great Western, }
Sept. 29th, 1846. }

Gentlemen—I have been directed to inform you, by the Committee appointed by those passengers on board of the Great Western, who have made a contribution for the purpose of forming the nucleus of a fund “for the relief of the families whose heads and supporters have been lost at sea,” and which, in compliment to the Captain and ship, as well as in commemoration of the signal mercy we have experienced in her, is to be called the “Great Western Fund”—that they have unanimously named you Trustees of said Fund.

The subscription now amounts to \$580—which sum will be handed over to you by the Treasurer, Robert Hutchison, Esq., to be invested in such manner as you may deem best, in order that the interest accruing from this and subsequent subscriptions, may be applied to the object proposed.

We doubt not you will lend your valuable co-operation to the furtherance of this noble charity, which deserves, as doubtless it will receive, the cordial support of the community at large.

I have the honour, gentlemen, to remain,

Your obedient servant,

ARCHIBALD GRACIE.

To Messrs. James Boorman, Pelatiah Perrit, Rev. Lewis P. W. Balch, James Lenox and Robert B. Minturn.

The following resolution, expressive of our gratitude to Almighty God, and of regard for the Captain, officers and crew, was subsequently adopted.

At a meeting of the passengers held on board the Great Western, Sept. 29th, 1846, and unanimously adopted,—

Resolved, In review of the perils of the late gale, which threatened the termination of our earthly plans, and endeared social relations for the allotments of eternity, and of our deliverance with the cheering prospect of restoration to our families and friends, we desire with grateful hearts to render to God the homage of our devout thanksgiving; with our supplications that He will sanctify to us the admonitions of His providence, and render them subservient to our present and future well-being. We would also render praise to Him for the calmness and decision and endurance granted the captain, officers and seamen of the ship, through the whole period of the protracted storm; and for the solemnity, and equanimity, and good conduct which, amidst such protracted and appalling dangers, characterized the passengers and inmates of the ship.

So closes the record of this memorable storm. But never can its recollection be effaced from the minds of those who were exposed to its perils.

When the danger had all passed, said the Captain to me, “Thrice on deck I thought destruction inevitable. Each time a sea of such magnitude and power came at the ship, that I thought it was all over with us. But unexpectedly each broke just at the side of the ship. Sir, the hand of the Lord was in it.” Yes, the hand of the Lord was in it—may we never forget ’twas the hand of the Lord.

The above narrative, correspondence, letters and resolutions having been submitted by the Committee and unanimously authenticated at a public meeting of the passengers, held on board the Great Western, Sept. 29th, 1846, the meeting directed that

the whole should be published in the papers of New-York and Liverpool, and a copy forwarded to the Directors of the Great Western Steamship Company. The meeting then adjourned, sine die.

ARCH. GRACIE, Chairman.
LYMAN BEECHER,
LEWIS P. W. BALCH,
JOHN MARSH,
JAS. A. WASHINGTON,
W. DETMOLD, M. D.,
A. HUTCHISON,
THOMAS RAWLINGS,
JS. MATHIEU.

DR. BEECHER'S ADDRESS TO THE MEETING

CONVENED ON BOARD

THE GREAT WESTERN,

SEPTEMBER 22, 1846,

*To offer Thanksgivings to God for their Preservation through
the recent protracted Storm.*

I have never before been called to speak in circumstances like these. A few days since, we stood here before God, to supplicate deliverance from a threatened speedy death. I have before supposed myself not far from the grave, but it was at home, surrounded by my family and friends, and whatever could cheer the dying hour. But never, till recently, did I realise, that probably there might be but a step between me and death; and in full health, amid the war of elements, await in suspense the stroke which at any moment might fall upon us all. But the storm is past, and we are all alive, to praise him who heard our supplications and preserved us. And what direction of our thoughts can be more proper, than a brief review of the perils we have passed through? The evidence of the Divine interposition in answer to prayer to save us, and the returns which it becomes us to make for our signal and merciful preservation.

In respect to our dangers, I need not say to *you* who passed through them, that they were great.

For thirty-six hours the wind raved and the waves rolled with a fury and power unknown, for so long a time, to the most experienced navigators on board. Travelling mountains, with the power of the Iceberg, the Avalanche or the Niagara, for one day and two nights, as far as eye could reach, covered the surface of the deep; thundering loud and unceasingly around us. The onset commenced on Saturday night, and raged increasingly till Sabbath morning, when, instead of mitigation, it gathered new power, and then commenced the work of desolation.

The sails on the fore yards, clued down, burst from their fastenings, and roared and flapped furiously, defying control. In the meantime, the sea rose rapidly, breaking over and against the ship. At 4 A. M. it had risen to a hurricane gale, and veering to the Northwest; the ship at the same time broke from her course into the trough of the sea; a condition of imminent peril, during which a sea broke in upon the main deck, and drove a great quantity of water into the engine room; a stroke at the heart of life, our machinery.

At 11 o'clock, A. M., a heavy wave broke over the fore part of the starboard wheel-house, and drove the iron life-boat and the ice-house—of some six or seven tons—furiously against the wheel-house and side of the ship; and before they could be fastened, the careening of the ship sent them sundry times back and forth, threatening instant destruction. Such, and so rapid, were the successions of disaster, that an attempt was made to wear ship, as less perilous than her present condition; but finding her uncontrollable, she was permitted to return to her course; probably our greatest danger escaped.

About noon, a mighty wave struck the starboard wheel-house, and tore up the fastenings of spikes, and iron bands and bolts; throwing off the whole top and outside covering, breaking the under half of the spring beam, and shook to their foundation, and lowered perceptibly, the timbers which sustained the wheel. Thus enfeebling the arm of our power in the climax of our danger. The wave, with portions of the wreck, rolled deep and dark over the quarter-deck; one of which struck the Captain on the head, while the wave drove him insensible to the stern of the ship, where the network did but barely save him from an ocean grave.

About 1 o'clock, while many were seated in the lower cabin, a sea struck the ship. A tremendous crash was heard on deck, and instantly the cabin was darkened, and torrents of water came pouring down through the sky-lights; all sprang to their feet; and a scream of terror rang through the ship. At this time, the ship pitched and rolled so fearfully, that with no little difficulty we could maintain our position upon our seats, and not a few received bruises and contusions, notwithstanding their efforts.

In these circumstances, you remember, a proposition was made, and accepted, I believe, by all who could attend, to meet in the lower cabin for prayer. It was prayer, not in words and forms merely, but the importunity of the heart; crushed by perils from which it could not escape, and pressed by the complex interests of time and eternity; looking up to the only power in the universe that could save. Subsequently to this meeting, in the evening, Dr. Balch concluded to administer the sacramental communion in his own room, for his own, and the consolation of a few friends; but his purpose becoming known, the number who desired to unite so increased, that the service was administered in the cabin. Having no knowledge of the change of place, myself and some others of my ministerial brethren were not present. In the mean time the storm raged on; but from the time of our public supplications, the desolations ceased.

We had hoped, the preceding night, that the morning would bring a change; and in the morning, that noon would witness a favorable crisis; and at noon, the evening would realise our hopes. But the storm travelled on, from morning to noon, and from noon to evening, with augmented power, till it became evident that we must encounter the terrors of another night; and though our hopes of deliverance were not utterly extinguished, my own, and the general opinion was, that the ship would not ride out the storm of another night. Not that she would founder intact, amid any winds or waves the Atlantic would bring upon her; but that, smitten by their relentless powers, she would be torn, and crushed, and sunk. And now, while prayer unceasing went up to God, I have cause to know that, on the part of numbers, immediate preparations for eternity commenced, in the rapid retrospect of the past, the circumspection of the present, and the anticipations of the future; and not a few, I trust, with calm resignation and peace that passeth knowledge, and joy unspeakable, were prepared to meet their God.

And now the dreaded night came on, in darkness visible and terrible convulsions. It was long and dreadful. On my pillow, without sleep, as I had done the night preceding, I watched it, and learned thoroughly the chart of the ship's, and winds' and waves' motion.

It commenced with a long, slow, roll of the ship, to and fro, almost from beam's end to beam's end, thrice repeated. Then ensued a momentary quiet and onward motion of the ship, and then suddenly the thunder of winds and waves began, loud and louder, and more powerful and rending, as if every portion of our ship would be torn in fragments and scattered upon the deep. Then gradually the thunderings ceased, as if the elements, wearied and breathless by their joint efforts, had paused to rest and gain breath for another assault. This dreadful rotation continued till between three and four o'clock, when all at once the one thunder seemed to burst into many thunders of equal power, and without intermission roared and tossed and tore, as if the conspiracy of winds and waves were rallying all their forces, and making their last effort to destroy us. But gradually it subsided, only to give place, about five o'clock, to a squall more terrible. In the language of an intelligent passenger, "It struck the ship suddenly, a perfect tornado. She careened over, and buried her gunwales in the ocean; her wheel-house, covered by the waves, that helped the wind to lay her on her side. There she lay for a few moments, stricken powerless, at the mercy of the waves. At this critical moment, when another wave might have finished her, the engine was true to her duty, and round and round thundered her iron wings;

when gradually recovering her upright position, the good ship quivering to the sea, came up to her course." This condition of the ship in the deep gulf, on her beams' ends almost, and covered with waves, was seen by another, who, witnessing her hesitation and trembling for so long a time in her deplorable condition, concluded that she would never rise. And the same deep careening was felt by another, who started up, thinking that all was over and the ship sinking in the waves of the sea.

And now, at last, when the wind veered to the North, and the clouds were lifted up, and the mornig light shone brighter upon us, and we thought all danger past, the real danger of the ship, in the lulling of the wind, travelling over such mountains and valleys of water, was scarcely diminished; perhaps even augmented. I stood at this time upon the quarter-deck, and beheld the expanse to the horizon around, filled with mountains of water with crested top, tossing and raging in all directions. On one of these waves our noble ship rose gracefully to the top, whence I looked down to the deep gulf of waters below; and another wave, tall as the one I rode upon, rushing onward to meet the ship as she descended; and the ship, like an arrow, dropping down to meet the wave; they met; she paused, trembled, and rose, and passed over. Three such waves, in rapid succession, our Captain saw approach the ship, in such direction as extinguished hope, and made him think her escape impossible; each of which unexpectedly broke near the ship and passed harmlessly away.

Such are the evidences of our peril. Let us now survey the evidence, that God, in answer to prayer, interposed to protect and deliver us.

By God, I mean not eternal, material, unthinking nature, of complex causations and indications of design, without a Designer; nor the mechanism of nature's laws; the offspring of a Divine intelligence, and the sole executors of all the eternal counsels of his will, in his natural and in his glorious mediatorial moral government; a stupendous complex machine; one, on whose movements depend the physical events and moral histories of time; whose pendulum, six thousand years ago, with cold heart and icy hand, he swung and turned his back upon our world, and has not entered it, and will not, till it has prepared, by its own motions, his work for the Day of Judgment.

There are no laws of nature, whose unwatched onward movement could administer the rewards and punishments, and discipline and promised protections, in answer to prayer, of the remedial government of God. Left to themselves, they move on without reference to the character and deeds of men, and the exigencies of a reforming government in the hand of the Mediator. They are uniform in all their attributes and results,

and must be, to answer the permanent and uniform ends of their agency; and can, by no power of their own, accomplish these steady results, and veer about continually to meet the ever-changing exigencies of a moral providence, to meet the continual fluctuations of human character, no more than the battery, chained down to one direction, can send protection or death to all points of the horizon, and the infinite variable exigencies of good or evil within its circumference; no more than an army can stand still and run at the same time, or march at the same time upon a straight and an infinitely crooked line.

And yet, in the hand of God, they have a work to perform, which he can employ them to do, without so innovating upon their uniformity, as to abolish science and experience, and the calculations of life.

Some of these laws, men, in a limited sphere, can modify and apply to wise and useful purposes, without innovating upon their general unmodified order: as in agriculture and chemistry; and mock storms, volcanoes, and earthquakes; and cannot the God of storms and earthquakes do the same? Once, for a thousand years, he did control the Laws of Nature, in many respects, aside from their native course, in good and evil, according to its character and deeds, in maintaining or abandoning his institutions and worship. Thus corroborating, by the sanctions of time, the motives of Eternity, in maintaining his worship against the encroachments of Idolatry.

He sent the plagues of Egypt to deliver them; gave them bread from Heaven, and water and meat in the barren wilderness. Once in seven years their land lay fallow, and the year preceding produced the results of two harvests; and peace and war, and rain and drought, and abundance and famine, and sickness and health, and captivity or safety, were the varying and embodied allotments of their history, as they obeyed or disobeyed the laws and institutions of heaven. Now, I should be glad to know, where those laws of nature were, all this time; which are never reached by prayer, or touched by the hand of Omnipotence; and yet dodged about in endless mazes, to meet the ever-varying exigencies of a nation, for a thousand years, according to its character and deeds.

How can prayer be answered by nature's laws, when it is the single, onward, overpowering movement of nature's laws which creates our distress, and nature has no ears to hear, and no mechanism to let on or let off the pressure as our exigencies demand? O God, it is thou that ridest on the whirlwind and directest the storm. So in the hurricane we understood the matter, and went directly to him, who on earth walked upon the waves and stilled the tempest, and brought his disciples to land.

And with infinite benignity he heard our prayer, and comforted our troubled heart, and delivered us.

By what law of wind or wave could our ship have held on her course for 36 hours, through raging winds, and over mountain waves and deep valleys, every moment changing their relation to the ship and her course, and environing her with the network of Death; any one of which, had it struck her in one of the thousand ways it might, was sufficient to overwhelm her in the deep?

Where now was the mechanism of nature's laws to save us; and who but God, by his providential control of them, could have opened a way for the ransomed of the Lord to pass? What mechanism of nature's laws stopped the wreck and desolation, which for half a day and more, had been multiplying upon us, from the time of our prayer meeting, though the storm raged on for 24 hours longer, with greater power and peril than before? Who saved us, when the wind had knocked down our good ship, and the wave had buried her gunwales and wheelhouse, and she struggled, and trembled, and groaned through all her timbers, but could not rise? And who stopped the lion mouth of three successive waves, that rushed upon us, and broke and passed harmlessly away? which produced the exclamation of our Captain, "Surely there is a power above which is working for us."

And now, rescued from danger and death, by the merciful God to whom we cried in our distress; what shall we render unto him, each one of us, for this his merciful deliverance? Shall it be mere gladness that we have escaped, without gratitude to God? Shall it be the quick oblivion of our distress, and confessions of sin, and resolutions of reformation, and prayers and promises, if God would hear us? Shall the World, its pleasures, business, and love, annihilated in the light of Eternity, return to its strength; and, like the waves we have passed, roll over us, and sweep us away? Have any of you, till now, neglected known duties; will you not from this time resume them? Have you lived habitually, in habitual and known sins; and will you not break them off? I beseech you to do so, by the mercies of God, and the terrors of that day, if you persist, when death will come indeed, and you will then cry, and God will not answer.

Has God, by the trumpet-tongue of wind and wave, preached a sermon to your inmost soul, and swept away the cobweb sophistries of your scepticism? Be honest then, and fear God, and not the sneer of fools; lest, if you relapse, he send upon you strong delusions, that you may be damned, because you have no pleasure in the truth; but have pleasure in unrighteousness. Has he opened the eyes of any of you, the children of christian

parents, to see your sin and danger ; and broken up, for a time, your habits of procrastination? How shall you escape if you neglect now so great salvation? Think what your condition was when the storm commenced; a poor hardened, stupid, procrastinating sinner. Think what, a few days ago, you would have promised and given, to be as safe as you now are. And think what convictions of sin the Spirit of God has wrought on you, by means of the storm. And will you now quench the spirit, and go back to stupidity and folly? Alas, my friends, if you do so, the Spirit of God may give you up forever. If you do so, the day may come, when fears and terrors, surpassing those of the storm, will come upon you in desolation; and when you will again call on God, but he will not answer; and will earnestly seek him, but he will not be found. Now then, is God's time and yours, to seek and secure the salvation of your souls. To-day, if ye will hear his voice, harden not your hearts.

In anticipation of the hour which might sink us together in a watery grave, I had considered what I should say to impenitent sinners like you, when in the jaws of death you should with loud voices cry to me, "What, what must we do?" and my answer prepared was, Believe instantly on the Lord Jesus Christ, and you shall be saved; love him, confide in him, and commit your soul to him; and, spite of the strife of elements and a terrific sudden death, you shall be saved; and what I would have said in such an exigency, I now repeat. Believe on the Lord Jesus Christ, and you shall be saved.

Have any of you who are professing christians, been living in a cold, formal state, conformed to the world in its temper, fashions, amusements, pleasures and business; and have you confessed before God and bewailed these sins, and promised reformation, and found the tokens of pardon in the Love of Christ, shed abroad in your souls; go your way then, in grateful love and steadfast obedience, lest, if you now fall away, a worse thing come upon you.

And now let me inquire of my own heart, and of you, my beloved brethren in the ministry, what shall we render to the Lord, and how shall we fill up the measure of our new chartered time? I felt, as a father, the sudden, unlooked for parting with all my children, so long interwoven with every fibre of my heart; and I prayed to the Lord that I might see them again. But, as a minister of Christ, I prayed more fervently to be spared, to do a few more things, which I had projected, for his service and glory. And I go home, resolved to postpone the work no longer, but with double diligence to attempt its completion.

And may it not be well that each of us, by such reminiscences of past neglect, be quickened to redeem the time by double diligence; to clear off the docket of duties neglected, and to fill the remaining page of life with the things which ought to be done? And especially, shall we not give ourselves to prayer for those that sail with us in this ship, that God would begin and consummate a work of grace by his Spirit among them? There has been much prayer already, I trust, for this purpose; and the solemnities of the scenes through which we have passed, have aroused attention and armed conscience with a new power; and produced a new tenderness of mind and of good resolutions; a happy preparation to be consummated by the Spirit in answer to prayer. And shall we not in our general vocation, walk more by faith in things not seen, and less by sight and the influences of time? Be swayed less by ambition and the praise of men; and less by the pleasures of sense, or intellect and taste; and less by things useful, which appertain to the outworks of religion; and more to our direct preaching and pastoral labours, for the conversion of sinners and the augmentation of holiness in the Church of God?

With such a mainspring in the hearts, and preaching of God's ministry, revivals will multiply, and the harvest of the world will be planted and reaped; while without, all will be but a splendid formal machinery of unholiness, while the whole world lieth in wickedness, and the battle goes against the Church, and the glorious things spoken concerning Zion are deferred.

Oh, my brethren, what is the itching ear of mortals and the praise of men for brilliant classical sermons and splendid eloquence, which amuses the ear as a pleasant song, or skilful music upon an instrument; but which awakens not the conscience, and pricks not the heart, and does not regenerate the soul by the power of the Spirit, and fit it for Heaven. God grant that by this storm we may all be made more spiritual, more prayerful, more faithful, and more successful and happy, in winning souls to Christ!

GOD'S PROVIDENCE

THE JUST GROUND OF CONFIDENCE, LOVE AND GRATITUDE.

A DISCOURSE

BY THE REV. THOMAS SMYTH, D. D.

*Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!
And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.
Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.*—PSALM cvii., 21, 22, 32.

As it regards the occasion on which this Psalm was written, we have no information. Indeed, it would seem to have been designed for all occasions, and to refer to no particular event. Its illustrations are drawn from the general course of Divine Providence, and addressing themselves to men in "whatsoever state they are," it teaches them therewith to be content, and therein to recognize, and seek, the divine guidance and blessing.

The nature and object of the Psalm is, however, very apparent. "Eternal mercy is the theme here proposed; and they who have tasted its sweets are invited to join in setting forth its praises." As the preceding Psalms alluded to God's dealings with Israel, this refers to his general superintendence of the material world, and his special care of mankind in general. And the admiring praise, confidence, and affection of all his creatures are shown to be imperatively binding, since all are the recipients of his kindness and compassion, and the objects of his watchfulness and interposing mercy.

There are three truths of great and practical importance, which are here forcibly impressed upon us, and to which we will briefly advert.

I. And in the first place, it is here very distinctly taught that all the laws of nature, by which the physical and material world are governed, are under the direct and immediate control of God, and are made to work out the accomplishment of His plans. It does not appear to have been the purpose of God so to order these laws as to secure in this world, and as *it* regards the things of this life, a perfect distribution of rewards and

punishments adapted to the various character of individual men. On the contrary, while the events that befall us here are sufficient to prove that on the whole, and in the ultimate result, virtue leads to happiness, and vice to misery, and that there is a moral Governor who has founded this distinction between right and wrong on the immutable and eternal principles of His own divine nature; nevertheless it has ever been observed by all classes and conditions of men, that the distribution of temporal blessings is characterized by great uncertainty and frequent variations. Virtue is not always prosperous, nor vice always disastrous. On the contrary, outward wealth, honour, and happiness, frequently strew their flowers along the path, and weave their garlands around the brow, of the atheist, the infidel, and the ungodly; while the meek and humble servant of the Lord is allowed to feel, as he urges on his weary way through sickness, poverty, and humiliation, that

The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown.

The observation of this inequality and uncertainty of Divine Providence has led in every country and age to the most bitter lamentation and complaint, and in many cases to utter scepticism and disbelief in any God, providence, or holiness.

Now that such is the character of the present dispensation, neither experience nor revelation permit us to doubt. "Death," as the type and index of all earthly calamity, "has passed upon all men;" and as it regards affliction, disease, distress and misery, "one thing happeneth alike to all." Inward character is not measured by outward station, nor our standing in the estimate of God by our reputation among men. We are not permitted to expect our recompense and reward in the good things of this life, nor to judge of the nature of our future inheritance by that of the frail tabernacle and poor condition in which we are here permitted to pass "the days of the years of our pilgrimage." "The days of darkness," "the bitterness of the heart," must come upon us all, and from this fierce warfare of contending evil, "there is no discharge."

And here it is, brethren, that Revelation comes in to irradiate the darkness which must otherwise envelope human life and destiny, and to relieve our minds from that fatality and atheistic rejection of all belief in God or his providence, into which they would be otherwise inevitably plunged. We see in the confessions of the Psalmist (Psal. lxxiii), the state of mind to which, but for this blessed volume, we would all be brought; and the hopeless misery which would crush and weigh down our hearts. And it is only when, like him, we come forth into the sunlight of divine truth, that "the eyes of our understanding," are enabled to take a comprehensive view of the whole scheme of the

divine government, and that, looking at the end as well as the beginning, the future as well as the present, and the spiritual as well as the physical, we can

Justify eternal Providence,
And vindicate the ways of God to men.

In the light of immortality, and of a future judgment, when we shall all be awarded "according to the deeds done in our bodies, whether they have been good, or whether they have been evil," and receive "glory, honour, and immortality," or "shame, and everlasting contempt," we can at once perceive the wisdom of that economy which, while it gives assurance that virtue is the only pledge of security, and vice the sure prelude to destruction, leaves room for the exercise of faith and patience, and trusting confidence, and hopeful anticipation;—makes manifest the true principles of the heart;—weans the soul from earth, and elevates it to heavenly aspirations;—and makes God's people "willing to be absent from the body, and to be present with the Lord," in that mansion where sin, sickness, sorrow, and trial will never come.

But while Scripture warrants the conclusion of experience, that piety is not adequately rewarded by temporal benefits, and that the ungodly, like Dives, are often permitted through a long life of prosperity, to enjoy their "good things," it is at the same time very positive in ascribing the whole government and direction of all physical phenomena, as well as of all human events, to God's overruling providence. "In His hand is the soul of every living thing, and the breath of all mankind. He forms the light, and he creates darkness. He makes peace, and creates evil; I the Lord," says he, "do all these things." "The Lord maketh a way in the sea, and a path in the mighty waters. He doeth according to his will in the army of heaven, and among the inhabitants of the earth. He severeth the sea with his power, and by his understanding he smiteth through the proud." (Job. xii. 10. Is. xlv. 7. Dan. v. 23. Isaiah xliii. 6, 7; and Job. xxvi. 12.)

Such, however, my brethren, is *not* the view commonly received. Not only among philosophers, but even among many nominal christians, the opinion prevails that God sits removed from all direct and personal interest in his works, and leaves them to the silent and undisturbed operation of those laws by which they are controlled. "And they say, how doth God know, and is there knowledge in the Most High?" (Psalm lxxiii. 11.) These are the scoffers who say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Peter. iii. 3, 4.) "And they consider not in their hearts that I remember all their wickedness." (Hos. cvii. 2.)

To all such reasonings, however, Scripture opposes its positive affirmations, its clear and unquestionable promises, and its innumerable proofs, derived from the incontestible history of individuals and communities. It teaches us that the laws of nature are only the purposes of the Law-giver, and derive all their potency from the power, the wisdom, and the will, of God. It teaches us that these laws are subservient to God's plans, and not independent of Him. It teaches us that while God governs by these laws, He works, also *through them*, the full accomplishment of all "the good pleasure of His will." And it teaches us that while God upholds these laws in order to afford, in their constancy, a foundation for foresight, industry and toil, and is therefore long-suffering and kind "to the just and the unjust," that, nevertheless, He "is not slack concerning his promises," and that "the day of the Lord" in which wisdom will be justified and wickedness condemned, "will come," and will not tarry. And it teaches us that while nature moves forward in her undisturbed harmony, leaving her processes to carry life or death, peace or distraction, health or sickness, to those who come under their influence, God sits like a governor at the helm of universal nature, and "makes everything to work together for the good" of them that trust in Him, for the security and triumph of his Church, and for the punishment and overthrow of evil-doers.

Such is the undoubted teaching of this sublime Psalm. All things are here represented as under the immediate and direct control of God, whose ministers and servants they are. The material elements obey his voice and do his will. The mighty ocean, with its world of waters and its irresistible billows, rises or falls, rages or becomes appeased, wages destruction or wafts in comfort and in security, according to the fiat of His omnipotent will. (Ps. cvii. 23-30.) Even the inanimate materials of this solid earth become, through His power, animate with life, are covered with fertility and verdure, and bring forth the kindly herb and all the various "fruits of increase," are turned into a wilderness and barrenness for the wickedness of them that dwell therein." (Ps. cvii. 33-35.) The cattle also, and the various tribes of lower animals, are the Lord's;—receive their food at His hands;—and are made to further the comfort and happiness of man. (Psalm cvii. 38.) In a still more eminent degree are the persons of men under the wise governance of our Heavenly Father, so that life and death, health and sickness, prosperity and adversity, deliverance and endurance, and even the place of their habitation, are all chosen, and directed, and overruled by God. (Psalm cvii. 9, 10-13, 14, 18, 19.) Life is thus a pilgrimage through a wilderness of cares, in which God is our guide, and under all of which He is our

support, and "a very present help in time of trouble." But this is not all. For not only is this overruling providence of God represented as extending to individual persons, and to all that can concern man's bodily or spiritual wants, but to comprehend also, in its wide and universal dominion, all the societies and nations of the earth. National calamities it declares to be divine judgments, and national prosperity a divine blessing; and while the very loftiest of earthly potentates are described as not exempt from God's authority and control, we are assured that the very meanest and lowest of mankind are not excluded from a participation in His loving-kindness and tender mercy. (Psalm cvii. 34, 39, 35-38, 40, 41.)

II. But we are here taught, in the second place, that in this exercise of His universal and particular providence, God displays the *moral* as well as the *natural* attributes of his being, and demonstrates in a pre-eminent manner that his "tender mercy is over all his other works."

We are not to imagine that God's providence is synonymous with the laws He has attached to the works of his hands. God's overruling guidance of the laws of the physical, intellectual and moral world does not *constitute* these laws, or make them what they are. It implies necessarily their existence, and affirms only that *as already in operation* they are guided and controlled. It is true that these laws are from God, "by whom all things consist," but still they are from Him not as the God of providence, but as the God of creation. The nature of these laws, their necessity, their wisdom, and their adaptation, *on the whole*, to promote the safety, security and comfort of mankind, might be shown, as it has often been, from a consideration of the constitution of the world, and the relation of its several parts to man and to one another. It is, indeed, too evident to admit of question, that the natural, necessary, and ordinary working of the laws of nature, is the preservation of order, stability, security and safety, and that all the evils that arise are only incidental to the accomplishment of permanent and general benefit. But still this is not the question involved in the consideration of the divine providence. The consideration suggested by this doctrine is—are these laws left to work out their *involuntary* results by the undisturbed force of mechanical necessity, or are they overruled by that same wisdom which first imposed them; are they controlled by that same power which still sustains them; and are they made to illustrate the goodness and mercy of that great and gracious Being who first brought into being this habitable globe? Now that they are, is what is here affirmed. It is here taught that these laws *are* thus guided, and that we are not the helpless victims of involuntary and invincible laws, and the blind slaves of a system of heartless

fatalism, but that we are subjects of a moral government, and under laws which are overruled by infinite wisdom and infinite goodness.

This goodness of God, as well as his other moral attributes—such as his justice and his truth—are made apparent even in the calamities which are permitted to befall us, as well as in the mercies with which we are “encompassed round about.” Goodness will itself require the exercise of that moral discipline which is necessary to perfect moral character; the punishment of evil and of evil-doers; and whatever else is needful to make men awake to the consideration of their present condition, and their future destiny, and thus lead them to secure their best temporal and eternal interests. Now this is just the end aimed at, and the good accomplished by those manifold trials of various kinds through which we are here called to pass, and by which we learn that “verily there is a God that judgeth in the earth, and that verily there is a reward for the righteous.” And it is when they see in all these events the purpose of God towards his people, and his vengeance towards his enemies, that “the righteous shall see *it*, and rejoice; and all iniquity shall stop her mouth. Whoso *is* wise, and will observe these *things*, even they shall understand the loving-kindness of the Lord.”

But if this is true even of the calamities and distresses of life; if even in these we behold the goodness as well as the severity of the Lord; how much more is it the case as it regards all those innumerable acts of loving-kindness and tender mercy with which God crowns his people, and which he makes to “follow them all the days of their life.”

III. We are therefore led to the third lesson which is here so pointedly enforced, that the providence of God lays the foundation for love and confidence, and demands our gratitude and reliance.

“Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

“And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

“Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.”

This doctrine is the foundation for prayer. Prayer is the supplication of that help and assistance from God which we cannot derive from any resources of our own, or from any created arm. It implies, therefore, and presupposes the possibility of His interference—not to alter and destroy, but to overrule and guide—those laws from which we anticipate evil, and which He alone can “make to work together for our good.”

This doctrine encourages us to effort both as it regards temporal and spiritual good. We work with all our might, because

we look for heavenly blessing; and we "work out our own salvation with fear and trembling, because it is God who worketh in us both to will and to do of his good pleasure."

This doctrine also sustains us under difficulty. We are cast down, but not in despair. When we are weak then we are strong. And when we feel most deeply that in ourselves we are nothing, we are then able to do all things through Him who fills us with "all might in the inner man." Yea, with this doctrine in our hearts, what can harm us, or who can be against us? No evil can befall us but what God "will enable us to bear, and with every trial He will make a way of escape." Even in death we need not despair, nor "fear any evil when we enter into the dark valley" of death's fearful shadow. Even there His rod and his staff shall comfort us. Darkness will become light, and despair triumph, and in the fullness of joy we shall exclaim, "O death, where *is* thy sting? O grave, where *is* thy victory?"

It is apparent, therefore, that where there is right feeling, and a right state and disposition of the heart, God's guidance will be acknowledged in the events and the direction of our lives, and His condescending goodness in all the mercies and deliverances with which he has vouchsafed to bless us. Nothing is more apparent than this truth in all the records of the Bible, and especially in the overflowings of the heart of God's believing people as exhibited in this book of Psalms.

Of this feeling, in connexion with this very subject, I had a recent and most powerful illustration, which at once suggested, and led to the immediate preparation of this discourse, while on board the Great Western Steamer during her recent voyage. We left Liverpool on September 12th, with about 130 passengers on board, amid the congratulations of a numerous throng of spectators and friends; with a smooth sea and a favouring breeze; and full of hope and buoyant anticipation of a speedy voyage and a happy reunion with our families and friends. For eight days our voyage was unusually peaceful and prosperous; but like Israel, in our prosperity we forgot God, and failed to recognise His hand, and to recount His mercies. For while we had two services on the Sabbath, we had no daily service of praise and prayer, although, as it subsequently appeared, there was on board a large number of professors of religion, and but few despisers of it.*

*Probably a *disposition* to have such a service (which was generally attended by nearly all the passengers during the remainder of the voyage) was repressed by a doubt whether its observance would be in accordance with the rules of the ship, especially as many of the passengers had knowledge of the harsh and illiberal policy enforced on board the Cunard line of steamboats, in one of which, I am informed, a petition of a large number of passengers to be allowed to hear a very distinguished preacher was refused, and that, too, when no other minister officiated.

On Saturday evening, (September 20th), we were overtaken by a gale blowing from the S. W. Probably not a passenger on board slept during the night. Indeed, every thing was in commotion, both below and upon the decks. Whatever was movable was heaving to and fro; and while the howling of the winds, as they swept by the masts and cordage, the breaking of timbers, the shattering and flapping of the shivered sails, and the rattling of chains, chairs, furniture, and utensils, filled the mind with "a fearful looking for of" impending destruction; all the strength of the passengers was necessary to prevent themselves from being hurled from their places of repose. The morning brought with it a *realization* of these midnight fears. All was confusion and alarm. But little provision could be prepared, and that little could with difficulty be received. The lights over the cabins had been broken by the force of the waves, which were now sweeping over the vessel in all directions, so that every place was wet and comfortless. It was, indeed, almost impossible to make a passage from the forward cabin to the principal saloon. The wind—which shifted about 20 points during the gale—had roused so many cross seas, and seas of such stupendous size and irresistible fury, that although we were lying to, with the helm hard-lashed, and avoiding as much as possible the approach of the waves towards the sides of the vessel, they were nevertheless driving against her with increasing number and incalculable power. Many of them, it was computed, could not have combined less than fifty tons of water, which was impelled with the momentum of an avalanche. The vessel, too, was enveloped in an atmosphere of spray, so that none but the hardiest seamen could venture on the deck, and frequently even these could only secure their footing by the help of some firm fixture.

About mid-day, after repeated floodings of the cabin, a huge wave struck the vessel at midships; tore away the whole covering and protection of the paddle-wheel, and bent the wheel itself; swept from its firm foundation, and split into two pieces, the entire house devoted to the keeping of provisions; tore from its fastenings the immense iron life-boat which hung over the middle of the ship, and almost carried it overboard; ripped up a part of the deck with the funnel guard of the machinery; carried away the guards to the deck stairways; and then poured its vast contents over the upper deck, sweeping with it the captain, who had been stunned by a blow from the broken timbers, and was preserved only by the iron guards, and then burst from their firm stanchions the boats fastened to the ship's side. I was looking upwards from the saloon when this wave rolled over us, after making every one reel and stagger under its shock like a drunken man. It almost

obscured the light of day, and I felt that we were actually within the bosom of the deep. Soon, however, it appeared as if we should be completely submerged in water, for the impetuous torrent forced its way down the cabin-stairs, and filling its broad gangway, forced a passage through the window into the ladies' saloon, and from thence poured along the cabins. Fearful was that moment which—as we felt the vessel through all her timbers tremble under the dreadful stroke—brought the sad and awful prospect of a speedy and inevitable destruction, in terrible reality before every mind. Then the most unyielding hearts shrank, and the most hardened became soft and tender, while those who were most skilled in nautical affairs, and most experienced in sea-faring life, were most anxious and apprehensive for the future. Indeed, our captain, and another who had made some hundred voyages in some twenty different vessels, had never seen so fierce a hurricane, of such long and therefore aggravating force.

At this moment the captain was seen retiring to his cabin to recover from his shock and the violence of the blow he had received, and from beneath the curtain was observed standing with clasped hands and tearful eye before the portrait of his wife and child, whom, as he *afterwards** confessed, he never expected to see again in the flesh, since he looked for a repetition of such shocks, and the consequent ruin of the vessel, whose deck timbers had already manifested signs of being shaken. It was, therefore, with emotions of peculiar solemnity the passengers constituted a meeting for prayer, and cast their helpless souls upon the mercy of that only Being who could hold in His hands the winds and the waves, say unto them, “thus far shalt thou go,” and command them to be at peace. And as the evening brought no cessation of the storm, it was proposed, in addition to prayer, to administer the communion to such as were prepared to receive it. Never had I witnessed such a scene, and never could I have realized its solemnity. About seventy sat around the tables, and about eight of them, after conversation with the minister, for the first time, and there, in silent reverence, avouched their faith in the Redeemer, their confidence in His blood and merits, and their hope for death, judgment and eternity, through His interceding love and mercy. The effect was most happy. A calm and delightful repose seemed to take the place of anxious solicitude, and

*It must not be thought that the captain manifested any signs of fear, or in any way encouraged despondency or fostered despair. His conduct on this occasion was in the *supposed secrecy* of his own private cabin, and gave proof of genuine tenderness of heart and of true *manhood*; while his immediate return to duty and exposure, and his undisturbed calmness and courage proved him to be worthy of the high and responsible situation he occupies with so much honour to the Directors, and so much gratification to all his passengers.

we all sought some situation where we might await the issues of another night.

New terrors awaited us during that eventful night. The winds had gathered fresh force, and the waves intenser violence. Instead of being driven before the fury of a pursuing enemy too powerful for resistance, we were exposed to the rage and clamour of contending hosts, and shattered by that very violence with which they dashed one against another. The fiercest winds of heaven exhausted their vengeance on the deep, and the deep aroused its angry billows, with which it mounted up to heaven to repel and drive back its dread assailant. And as the hurricane wheeled about to make its onset from some new quarter, the waves dashed one against another, and worked up into ungovernable rage, poured their united force in all directions, against the invisible foe. In the midst of these assailants, thus encountering one another, we lay helpless and hopeless. We mounted up to heaven, and then descended into the depths; were now carried upwards as if to sink stern foremost into the abyss, and again rolled upon our beam-ends as if about to be overturned, and cast forth into the bowels of the deep.

There we lay, with as little power to resist or escape, as when the avalanche has loosened itself from its hold, and pours down its mountain mass upon the helpless villagers below.

For thirty-six hours we had hung balanced between life and death, with the weight that pressed the scales of death downward increasing momentarily, and the hopes that still preserved the downward tendency of the scale of life becoming fainter and fainter. But while the gates of death were opened to receive us, He who has the keys of death and hell in his hands, delivered us from going down to the pit, and rescued us from the very jaws of destruction which were wide opened to engulf us. The winds obeyed his voice, and retired to their secret chambers. The waves heard his command, and shrunk within their appointed bounds; and that ocean which seemed to have been aroused to a ceaseless agitation, gave evidence of approaching rest.

"The waters saw thee, O God; the waters saw THEE; they were afraid; the depths also were troubled. The voice of thy thunder was in the heaven. Thy way was in the seas, and thy path in the great waters." "He divided the sea, and caused us to pass through; and he made the waters to" subside. When we cried unto Him in our trouble, he saved us out of our distresses. "At his rebuke the winds and the waves fled, and at the voice of his thunder they hasted away." The noise of their battle was hushed, and the fury of their encounter stayed. All their power against us was nought. We passed through

the waters, but they did not overflow us, and through the floods, but they did not get hold upon us. God walked upon the wings of the winds, so that they could not harm us; and set a bound to the waters, so that they could not overwhelm us. Then were we glad because their fury was quieted, and we were enabled to hope that God would bring us to our desired haven.

The violence of the hurricane having now abated, although still tossed about like a feather in the air, we were found on Tuesday morning, with almost no exception, in the main saloon, to return solemn thanks to Him whom the winds and the waves had obeyed, and to praise the Lord for his goodness and for his wonderful works to the children of men. And as our service proceeded, and the Rev. Dr. Beecher, in full consonance with the occasion, depicted the dangers we had escaped, and the duties we now owed, and portrayed the still greater dangers of everlasting destruction from the presence of the Lord, and the duty of at once flying from the wrath to come, every heart was melted, and those who had never prayed before, were bent in humble supplication to the Lord.

It was then proposed that resolutions be adopted expressive of our thankfulness to God; and that, as a testimonial of our gratitude to Him, and to those brave seamen who had so nobly acted as His instruments, we should raise a contribution, to be divided among the captain, officers, and crew, and also contribute something towards the foundation of an Institution in New-York, to be called The Great Western Institution, for the relief of the Widows and Orphans of those who have perished at sea. The amount collected was, for the former \$1000, and about \$600 for the latter.

And now, brethren, let the narrative of this event, and the exposition of this subject, lead us all to feel, in view of the past dealings of God towards us as individuals, that love and gratitude which such a review is adapted and intended to inspire.

What a picture, my brethren, was presented by the scene I have attempted to depict! Could an actual portraiture be drawn of the whole event—and could that picture bring to light the emotions and the thoughts of every heart—how sublime and impressive would it be! Could we see that chaos of agitated waters; the vessel, like a cork, tossed to and fro upon its billows,—the dark misgivings, and fearful apprehensions of every passenger,—the penitence and remorse which, like a dark shadow, covered the remembrance of past sinfulness,—and the anxious alarm with which all looked to Him who was now standing at the door, and of whose throne justice and judgment are the habitation;—how would it fill us also, *even*

now, with sympathetic emotions, and correspondent fears. And as we saw those clouds dispersing; the rays of hope breaking through, "like sun-blinks in the storm of death;" the thoughts and hopes of life animating with joy every countenance; that tempest-tossed vessel again become the habitation of peace, and joy, and mutual congratulation;—how would our hearts exult with theirs, and beat high with emotions of gratitude and praise.

Let every imagination, then, create, from this partial statement, such a picture, and let every heart be filled in its contemplation with such joyful gratulations. And in view of all God's wonderful works to the children of men, and to ourselves in particular, let the goodness of God lead us to repentance,—to faith, and to a humble, hearty, and heartfelt consecration to His service. Let us sacrifice the sacrifice of thanksgiving, and declare His works with rejoicing. Let us exalt him in the congregation of the people, and praise Him in the assembly of the elders. And let our lives and our efforts, our charity, liberality, and zeal, bear witness to the depth and sincerity of our faith.

We are surrounded by dangers, and in the midst of the most quiet and retired life we are in death. On my outward voyage we were a day and a night in the midst of several hundred icebergs, and at the same time enveloped in a dense fog. In my subsequent journeying, I was thrown with violence from an open carriage when in full motion. And now, on my return, I have just escaped with my life. But, after all, such events only bring to notice, and make manifest, that danger to which we are all *constantly* exposed; and that providential care to which we are as *constantly* indebted; and while they claim at our hands special remembrance and enlarged thankfulness, they ought only the more sensibly to impress upon our minds the truth that it is in God "we live, and move, and have our being;" that we are only safe in His arms, and under His guidance—and that it is our happiness as much as our duty to live in His sight, and to "cast all our cares on Him who careth for us."

But while God has showered upon us his temporal mercies, He has "COMMENDED His love to us, in that while we were yet sinners, Christ died for the ungodly." This is God's greatest mercy—His stupendous gift—that tender mercy that is over all his other works. The truth, the sincerity, the depth of our thankfulness, and gratitude, are demonstrated, therefore, by our treatment of the Gospel, and our conduct towards the Saviour. "For we thus judge, that if Christ died for all then were all dead, and that He died for all, that they who live should live not unto themselves, but unto Him who died for

them, and rose again." If, therefore, you "neglect this great salvation," and refuse to hear the voice of this Redeemer, to submit yourselves to His service, and to follow His requirements, then assuredly you will be found among His enemies when "He comes to judge the world in righteousness," and the awful curse will be executed upon you—"If any man love not the Lord Jesus Christ, let him be anathema maranatha."

Whether you shall die on land or on sea,—whether you shall live longer or shorter,—and whether your condition shall be prosperous or adverse,—the last day and the last hour will come; death will come; "that judgment which is after death," will come, and you will find yourself amid all the solemn and eventful realities of eternity.

This leads me to remark, in conclusion, that there is one aspect of this event which is more truly fearful than any yet described. It is true, as I have stated, that during the continuance of the hurricane every heart was melted and every conscience busy, and that then none were willing to assume the character or the bold front of hardened infidelity. The voice of blasphemy was hushed,—the words of ribaldry silenced,—the instruments of gambling unopened,—and the bowl of intoxication unquaffed. All were then willing to avow their fears, and open up their hearts, and seek counsel and advice. But when the storm had ceased, how different was the scene! Some, it is to be feared, may have repented of their repentance, and have grieved for their grief, and have become ashamed at the remembrance of their fears. Some, alas! may thus harden their hearts and stiffen their necks, laugh at their fears, and make a jest of death. Ministers and prayers, and sermons, and devotion, may become their scorn, and their blasphemy, till, like the steel which has been tempered in the fire, their hearts may become harder than ever, and they themselves live only to fill up the measure of their iniquity, and become prepared as vessels fitted for destruction, and as victims salted with fire for everlasting burning.

But even while we thus express our fears, far different are our hopes and our prayers, for God is witness that "our heart's desire and prayer" for all who have been partakers alike of our danger and our deliverance is, "that they may be saved."

Brethren, let the very possibility of such a dreadful consequence duly impress your minds. Many have been the mercies you have received, and the deliverances you have experienced. And above all other mercies,—to you has the word of God's salvation been sent, and to you has the glorious Gospel of the blessed God been preached. Many are the convictions which, under the striving of the Spirit, you have felt, and the pur-

poses of devotion you have formed. But you may have grown careless with returning ease, and lost those purposes amid the distractions of business and pleasure. And to this hour you may have continued to turn a deaf ear to the warnings of Providence and the invitations of the Gospel, and may therefore be still "without God, and without hope in the world."

But if this is the case, is there no ground to fear that this Gospel is hid to you because you are lost; that, having hardened your neck against reproof, you will suddenly be destroyed, and that without remedy; that in due time your feet will slide; and that in such a moment as you think not, the storm of death will arise, the winds of God's vengeance begin to blow, and the waves of perdition to roll, when you will be swept as by the besom of destruction, and swallowed up in the bottomless depths of the ocean of eternity.

"Be ye therefore ready, for in such an hour as ye think not, the Son of Man cometh."

Wait not *for* God to come to you, but wait *upon* God. Wait not till God call you to repentance, but cry unto Him that he may at once hear, and answer, and bless and save. God in the kingdom of grace, as well as in the kingdom of nature, has established a connection of probability and subordination between the regular use of means and the desired end. He has appointed means not only for *Himself* to work by, but for *us* to work with. And even as in providence, though God knows and has determined who shall be rich and prosperous, and who not, yet we find the means and end generally connected together, so is it in the business of salvation. Work out, then, your own salvation with fear and trembling, since it is God who worketh in you to will and to do of His good pleasure. "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you." And may God grant it to His glory and your salvation, and His shall be all the praise. Amen.



Denominational Education:

ITS NECESSITY AND ITS PRACTICABILITY:

ESPECIALLY AS IT REGARDS COLLEGES.

AN ADDRESS,

DELIVERED BEFORE THE THALIAN AND PHI-DELTA SOCIETIES OF OGLETHORPE UNIVERSITY.

BY THE

REV. THOMAS SMYTH, D. D.

Ne quid falsi dicere audeat, ne quid veri non audeat.—*Cicero*.
Veritas nihil veretur, nisi abscondi.—*Terence*.

CHARLESTON, S. C.

PRINTED BY B. JENKINS, 100 HAYNE-STREET.
1846.

CORRESPONDENCE.

OGLETHORPE UNIVERSITY,
November 13, 1845.

DEAR SIR,—

As a Committee of the Phi-Delta Society, we respectfully solicit a copy of your very appropriate and profound address, delivered by you before the Thalian and Phi-Delta Societies on yesterday, that it may be published, and its very important views of Education be widely disseminated.

Very respectfully,

THOS. W. WOOLFOLK, }
ROBT. IVERSON, }
W. H. HALL, } *Committee.*

REV. THOMAS SMYTH, D. D.

MIDWAY, *Nov. 14, 1845.*

GENTLEMEN,—

Hoping that the interests of the University, and the general cause of Denominational Education may be advanced by a publication of my Address, I cheerfully comply with your request, and remain, with sentiments of the highest respect,

Most sincerely yours,

THOMAS SMYTH.

MESSRS. WOOLFOLK, IVERSON & HALL.

PREFACE.

It is high time that the public should be made acquainted with the distinction between DENOMINATIONAL and SECTARIAN Education, two things essentially distinct, but, in the common understanding, even of intelligent men, one and the same. To point out, however, the *difference*, and not merely the *distinction* between these two things, will be one object in this address.*

It is equally necessary that the public mind should be led to discriminate between denominations who cannot, or, at least, do not, teach christianity in all its essential *credenda*, or things to be believed, and its *agenda*, or things to be performed, without indoctrinating the minds of their pupils with all the peculiarities of their ecclesiastical and ritual system,—and those who can, and do, leave these things in their proper sphere, and imbue the minds of their pupils only with the essential spirit and principles of christianity. On this point, also, some hints will be offered, which may give to many a new and encouraging aspect of the much *mis*-understood system of Presbyterianism. But the entire argument will be found as applicable to other evangelical denominations, as to the one of which the author is a member.

This discourse is addressed, with whatever ability the author possesses, and with whatever force the facts and arguments may wield, to the thinking minds among our people. With them the question of Education rests; their interests it involves; and by them must it be decided. And while the author would most respectfully solicit the attentive consideration of our rulers, legislators and politicians, as well knowing how mighty is their influence in moulding the opinions of their constituents, yet he is also aware how irresistible are the united and intelligent opinions of the wise and prudent among the people. Let, then, the fathers and mothers of our land study and examine this matter. It will soon be forced upon them. Already is the controversy it involves making progress, and, ere long, it must become a great, if not THE great national question. It may well be asked, “Do ye not understand the signs of the times?” And we may well hear the twice repeated

*This confusion runs as a latent sophism through the whole of the arguments used against Denominational Education. Denominational Education, however, is used to define a Religious Education, which, to be secured, must be under denominational direction and control, though it is not designed to teach denominational or ecclesiastical peculiarities. See *latter part of the Address*.

instruction of the wise man, "a prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished."*

For the reasons stated, and the nature of the occasion, the subject is not treated on religious grounds, but only on grounds of political and general expediency and necessity. To christians, however, there are reasons in favour of the system advocated, which make it imperatively binding upon them, and demand their united energies in carrying it forward. For if a direct, efficient and distinctive religious influence can be secured in the government and instruction of any institution IN NO OTHER WAY, then every motive and command by which the Bible urges parents to "train up their children" from infancy to independent and mature manhood, "in the way they should go,"—that is, "to bring them up in the nurture and admonition of the Lord," "teaching them all things whatsoever Christ has commanded,"—obligates them to patronize this plan, and to give to it their prayers, co-operation and support, until it is rendered adequate to all the wants of our growing republic. If these divine requisitions include all that is essential to secure the greater blessing, that is the establishment of religious principles, habits and character, they must also include that constant and thorough religious culture and influence which can alone lead to such a result; and if they include the great end, even the personal and everlasting salvation of the soul, they must make necessary that continual enforcement of "line upon line, and precept upon precept, here a little and there a little," by and through which God works in the hearts of men. "Sanctify them through thy truth, thy word is truth." And God, therefore, in making it the duty of his Church to provide for the attainment of these ends, has also made it her duty to use diligently all the means by which education, like godliness, "may be profitable for the life that now is, and also for the life that is to come," and to secure, therefore, for the young, a certain and an efficient religious education. And if there is any one part of education, more than another, which requires to be imbued with the restraining and sanctifying influences of the gospel, it is a college education, for then passion is strongest, temptation greatest, and restraint weakest.

The author would not have felt warranted, notwithstanding his own convictions of the importance of the subject, in presenting it to the world, had it not been suggested for his discussion on this occasion, and had not the publication of the address been requested by many highly influential men, and also by the prefixed communication, to which he felt bound to yield an assent.

*Prov. xxii. 3, & xxvii. 12. See the quotations from the N. Y. Evangelist and New Jersey society, in the Appendix.

March 17, 1873.

I will here add two facts :

1. When last in Scotland, after breakfast with the Rev. Dr. Candlish, he told me that Dr. Chalmers, then dead, never tired talking about my distinction between Denominational and Sectarian Education, he was so much delighted with it.

2. The Rev. DeWitt Talmage, of Brooklyn celebrity, made a visit to Charleston last winter, and, as he informed me, in a long visit he made me, chiefly to make my personal acquaintance, in consequence of a determination he formed at college. Dr. Talmage, President of Oglethorpe University, before which this address was delivered, had sent him a copy, which he so much appreciated as to determine, if ever possible, he would visit me.

DR. SMYTH'S ADDRESS.

From the Federal Union (Milledgeville, Ga.), January 13, 1846.

We have received through the politeness of the author, a copy of the Address by the Rev. Thomas Smyth, D. D., delivered before the Thalian and Phi-Delta Societies of Oglethorpe University. The address, with the notes occupies 48 closely printed pages, and is a most able and eloquent vindication of Denominational Education—its necessity and its practicability, especially as it regards Colleges. We had the pleasure of witnessing its delivery, and well remember how the large and attentive audience of the Orator was charmed with the richness of his style, the vigor of his thoughts, the cogency of his reasoning, and the copious and striking array of facts and illustrations by which he sustained his positions. The address loses nothing of its interest on being read in print. Its excellence consists in its substantial merits as the production of a profound, original, and highly cultivated intellect. It will be perused with renewed interest by those who heard it. It cannot fail to please and instruct all who admire what is elevated in sentiment and thought, logical in argument, and pure and classic in style. Without pretending to endorse all that the address contains, we hesitate not to hope it may obtain extensive circulation and general perusal. We subjoin a few extracts, not only as specimens of the character of this production, but as containing sentiments worthy of deep and serious contemplation by every friend of our wide republic.

“The freedom of a commonwealth depends on the combination of two things. One is what Machiavel calls its orders, that is, the forms and customs, and the different classes, assemblies, and bodies, with different powers and privileges attributed to them, into which society is divided, and by which it is governed. This embraces all the forms by which the framework of the constitution is distinguished, and it is, of course, neces-

sary, in order to the enjoyment of popular liberty, that these forms shall be popular, and give opportunity for popular direction and control. There can be no *security* except under wise laws, voted by the best men, sanctioned by the love and approbation of the people; and there can be no *peace* except where there is harmony between the governors and the governed; where the government is the intelligence of the country directing it, and the people the arm of the country executing its decrees.

But, let the constitutional forms of a country be as perfect as they may, there is essential to freedom, another important element, and that is, the spirit and character of the people. On the mutual conformity and harmony of these things the preservation of liberty depends; but of the two the latter is unspeakably the most important, the *sine qua non* of abiding happiness, and permanent liberty. While this remains, the former cannot be essentially undermined, nor can they, in any case, be destroyed, except by a military conquest, which would soon be reconquered and overthrown. Let this remain, and under any of the forms of government, a people will be happy and free. But let this be lost, and under the freest of all civil constitutions, that same people will be miserable and enslaved. So that it is true, Machiavel has well said, that when a people are corrupt, a free government can neither be maintained if they enjoy it or not. And the history of Greece and Rome, and of all ancient kingdoms will prove, that those forms and orders of government, which are most adapted to secure and to maintain liberty while the people remain uncorrupt, and under the influence of religious views which are in some good measure true and powerful;—that on the other hand these very forms become injurious to that liberty, when the same people have become sceptical in faith and corrupt in morals. And hence, in all the ancient nations, we find that in their earliest periods they were imbued with the pure traditional remains of the patriarchal faith, of which the leading doctrines are found imbedded in their earliest and purest legal institutes. And hence, also, is it true that when that faith in any nation had become corrupted by superstition and idolatry, and those morals which spring from it had sunk into selfishness, sensuality, and unprincipled ambition—it was found impossible to govern and preserve the peace and order of society under the original forms of a free and popular government, and that it became necessary that the constitution should be adapted to the manners of the people, and the absolute and uncontrolled power of a monarchy, a despotism or a dictatorship be substituted for the gentler polity of a republic, or a limited monarchy. The unvarying testimony of all experience, therefore, demonstrates the conclusion, that among a corrupt and irreligious people a free commonwealth can neither be *established nor maintained*.

A representative government and free institutions are not, therefore, the cause, but the effect; the result, and not the antecedent; the visible forms in which the already settled opinions and long cherished principles of a nation are embodied; and the organs by which those principles are developed and carried into action. These institutions, therefore, must as surely be wanting, or hasten to decay, where a people are steeped in moral and religious bondage, as a healthy body must become feeble and languid when there is a diseased vitality. And, on the other hand, let the spirit of a nation be imbued with the genius of pure and undefiled religion, and it will soon develop the organs and the beautiful proportions of a free, manly, and noble constitution, and as certainly preserve and perpetuate the equitable sanctions, rights, privileges, and laws which such a free constitution implies."

After thus beautifully and forcibly demonstrating the necessity for popular intelligence and public virtue to the stability of a free commonwealth, the author proceeds to refute the too general belief that the "*education and enlightenment of the people*" will necessarily accomplish all that is requisite, "*to the establishment and perpetuity of freedom.*" And in the following admirable passages shows conclusively, that "such knowledge and education must be imbued with the spirit and principles of religion."

"But some will tell us that the general education and enlightenment of the people will accomplish all that is necessary to the establishment and the perpetuity of freedom. This is the great modern panacea of philosophers and politicians, which is to heal all diseases, and secure the perfect health, of the body politic. But has the world, I ask, by all its wisdom and education, ever yet succeeded in establishing and perpetuating free institutions, or real personal liberty? Were not Egypt, Greece and Rome civilized and enlightened beyond, perhaps, any modern kingdom? And was not the period of the greatest enlightenment the very period of their greatest depravity, corruption, anarchy, misrule, and final enslavement to military tyrants? They were—and their history is in accordance with what philosophy and reason would teach us to expect. For knowledge is power, power to carry out, to execute, and to gratify to the utmost excess, the desires, appetites and passions of the breast, and where these are corrupt, selfish, ambitious and depraved, it makes these evil passions omnipotent for evil, and all the laws and institutions that might restrain them impotent for good. Mere human and scientific knowledge, as its advocates delight to tell us, is an ocean which is to overflow the world. Yes! it is an ocean, but like that ocean it is as fearful in its tempests as it is useful in its calm; as destructive in its inundations as it is healthful in its tides; as overwhelming in its rocks and shoals, and eddies and whirlpools, as it is invaluable as a channel for a free and unlimited trade—and when it is once roused into action by popular commotion, when it is once upheaved into mountain billows by the fierce passions of an ungodly and irreligious populace, that neither fear God nor man—where are the laws, the forms, the orders, or the institutions, however free and popular, that can for a moment sustain the shock of its irresistible might?—The diffusion of mere scientific knowledge and education, therefore, among a people, all intelligent men are now constrained to regard as a dangerous state of things, because it makes them powerful only for evil, if they are not so educated as to be made powerful for good.

For unless such knowledge and education are imbued with the spirit and principles of religion, their advantages to individuals and to society are not only, to a great extent, lost, but they become the fruitful sources of aggravated mischief, corruption and misrule to any community.

This must be the case from the very nature and constitution of the human mind. For intelligence and education increase the power and ability of the mind to act out its purposes. They enlarge and strengthen the desires, while they do not enlighten, purify, or invigorate the conscience; they extend the thirst for gratification, without augmenting the means of resisting temptation; they enable the heart, which is naturally 'deceitful above all things, and desperately wicked,' to throw around vice a delusive appearance of reason, necessity, fashion and respectability; they address themselves to the proud and selfish feelings of the unrenewed heart, and in proportion to their acquisition and successful attainment, they inflate the mind with pride, haughtiness, contempt of others, envy and jealousy of more successful or eminent rivals for the fame and honor of society, and with a towering ambition which sets at defiance all the counsel of prudence, all the restraints of religion, all the claims of philanthropy, and will not even have God to rule over or control it. 'As he proceeds his intellect grows in strength, and becomes rampant with confidence. It exults in detecting the weaknesses and failings of others; it glories in its own resources; it is filled with self-sufficiency, and swollen with self-conceit; and as the very frequency with which it may have formed theories and pictures of morality and religion too often renders it insensible to the practical obligations of both, it soon acknowledges no master, pronounces its own light to be sufficient—scorning to yield reverence even to the High and Holy One; who alone is light, and truth, and life, and goodness. Every unsanctified intellect thus becomes a tyrant; every master-intellect a master-tyrant. The more splendid the talents, the deeper the shades that are cast on nature already, alas, very dark, and very depraved. The more towering the genius, the more tremendous the engine for spreading devastation through the empire of truth and order, goodness and sobriety.' 'Where great men are wicked, there wickedness is great.'

Mere intellectual education is, then, a misdirected education, and leads to ill-proportioned attainments in knowledge; to an ill-balanced growth of the mental powers; and produces a species of monomania or partial

insanity. Earth, and earthly things, for the horizon which bounds the mental view. Heaven, and things which are spiritual and divine, are excluded from its contemplation. The soul becomes 'earthly, sensual, and devilish,' an archangel ruined, lost, and abandoned to the pursuits of ungodliness, to swell with its mightier powers that host who are urging war against the truth and order and holiness and heaven.

Such *must* be the effect of a mere enlargement and cultivation of the mental powers, without a proportionate enlargement and cultivation of the moral and spiritual affections, as appears from a priori examination of the mental constitution. And such has been its influence, as is proved by the unimpeachable testimony of all past experience during the ages that are gone by.—So that you have only to point me to any individual like Alexander, Cæsar, Augustus, Nero, or in modern times a Hilderbrand, a Napoleon, a Cæsar Borgia, a Voltaire, a Mirabeau, a Rousseau, a Robespierre, a Byron, a Burns, a Shelly, or any one of a host of others, who were pre-eminent in mere intellectual power, and I will point you to one who has proved himself, as it regards the entire humanity of his being, a moral monster, deformed and defective, and, therefore, either a misanthrope, or a murderer and polluter of his species, and as surely miserable, unhappy, and ill at ease in his own heart, as he has become the source of such misery to others. Nor do I know a more affecting lesson in the whole history of the world than the confessions, self-upbraidings, and evident incapacity to fulfil the duties and destinies of life, either to their own comfort or the good of society, of such lofty spirits as Byron, Burns and Rosseau.

Nor is this experience of past ages belied, but on the contrary most abundantly confirmed by the events and experience of our own ages. France was never as distinguished for her learning and intellectual development as when her Encyclopedists, Economists, Illuminati, poets, and orators cast from them the word and the truth of God; undertook to reform, remodel, and regenerate society by the wisdom of man; and precipitated France, and a great part of Europe, into that moral chaos, where atheism, anarchy, fear, terror, and wild despair, in company with treachery, blood, and murder, reigned in hellish tumult, turned earth into a Pandemonium, and Paris into one great cauldron of blood, and filled the world with tears, and groans, and yells of unearthly suffering, whose dying echoes still wail in every night-wind's sigh."

We should be pleased to multiply these extracts, as we feel confident they could not fail to instruct as well as to interest our readers. For the question, as to the best mode of combining moral culture with intellectual education, which is beginning to attract great attention in this country, is handled with signal ability by the author. Indeed, many of his views are striking and novel, and will not fail to elicit reflection and discussion, among the friends of education. We repeat, that we hope this address will be extensively read and circulated.

AN ADDRESS.

GENTLEMEN OF THE THALIAN AND PHI-DELTA SOCIETIES:

Although I appear before you almost without note of warning or time for full preparation, I have, nevertheless, fearlessly thrown myself into the engagement, animated by the glorious nature of the subject which has been suggested for discussion, and the hope that I may be able, through you, and the lustre of this occasion, to give to it greater prominence and a more considerate and general attention.

My theme is DENOMINATIONAL EDUCATION, its necessity and its practicability,—especially as it regards colleges: and my object will be to show that society will, and must be, educated; that education to be a blessing, and not a curse, must be religious; that a religious education can most effectually be imparted by institutions under the controul of some one denomination;—and that denominational colleges are both necessary and practicable, and free from any valid objection.

As it regards education in general, the controversy is now nearly at an end. Its importance, its value, its paramount worth, its absolute necessity as a qualification for the duties and privileges of the present advanced condition of society,—and the indisputable right which every man who is born within society and made subject to laws, has to its reception—these are truths now universally admitted. These *were* formerly matters of grave discussion and angry dispute. These *are* still reprobated heresies under every system of civil or ecclesiastical despotism—where, as in Italy, and in Austria, in Turkey and in China, free-born citizens are taught,—to use the language of the Austrian catechism,* that “subjects ought to conduct themselves as faithful slaves towards their masters, whose power extends over their goods as well as their persons.” But throughout protestant Christendom these are no longer, thank God, problematic questions to be determined by experiment, but demonstrated theorems, or rather admitted principles and ultimate facts, so that the man who questions or denies them *is regarded as a traitor to his species* and a conspirator against the dearest rights and liberties of humanity. And one thing is most certain, that whether it is or is not true that civilization is more beneficial to a community than barbarian ignorance, and that it is in a state of darkness rather than in a condition of light that erroneous views and evil practices are most likely to stalk abroad—it is no longer in the power of man to check the prog-

*Italy, Austria and the Pope, by Joseph Massini. London 1845, p. 52.

ress either of civilization or of knowledge. The people have now awoke to a full consciousness of their importance and their dignity, and are determined to think and speak for themselves, and to assert their rights against the tyranny of priestcraft on the one hand, and of lordly aristocracy on the other.

Knowledge, like the angel of the apocalypse, has now clothed herself with wings, and is seen flying in the midst of heaven and proclaiming her truths to all the nations, and kindreds, and tribes, and people of the earth. Her voice is the universal *press*,—her carrier the illimitable power of steam; and her messengers the winds. For good or for evil, for weal or for woe, for better or for worse, she is now the common property of all men, free and unshackled as the air we breathe.

For ourselves we rejoice that such is the fact. It is as it should be. Man is less physical than he is intellectual, and less intellectual than he is spiritual. The ties that bind him to the earth are transient,—it is his relation to eternity that stamps upon him inconceivable dignity and incalculable worth. Man's happiness or misery, therefore, consists not in what he outwardly either enjoys or wants. Nakedness, hunger and distress of every kind, have been cheerfully borne when the heart was satisfied, while pomp and wealth, and luxury, and every form of earthly grandeur have operated like the chains and fetters of a guilty felon, only to aggravate the misery of a heart which was not right, and not at rest. It is, therefore, proper that the gem of every soul should be freed from those incrustations by which ignorance surrounds it, and that the spirit into which God has breathed the life of immortality should be at liberty to expand its wings; to soar above terrestrial enjoyments; to hold converse with nature in all her wonderful and glorious works; and to wander in its illimitable musings, through the bright regions of eternity.

The father of philosophy has made it a proverbial truth that "*scientia et potentia humana in idem coincidunt, quid ignoratio causae destituit effectum.*"*

This truth, however, which is now simplified into the declaration, that "knowledge is power," like all great and fundamental truths, is only the borrowed wisdom of that CELESTIAL Organum which was "given by inspiration,"—since it was there written thousands of years ago, that "wisdom is profitable to direct," and that "a wise man is strong, yea a man of knowledge increaseth strength."†

Without knowledge man is the giant chained down to the rock of an ignoble destiny; with it he is that same Prometheus

*Novum Organum, Aphorism iii. in Bacon's works, vol. ix. p. 191. "Knowledge and human power are synonymous, since the ignorance of the cause frustrates the effect."

†See Proverbs xxiv. 5.

bringing down intellectual fire even from the skies. Without it the soul is but the golden mine unopened and unemployed; with it, it is that golden ore coined, and circulated in streams of wealth throughout the world. Without it man is but an infant of days, a passive instrument in the hands of others, the tool of cunning, the dupe of folly, the slave of sensuality, the instrument of any and every evil; with it he is a free agent, capable of reasoning, independent in his own judgment, and under the guiding influence of foresight and of wisdom.

The mind of man is this world's true dimension,
And knowledge is the measure of the mind:

Since

Learning is an addition, beyond
Nobility or birth.

Knowledge therefore is power; the power by which mind may accomplish its own purposes; the organ of intellectual sense by which it observes all things; and the soul of the intellectual body by which it carries into effect its determinations and its plans. And would any man see of what effect it is in advancing the power of individuals whether as kings or subjects, politicians or warriors, citizens or relatives; whether as the contemporaries of the present, the inheritors of the past, or the precursors of the future age;—let him read “The two Books of Francis Bacon on the Profession and Advancement of Learning, Divine and Human.”

“Felix qui potest rerum cognoscere causas,
Quique metus omnes, et inexorabile fatum
Subjicit pedibus, strepitumque Acherontis avari.”

The glory of knowledge is, that it makes man master of himself, of his reason, his belief, his understanding, and of his will; and that it thus elevates man to the throne of his own heart, and gives him dominion over all the powers, faculties, passions and affections of his nature.

Such is the power of knowledge over man individually, and as he who has become master of himself is mightier than he who has subdued a city, so does this power over a man's own mind and heart, enable him to exercise the same power over others, yea over *their* minds and understandings and wills, and by consequence over their bodies and their physical energies. Knowledge, therefore, is the true theatre of Orpheus, of which ancient poets sung, “where all beasts and birds assembled; and forgetting their several appetites, some of prey, some of game, some of quarrel, stood all sociably together listening to the airs and accords of the harp; the sound whereof no sooner ceased, or was drowned by some louder noise, but every beast returned to his own nature; wherein is aptly described the nature and condition of men,

who are full of savage and unreclaimed desires of profit, of lust, of revenge; which as long as they give ear to precepts, to laws, to religion, sweetly touched with eloquence and persuasion of books, of sermons, of harangues, so long is society and peace maintained; but if these instruments be silent, or that sedition and tumult make them not audible, all things dissolve into anarchy and confusion."

The NECESSITY of knowledge or education, and the POWER of knowledge, cannot therefore be controverted. But these premises being granted, a wide field is still open to inquiry, and there are many roads in which those premises may guide us, and many conclusions to which they lead. Knowledge is not, and cannot be of one kind; for ever since man "ate of that forbidden tree," knowledge has been characterized by evil as well as good, and its power exerted to corrupt as much as to purify. Evil thoughts, evil imaginations, evil purposes, evil seeds have now become incorporated with knowledge, and while its fountain pours forth the streams of happiness and joy, it also sends forth the bitter floods of misery and destruction. And if, as the Bible asserts; as all believers in it have ever testified; and as the universal and uncontradicted experience of the world proves; man is now, in his understanding darkened, in his judgment perverted, in his tastes sensualized, and in his passions and propensities depraved, it must be at once perceived that as is man, such will be that knowledge current among men and most acceptable to them.

Knowledge then is power. It makes men giants. It constitutes them kings and conquerors. It clothes them with irresistible influence over themselves and others. But what then? as is man such will be the end aimed at in the exercise of this power. Knowledge puts into his hands the club of Hercules, but his heart incites him to wield that club for the destruction, and not for the salvation, of his species. Knowledge clothes him with a coat of impenetrable mail, but his heart leads him to employ it in resisting and warding off the influences of truth and righteousness, and holiness.

Knowledge gives to a man the hundred eyes of Argus, the hundred hands of Briareus, and the wings of Mercury; it has imparted as immense power to the intellectual man, as mechanical engines have given to the physical man; it is the steam-engine of the moral world, the lever of Archimedes transferred from matter to mind, and furnishes to the statesman and politician, the sceptic and the utilitarian, the materialist and the epicurean, and the self-interested promoters of every vice, an instrument more powerful than could be wielded by any other means;—but the evil heart of unbelief will only employ this inconceivable power in diffusing through every vein and artery

of the social system, the deadly poison of depravity and vice.*

Knowledge then is power, but that power may be wielded by the madman who scatters abroad fire and death. In short, knowledge is, in itself considered, MERE POWER, and depends, for its influence, upon the manner in which that power is exerted. It is therefore either the hand of Midas which converted every thing it touched into gold, or the head of Medusa which turned every thing upon which it looked, into fiery serpents whose bite was death.

It is now, therefore, almost as generally admitted, as that knowledge is necessary to the individual and to the community, that to be truly beneficial and not fatally injurious, that knowledge must be imbued with the spirit and power of true religion. There is a chain of moral sequences as inseparable as any of the laws of nature. Freedom is necessary to human happiness; virtue is necessary to freedom; knowledge is necessary to virtue; truth is necessary to knowledge; and the will, authority, and word of God are the only *source, rule, and standard* of truth. As man, therefore, is an emanation from God, so is his well-being derived only from Him, and the last link that binds together in peace and prosperity the families of a nation is fastened to "the throne of the eternal." There is no other foundation under heaven, or known among men, upon which the freedom, the prosperity, and the happiness of a community can rest, than the knowledge, belief, and practical infusion of deep religious truth. And we do affirm, and venture to ask, whether events everywhere, and in every age, throughout the world's history, "in all manner of dialects," do not throng the memory, and with loud and emphatic protestation corroborate the decision of Scripture, that "righteousness exalteth a nation, and that sin is a reproach and ruin to any people." A state is civilized, stable and happy, in proportion as law and right predominate over individual passion and self-will; and hence the only true and lasting civilization consists in the infusion of divine truth into all the arts, habits, laws, and customs of the social polity. This is the salt of the earth, the leaven of society; and revealed truth, inwrought into the texture of the social constitution, this alone can preserve a state from lapsing deeper and deeper into hopeless barbarism.

The freedom of a commonwealth depends on the combination of two things. One is what Machiavel calls its orders, that is, the forms and customs, and the different classes, assemblies, and bodies, with different powers and privileges attributed to them, into which society is divided, and by which it is governed. This embraces all the forms by which the framework of the constitution is distinguished, and it is, of course,

*See Bell's description of his own system.

necessary, in order to the enjoyment of popular liberty, that these forms shall be popular, and give opportunity for popular direction and control. There can be no *security* except under wise laws, voted by the best men, sanctioned by the love and approbation of the people; and there can be no *peace* except where there is harmony between the governors and the governed; where the government is the intelligence of the country directing it, and the people the arm of the country executing its decrees.

But, let the constitutional forms of a country be as perfect as they may, there is essential to freedom, another important element, and that is, the spirit and character of the people. On the mutual conformity and harmony of these things the preservation of liberty depends; but of the two the latter is unspeakably the most important, the *sine qua non* of abiding happiness, and permanent liberty. While this remains, the former cannot be essentially undermined, nor can they, in any case, be destroyed, except by a military conquest, which would soon be reconquered and overthrown. Let this remain, and under any of the forms of government, a people will be happy and free. But let this be lost, and under the freest of all civil constitutions, that same people will be miserable and enslaved. So that it is true, as Machiavel has well said, that when a people are corrupt, a free government can neither be maintained if they already enjoy it, nor ever established if they enjoy it not. And the history of Greece and Rome, and of all ancient kingdoms will prove, that those forms and orders of government, which are most adapted to secure and to maintain liberty while the people remain corrupt, and under the influence of religious views which are in some good measure true and powerful;—that on the other hand these very forms become injurious to that liberty, when the same people have become sceptical in faith and corrupt in morals. And hence, in all the ancient nations, we find that in their earliest periods they were imbued with the pure traditional remains of the patriarchal faith, of which the leading doctrines are found imbedded in their earliest and purest legal institutes.* And hence also is it true that when that faith in any nation had become corrupted by superstition and idolatry, and those morals which spring from it had sunk into selfishness, sensuality, and unprincipled ambition,—it was found impossible to govern, and preserve the peace and order of society under the original forms of a free and popular government, and that it became necessary that the constitution should be adapted to the manners of the people, and the absolute and uncontrolled power of a monarchy, a

*See this subject fully illustrated as it regards the Romans, &c., in the American Biblical Repository for October, 1843, p. 346, &c.

despotism or a dictatorship be substituted for the gentler polity of a republic, or of a limited monarchy.† The unvarying testimony of all experience, therefore, demonstrates the conclusion, that among a corrupt and irreligious people a free commonwealth can neither be *established nor maintained*.‡

A representative government and free institutions are not, therefore, the cause, but the effect; the result, and not the antecedent; the visible forms in which the already settled opinions and long cherished principles of a nation are embodied; and the organs by which those principles are developed and carried out into action. These institutions, therefore, must as surely be wanting, or hasten to decay, where a people are steeped in moral and religious bondage, as a healthy body must become feeble and languid when there is a diseased vitality. And on the other hand, let the spirit of a nation be imbued with the genius and pure and undefiled religion, and it will soon develop the organs and the beautiful proportions of a free, manly, and noble constitution, and as certainly preserve and perpetuate the equitable sanctions, rights, privileges, and laws which such a free constitution implies.

It is in vain, therefore, that mere speculative and philosophising economists tell us that the happiness and liberty of a people depend on their wealth, and capital, and means of personal comfort and enjoyment. For what influence could these exert in subduing passion, extirpating vice, and keeping in check envy, selfishness, malice, and every other evil work? Is it not rather apparent that the very abundance of such means of enjoyment would only overflow the spring-head of that general corruption; luxury, and indulgence which must ever terminate in disorder, anarchy and ruin.

But some will tell us, that the general education and enlightenment of the people will accomplish all that is necessary to the establishment and the perpetuity of freedom. This is the great modern panacea of philosophers and politicians, which is to heal all the diseases, and secure the perfect health, of the body politic. But has the world, I ask, by all its wisdom and education ever yet succeeded in establishing and perpetuating free institutions, or real personal liberty? Were not Egypt, Greece and Rome civilized and enlightened beyond, perhaps, any modern kingdom? And was not the period of their greatest enlightenment the very period of their greatest depravity, corruption, anarchy, misrule, and final enslavement to military tyrants? They were—and their history is in accordance with what philosophy and reason would teach us to expect. For knowledge is power, power to carry out, to execute, and to

†See the same work and article, p. 348-351.

‡See Bolingbroke's Idea of a Patriot King in works, vol. 3.

gratify to the utmost excess, the desires, appetites and passions of the breast, and where these are corrupt, selfish, ambitious and depraved, it makes these evil passions omnipotent for evil, and all the laws and institutions that might restrain them impotent for good. Mere human and scientific knowledge, as its advocates delight to tell us, is an ocean which is to overflow the world. Yes! it is an ocean, but like that ocean it is as fearful in its tempests as it is useful in its calm; as destructive in its inundations as it is healthful in its tides; as overwhelming in its rocks and shoals, and eddies and whirlpools, as it is invaluable as a channel for a free and unlimited trade;—and when it is once roused into action by popular commotion, when it is once upheaved into mountain billows by the fierce passions of an ungodly, unholy and irreligious populace, that neither fear God nor man,—where are the laws, the forms, the orders, or the institutions, however free and popular, that can for a moment sustain the shock of its irresistible might? The diffusion of MERE SCIENTIFIC knowledge and education, therefore, among a people, all intelligent men are now constrained to regard as a dangerous state of things, because it makes them powerful only for evil, if they are not so educated as to be made powerful for good.*

For unless such knowledge and education are imbued with the spirit and principles of religion, their advantages to individuals and to society are not only, to a great extent, lost, but they become the fruitful sources of aggravated mischief, corruption and misrule to any community.

This MUST be the case from the very nature and constitution of the human mind. For intelligence and education increase the power and ability of the mind to act out its purposes. They enlarge and strengthen the desires, while they do not enlighten, purify, or, invigorate the conscience; they extend the thirst for gratification, without augmenting the means of resisting temptation; they enable the heart, which is naturally “deceitful above all things, and desperately wicked,” to throw around vice a delusive appearance of reason, necessity, fashion and respectability; they address themselves to the proud and selfish feelings of the unrenewed heart, and in proportion to their acquisition and successful attainment, they inflate the mind with pride, haughtiness, contempt of others, envy and jealousy of more successful or eminent rivals for the fame and honour of society, and with a towering ambition which sets at defiance all the counsel of prudence, all the restraints of religion, all the claims of philanthropy, and will not even have God to rule over or controul it. “As he proceeds his intellect grows in strength, and becomes rampant with confidence. It exults in

*See Archbishop Whateley’s “Dangers to the Christian Faith, p. 78-81.

detecting the weaknesses and failings of others; it glories in its own resources; it is filled with self-sufficiency, and swollen with self-conceit; and as the very frequency with which it may have formed theories and pictures of morality and religion too often renders it insensible to the practical obligations of both, it soon acknowledges no master, pronounces its own light to be sufficient,—scorning to yield reverence even to the High and Holy One; who alone is light, and truth, and life, and goodness. Every unsanctified intellect thus becomes a tyrant; every master-intellect a master-tyrant. The more splendid the talents, the deeper the shades that are cast on a nature already, alas, very dark, and very depraved! The more towering the genius, the more tremendous the engine for spreading devastation through the empire of truth and order, godliness and sobriety.” “Where great men are wicked, there wickedness is great.”

Mere intellectual education is, then, a misdirected education, and leads to ill-proportioned attainments in knowledge; to an ill-balanced growth of the mental powers; and produces a species of monomania or partial insanity. Earth, and earthly things, form the horizon which bound the mental view. Heaven, and the things which are spiritual and divine, are excluded from its contemplation. The soul becomes “earthly, sensual, and devilish,” an archangel ruined, lost, and abandoned to the pursuits of ungodliness, to swell with its mightier powers that host who are urging war against the truth and order and holiness heaven.

Such *must* be the effects of a mere enlargement and cultivation of the mental powers, without a proportionate enlargement and cultivation of the moral and spiritual affections, as appears from an a priori examination of the mental constitution. And such HAS BEEN its influence, as is proved by the unimpeachable testimony of all past experience during the ages that are gone by. So that you have only to point me to any individual like Alexander, Cæsar, Augustus, Nero, or in modern times a Hildebrand, a Napoleon, a Cæsar Borgia, a Voltaire, a Mirabeau, a Rousseau, a Robespierre, a Byron, a Burns, a Shelly, or any one of a host of others, who were pre-eminent in mere intellectual power, and I will point you to one who has proved himself, as it regards the entire humanity of his being, a moral monster, deformed and defective, and therefore either a misanthrope, or a murderer and polluter of his species, and as surely miserable, unhappy, and ill at ease in his own heart, as he has become the source of such misery to others. Nor do I know a more affecting lesson in the whole history of the world than the confessions, self-upbraidings, and evident incapacity to fulfil the duties and destinies of life, either to their own comfort or

the good of society, of such lofty spirits as Byron, Burns and Rousseau.

Nor is this experience of past ages belied, but on the contrary most abundantly confirmed, by the events and experience of our own age. France was never as distinguished for her learning and intellectual development as when her Encyclopedists, Economists, Illuminati, poets, and orators cast from them the word and the truth of God; undertook to reform, remodel, and regenerate society by the wisdom of man; and precipitated France, and a great part of Europe, into that moral chaos, where atheism, anarchy, fear, terror, and wild despair, in company with treachery, blood, and murder, reigned in hellish tumult, turned earth into a Pandemonium, and Paris into one great cauldron of blood, and filled the world with tears, and groans, and yells of unearthly suffering, whose dying echoes still wail in every night-wind's sigh.

Contrary too to the anticipations of the most fearful philanthropists, facts have every where proved that the progress of mere intellectual development has been every where followed by the progressive increase of immorality, insubordination, and crime.

From very full tables of the city of Glasgow and the county of Lanarkshire in Scotland it appears that of the whole criminals committed, *sixty-eight* per cent are educated, and only about 22 per cent uneducated, that is to say, the educated criminals are to the uneducated as two to one. The proportion is about the same of the whole criminals of Scotland, and it appears from the details given in Mr. Buckingham's travels in America, that the same proportion holds good in all the prisons of the United States.

"And it is particularly worthy of observation, that it is in the more educated districts of the lower and middle wards that the increase of detected crime has been so rapid." And this was, too, during a period when the workmen enjoyed high wages, when the population was increasing 37 per cent, when manufacturing produce had doubled, when a new source of wealth in the iron mines and manufactures had been opened, and an extension of manufacturing industry and wealth, unparalleled in the whole annals of civilization.

Self-government has here been tried on the greatest scale, and under the most favourable circumstances for the last forty years, and it has landed the community in 100,000 practical heathen within its bounds, in the continual existence of upwards of 6,000 unrelieved paupers in a single city, in the advance of serious crime at a rate four times as fast as the increase of the people, and in the diminution of the chances of life to an extent of five-and-twenty per cent in ten years.

Now Scotland is the great example to which the advocates of secular education constantly point, as illustrating the effect of intellectual cultivation upon the character of mankind; and boundless have been the eulogiums pronounced upon the moral virtues, steady character, and provident habits of that once held the most intellectual portion of the European population. Doubtless, as long as Scotland was an agricultural or pastoral country, and education was based upon religion—when the school-house stood beside the church, Scotland *was* a virtuous country, and its population deservedly stood high in the scale of European morality. But since manufactures have overspread its great towns, and a population has grown up in certain places—educated, indeed, but without the means of religious instruction, and almost totally destitute of religious principle—the character of the nation, in this respect, has entirely changed; and it is a melancholy fact, that the progress of crime has been *more rapid in that part of the British dominions, during the last thirty years, than in any other state in Europe*. It appears from the evidence laid before the Combination Committee, in a late Session of Parliament, that the progress of felonies and serious crimes in Glasgow, during the last sixteen years, has been, beyond all precedent, alarming, the population having, during that period, advanced about seventy per cent, while serious crime has increased FIVE HUNDRED per cent. Crime over the whole country is advancing at a very rapid rate, and far beyond the increase of the population. In England, the committals which, in 1813, were 7164, had risen in 1837 to 23,612,—that is to say, they had tripled in twenty-four years. This advance will probably be considered by most persons as sufficiently alarming throughout England, but it is small, compared to the progress made by Scotland during the same period, where serious crimes have advanced from 89 in 1805, to 3418 in 1838; being an increase in four-and-twenty years, of more than THIRTY-FOLD.*

The celebrated statistical writer, Moreau, thus sums up the progress of crime in the United Kingdom for the last thirty years:—"The number of individuals brought before Criminal Courts in England has increased five-fold in the last thirty years; in Ireland, five and a half; and, in Scotland TWENTY-NINE-FOLD. It would appear that Scotland, by becoming a manufacturing country and acquiring riches, has seen crime advance with the most frightful rapidity among its inhabitants."†

Farther, the Tables below, compiled from the Parliamentary Returns of crimes tried in Scotland in 1837 and 1838, will show

*Parliamentary Returns.

†Moreau's *Statist. de la Grand Bretagne*, ii. 297.

how extremely ill-founded is the opinion, that the majority of criminals are *uneducated* persons.‡

It is unnecessary to multiply evidence of a fact so perfectly apparent, of the total inadequacy of mere secular education to check the progress of crime in the British Islands. But a very singular and most interesting confirmation of the same principles has been afforded by the criminal returns of France, in the whole eighty-six departments of which it has been found that, with hardly one single exception, the amount of crime is *just in proportion to the degree of instruction which prevails*; and that it is nowhere so prevalent as in those towns and departments where education has been carried to the highest pitch. This extraordinary fact which, as Mr. Bulwer very candidly admits, has fairly overturned our highly preconceived ideas on the subject, is deserving of the most serious attention. Its authenticity is called in question only by that numerous class who will believe no facts which do not fall in with their own preconceived ideas.

Returns of exactly the same character have been obtained from the statistics of America, and are to be found in M. Beaumont and Tocqueville's able work on the Penitentiary System of this country; but the details are numerous, and it is sufficient to refer to the following quotation from that work:—"It may seem that a state having every vent for its industry and agriculture, will commit less crime than another which, equally enjoying these advantages, does not equally enjoy the advantages of intelligence and enlightenment. Nevertheless, we do not think that *you can attribute the diminution of crime in the North to instruction*, because in Connecticut, *where there is far more instruction than in New York, crime increases with*

↑ OFFENDERS.

		Number.	Could neither Read nor Write.	Could Read and Write imperfectly.	Could Read and Write well.	Received a Superior Education.	Education not ascertained.
1837	{ Males	2391	445	1315	479	5	57
	{ Females	735	248	427	41	3	16
		316	693	1772	520	68	73
1838	{ Males	2609	353	1529	569	91	67
	{ Females	809	198	541	61	2	7
		3418	551	2070	630	93	74

	1837.	1838.
Total Uneducated,	693	551
Total Educated	2360	2793

Thus the uneducated criminals in Scotland are not so much as a *fifth* of the educated, and while the former are declining in numbers, the latter are rapidly increasing.

a terrible rapidity; and if one cannot accuse knowledge as the cause of this, one is obliged to acknowledge *that it is not a preventive*.”*

There are, however, Tocqueville tells us, some institutions in America in which instruction does produce the effect of reforming even the most abandoned criminals. But mark the kind of education which, according to his high authority, has this effect. “The education in these houses is a *moral* education; its object is not merely to load the memory, but to elevate the soul. Do not lie, and do as well as you can are the simple words with which children are admitted into these institutions. Their discipline is entirely founded on morality, and reposes on the principles of true philosophy. Every thing is there calculated to elevate the minds of the persons in confinement, to render them jealous of their own esteem, and that of their equals. To obtain this object, they make a feint of treating them from the beginning, like men, and as already the members of a free society.” But as Scotland is the country to which the supporters of intellectual education uniformly refer in confirmation of their favourite tenets in regard to the influence of education on public virtue, I am anxious to make it evident that it affords not the slightest countenance to their principles, but the strongest confirmation of those which have now been advanced. Scotland as she was, and still is, in the rural and pastoral districts, and Scotland as she is, in her great towns and manufacturing counties, are as opposite as light and darkness. Would you behold Scotland as she was, enter the country cottage of the as yet untainted *rural* labourer; you will see a frugal, industrious, and contented family, with few luxuries, but fewer wants, bound together by the strongest bonds of social affection, fearing God, and scrupulous in the discharge of every moral and religious duty; you will see the young at the village school, under the shadow of the neighboring church, inhaling with their first breath the principles of devotion, and preparing to follow the simple innocent life of their forefathers, who repose in the neighbouring churchyard; you will see the middle-aged toiling with ceaseless industry, to enable them to fulfil the engagement contracted by the broken sixpence,† or maintain the family with which Providence has blest their union; you will see the grey-haired seated in the armchair of old age, surrounded by their children and their grandchildren, reading the Bible every evening to their assembled descendants, and every Sunday night joining with them in the song of praise. Such was, and, in many places, still is,

*Beaumont and Tocqueville on the Penitentiary System of the United States, p. 147.

†Bride of Lammermoor.

Scotland under the Church, the schoolmaster, and the Bible."

"Would you behold Scotland as she now is in the manufacturing districts under the modern system, which is to supersede those antiquated prejudices? Enter the dark and dirty change-houses, where twelve or fourteen mechanics, with pale visages and wan cheeks, are assembled on Saturday evening, to read the journals, discuss the prospects of their trades' unions, and enliven a joyless existence by singing, intoxication, and sensuality; listen to the projects sometimes formed for offering violence to the obnoxious operative, or intimidating by threats other peaceable and industrious citizens; hearken to the gross and licentious conversation, the coarse and revolting projects which are canvassed, the licentious songs which are sung, the depraved tales told, the obscene books often read in these dens of iniquity; follow them on, as they wander all night from change-house to change-house, associating with all the abandoned females they meet on the streets at these untimely hours, drinking a half-mutchkin here, a bottle of porter there, a gill at a third station, and indulging, without scruple, in presence of each other, in all the desires consequent on such stimulants and such society. Observe them continuing this scene of debauchery through all Saturday and Sunday night, and returning to their work, pale, dirty, unwashed, and discontented, on Monday or Tuesday morning, having been two nights out of bed, absent from their families, and spending almost all their earnings in profligacy, happy if they have not been worked up, at the close of this long train of debauchery, to engage in some highway-robbery or house-breaking, which consigns many of them to exile or the scaffold. Such is Scotland under the schoolmaster, the journalist, and the distiller; and, grievous as the picture is, those practically acquainted with the habits of many of our manufacturers will not deem it overcharged." So speaks one of her sons.

It has, I know, been thought that these calculations are wrong. But Mons. M. A. Quatelet in his recent and elaborate "Treatise on Man, and the Development of His Faculties," which has been published in several languages,* in the chapter on the propensity to crime, says, "Thus all things being equal, the number of crimes against persons, compared with the number of crimes against property during the years 1828 and 1829 was greater, according as the intellectual state of the accused was more highly developed; and this difference bore especially on murders, rapes, assassinations, blows, wounds, and other severe crimes." Again, "It is remarkable that several of the poorest departments of France, and, at the same time, the least

*Republished in Edinb., 1842, by Chambers. See p. 84, 89, 95. Published also in Germany and Italy.

educated, such as Creuse, Indre, Cher, Haute-Vienne, Allier, &c., are at the same time, the most moral, whilst the contrary is the case in most of the departments which have the greatest wealth and instruction. These apparent singularities are, I think, explained by the observations which have been made above. Morality increases with the degree of education in the late kingdom of the Low Countries, which would lead us to believe that the course of education was better." And in giving his "conclusions" from all the facts analysed, he says, "12th. Education is far from having so much influence on the propensity to crime as is generally supposed. Moreover, moral instruction is very often confounded with instruction in reading and writing alone, and which is most frequently an accessory instrument to crime."

"To use the language of Mr. Goadley in his recent letters from America: 'Fruit and progress,' says the Baconian philosopher, or one who assumes the name, (meaning thereby, the 'fruit' of sensual enjoyment, and the 'progress' of civilization, and the 'arts of life') 'are the great ends and objects of our being, the tests of true philosophy.' Well, we have now been acting upon that principle in England for a great number of years, and it must be confessed, with great success—that is, we have made wonderful discoveries; we have dived into the secrets of nature, and forced powers and elements, hitherto unknown, to minister to us; we have accumulated unimagined wealth; we have brought nearly to the perfection of luxury the art of living; and what is the result? Is England merrier now than she used to be? more contented, more loyal, more religious? Alas, the united voice of the press, the parliament, the nation, answers, 'No.' And yet people flatter themselves that nothing more is wanted than a further development of the same system, a more consistent carrying out of the same principle, in order to remedy the evils which exist; and here in America, where all manifestly tends to a far more rapid consummation of the same result, where the same principles are at work, unchecked by the counteracting causes which linger among ourselves, every effort seems to be made to allow them full and undisturbed action."

Such proofs of the necessary influence of a mere intellectual developement of the powers of man, are leading very generally to the conclusion that EDUCATION, UNLESS WHEN IT IS A RELIGIOUS EDUCATION, is a curse, and not a blessing to any Society. "Religious and moral education," says Cousin, "is the first want of a people. Without this every other education is not only without real utility, but in some respects dangerous. If, on the contrary, religious education has taken firm root, intellectual education will have complete success, and ought, on no account,

to be withheld from the people, since God has endowed them with all the faculties of acquiring it, and since the cultivation of all the powers of man secures to him the means of reaching perfection, and through that, supreme happiness."

Guizot has also said, "There is one thing demands our zeal above all others—I mean moral and religious instruction. You know," he says in his letter to the primary teachers of France, "that virtue is not always the concomitant of knowledge, and that the lessons which children receive may become pernicious if addressed only to the understanding."

"That religion," says Bolingbroke, "is necessary to strengthen, and that it contributes to the support of Government, cannot be denied, without contradicting reason and experience both." Again, "To make Government effectual to all the good purposes of it, there *must be* a religion; this religion must be national, and this national religion must be maintained in reputation and reverence." The iron-hearted Robespierre in that ever memorable conclave which voted that there was no God, could boldly protest against the political inexpediency of the decision; exclaiming, "If there was no God, a wise Government would invent one!" Napoleon, according to the authority of a modern French statesman, was heard on one occasion to declare:—"No society can exist without morals; and there can be no sound morals without religion. Hence, there is no firm or durable bulwark for a State, but what religion constructs; let, therefore, every school throughout the land, assume the precepts of religion as the basis of instruction. Experience has torn the veil from our eyes."

It may be very interesting as a practical and most conclusive illustration and proof of the different results of a religious education, and an attempt to elevate a people by any other means, to allude to the present condition of what were originally the same people in Wales and in Ireland.

"Less than a century ago," says Mr. Lewis, "so late as the Rebellion of 1745, the Highlands of Scotland were peopled with rude and half-savage clans, attached to the grossest superstitions of Popery, and following their chiefs to the field of battle in any quarrel, just or unjust, in which they might engage, destitute of the smallest tincture of letters or of religious knowledge, and requiring a series of forts and garrisons to keep them from rebellion and internal feuds. It has been too little observed how marvellous, in the lapse of a century, has been the change, in the Highlands of Scotland. It has been still less observed in its cause. The Highlands have been planted with Protestant pastors, speaking the language of the natives, and they have heard, for a century, Christ preached in their mother-tongue. They have had parochial schoolmasters

to teach their children, established by the care of the Church. To the parochial schoolmasters, too few in number for parishes so extensive in their boundaries, the General Assembly added 130 more, teaching, in English and Gaelic, the youth of the Highlands. The Bible has not only been translated, but everywhere circulated, and the Psalms have long since been given to them in their native tongue to be sung in their cottages and churches. The natural result of these efforts of a resident, preaching, teaching, and zealous clergy, is now visible in the quiet and good order of those once-disturbed districts, where assassination, robbery, and fire-raising are unknown, and where the absentee landlords of England and Ireland may spend whole days and nights in autumn in roaming its mountains and valleys in search of game, undisturbed by aught but the respectful salute of the natives to the stranger. No part of all Scotland is at this moment so thoroughly Protestant and Presbyterian in its feelings as just those very Highlanders, whose ancestors fought and fell at the battle of Culloden for the restoration of Prelacy and the Pretender. What a contrast to the Highlands of Ireland! In 1745, they were in the same state as the Highlands of Scotland, under the darkness of Popery, ready to follow their chiefs in any quarrel, and zealous like them for Popery and the Pretender. But a century has passed, and, while the one population now rank among civilized and christianized men, the other remain the wild Irish still, ignorant, superstitious, vindictive, that know no law but the law of force, and can hardly be restrained by the presence of an armed soldiery or a disciplined police from breaking out at every interval into deeds of savage violence and cruel revenge. Yet, are they not the same race with the Celts of the mountains of Scotland, speaking the same language, and, a century ago, of the same religion, manners, habits, and customs? Who has made them now so widely to differ but that Church which, to the Scottish Celts, has been a nursing-mother, feeding their children with 'the finest of the wheat, and with honey out of the rock satisfying them,' while the Church of Ireland has been to the Celts of Ireland a careless, unfeeling step-mother, that left her charge to roam in the wilderness, fed by strange shepherds, or devoured by wolves?*

"The position is, therefore, I think, now demonstrated, that education, when it is not imbued with the spirit of religion, is

*This might be argued also from the entire disproportion between *reason* or *intelligence* and *brute force* when armed by passion. *Religion alone* can controul, and even convert into good, such force. See Butler's *Analogy*, part i, c. 3.

See also the result of the non-religious colleges of India under the support of the British government. See Duff on India and India missions, p. 270, 271, and elsewhere at large, and 583, 584, 589.

power put into the hands of any people for evil and not for good; and that instead of benefiting, it will prove injurious to any nation.† As union with God was the original law of man's nature, so is reunion with him essential to the perfection, harmony and happiness of his moral being. And to lead to this consummation every thing not only in the ordinances and teaching of christianity, but also 'the whole experience of life, all that befalls and belongs to him in it, his domestic position, his social position, whatever is his, whatever lies around him' are all made to work together to form one comprehensive scheme of discipline devised by infinite wisdom for the purpose of contributing to the accomplishment of that great design. The great end and aim of education, therefore, is not to fit and prepare men for a successful scramble for the loaves and fishes, the gold and silver, the honours and emoluments, or any of the beggarly elements of earth,—but to secure the renovation of a heart which has fallen away from God, by the operation of truth upon the mind and character.

"Knowledge is not then a couch, whereupon to rest a searching and restless spirit; or a terrasse for a wandering and

†The state of the colleges in Holland powerfully confirms our conclusion, as represented by Dr. Capadose to the Free Church of Scotland. "But, unheard-of fact! in place of the article which promises equal protection to all religions, the Government, in order not to please the Roman Catholics, has not only forbidden all religious instruction in the schools of the State, but even hinders, under a thousand pretexts, that any special schools for the children of the lower classes, at the cost of private individuals, and established upon a free Christian foundation, should be placed beside other schools, and thus interfere with the monopoly of instruction which the Government has arrogated to itself. All those of the class of citizens who have learned, by the grace of God, that schools in which instruction in the Word of life is forbidden cannot be blessed, and who have not the means of giving their children private masters, are placed in the terrible alternative, either to allow them to grow up without instruction of any kind, or to expose them to the pernicious influence of an instruction from which every religious element and the truths of the holy Word of God have been strictly separated.

"I do not require, then, to express to you the anguish of true Christians for the future days of their poor country! For what can one expect from a generation of whom the great majority multiply and grow without having been nourished "by the sincere milk of the Word," and who are surrounded by the insidious snares of infidelity on the one hand, and the bold efforts of Romish priests on the other? Oh! how are these principles of infidelity encouraged, which strew everywhere the road to that lordly Rome which in all places raises her head, and shows herself the same mother of lies as in the times of the Reformation. And when we turn our regards towards academical instruction—ah, well, a new desolation! We have three universities; and in two of them they teach an infidel science—a modified Rationalism—a system of doctrine in which vital truths, such as the Trinity—the Divinity of our Saviour—the inspiration of the Sacred Writings—the expiation or death of Christ to satisfy divine justice—the personality of the Holy Spirit—all that forms the foundation of our holy religion—is denied in the most insidious manner. And it is under such a teaching that our young ministers areⁿ prepared for the preaching of the gospel! For many years some laymen (and in my humble way I have the privilege of being of that number) have made reclamations and appeals against these enormities; but we have had no further success than opening the eyes of many."—*Home & Foreign Miss. Record of the Free Church.*

variable mind to walk up and down with a fair prospect; or a tower of state, for a proud mind to raise itself upon; or a fort or commanding ground, for strife and contention; or a shop, for profit or sale: but a rich storehouse, for the glory of the creator, and the relief of man's estate."*

Religion, therefore, must be included not only as one of the many branches of instruction to which the attention is directed, but it must be the pervading and controlling principle of the whole, to which all the others are subordinated, and for which the foundation is to be laid and all the details regulated. Nature herself teaches, that all kinds of physical good are, in her estimation, not once to be compared to the very lowest moral acquirements. These man shares, though it is true in a higher degree, with the brute creation; while the moral and religious capacity are altogether peculiar to man. A complete moral machinery is, therefore, implanted in the human mind. The moral and religious faculties are the first which are developed, and the only ones, which can, in fact, be cultivated at all during the earliest years of childhood. Children are incapable of learning any thing else, than what is connected with one or other of these branches of education. In these they are, however, capable of making rapid and permanent progress. Their faith is unhesitating and complete, their imagination fitted to comprehend what is mighty and sublime, and their affections ready to give themselves up to the influence of love and kindness as exhibited in the character and ways of God. Moral attainments, also, are accompanied by the calm consciousness of dignity, self-approval and peace, and excite the admiration and approval of others, while the highest intellectual attainments, when not accompanied by religion, lead only to personal dissatisfaction, degradation and misery. In every way, therefore, does nature point out the immeasurable superiority and supreme importance of moral and religious, above mere physical and intellectual attainments. "We believe that, if it be really wished to repair to the most authentic sources, and to labour with a view to permanent, as well as to immediate results, in the culture of the human being, we must draw our information, not from any vague theory or speculation, but from the consideration of the experimental facts of the nature of man himself, and of the condition in which it has pleased God to place him. If we go to Scripture, as to the highest record of that which most concerns us, we are assured that his natural life upon earth is a life that perishes like the grass,—that it flourishes in the morning, and that in the evening it is gone. If such be the case, is it not natural and incum-

*Bacon's Works, vol. i., p. 251.

bent upon us that we should direct our attention to that imperishable life which lies beyond the grave; that we should not pretend we are educating a man, when, in point of fact, our efforts only have reference to the temporary incidents of this earthly state, which is the state of his infancy; and have no reference to that future state, which is the state of his manhood and full development? If, again, we look to the institutions of our religion, do we not find that all our children are already in covenant with God; that they are already dedicated to him by baptism, and after they have been so dedicated, and during the very first days or weeks of infancy have been stamped with His seal, is it to be supposed that when their faculties begin to ripen and expand, they are to be trained up without the knowledge of the life-giving truths of revelation? If we look to the nature of the human mind itself, if we consider its longings, how comprehensive is its range, how great its capabilities, how little its best and highest faculties are satisfied with the objects that are placed before us upon earth; how many marks this dispensation bears of being a temporary, and as it were an initiatory dispensation,—is it not monstrous to pretend that we are giving to the human being such a cultivation as befits his nature and his destiny, when we put out of sight all the higher and the more permanent purposes for which he lives, and confine our provision to matters which, however valuable, (and valuable they are in their own place) yet of themselves bear only upon earthly ends? Is it not a fraud upon ourselves and our fellow-creatures,—is it not playing and paltering with words, is it not giving stones to those who ask for bread, if, when man, so endowed as he is, and with such high necessities, demands of his fellow-men that he may be rightly trained, we impart to him, under the name of an adequate education, that which has no reference to his most essential capacities and wants, and which limits the immortal creature to objects that perish in the use.”

Just as surely, therefore, as “the mind is the man, and the knowledge is the mind,” so that “a man is what he knoweth,” and “the truth of being and the truth of knowing is all one,” just so sure is it that as God is truth and its only source, rule, and standard, and as all true wisdom cometh down from above,—an education which is not positively religious, is irreligious, profane, contrary to the NATURE, capacities, and wants of man, and leaves him in a condition of moral inanition, ignorance, depravity, and wild disorder. And since, as we have seen, education of some kind must be given, and will be had, the conclusion is forced upon us, that our people must have a religious education or our liberties are gone. For, if the spirit and character of a people is the essential element in the

establishment and perpetuity of *any* peaceful and prosperous kingdom, how much more is this necessary in a *commonwealth*, where every man is a component part of the Government, and gives tone to its character, and shape to its laws.* Just in proportion, therefore, as education is increased and elevated, must the religious and moral instruction which are combined with it, be increased. For there may be,—and let this consideration be well weighed,—spiritual knowledge conveyed, and yet it may be so conveyed as to be useless, because disproportionate to the worldly knowledge which is imparted. And just so far as this is the case,—so far as the intellect is strengthened by the acquisition of science, professional learning, or general literature, without being proportionately exercised in spiritual subjects,—just so much the more will the mind be open to infidel and skeptical objections which it finds itself unprepared to meet; and thus be led to throw off from itself, as a vulgar or outworn garment, that system of divine truth which it does not appreciate, only because it does not fully understand it;—which is full of difficulties only because it is so full of unexamined matter;—and which is so distasteful, only because a taste and a relish for it have not been properly formed. Not being trained up in the way he should go, the man follows in that path of worldliness in which he was trained, and being brought up in the nurture of science and not of the Lord, when he is old, he casts off the Lord that bought him and goes after the idols of the heart, of the affections, and of the understanding.†

*“Better, far better, that every such school should be closed, even though the scholars should grow up without education of any kind, than that they should be trained up with prejudices against the Bible, such as those which its official exclusion from the schools, as a sectarian book, is calculated to create. Without the inculcation of that system of morality which the Bible reveals, the mere instruction in letters will prove a curse rather than a blessing; and if, superadded to the neglect of moral training, there be inculcated a contempt for the Bible by nicknaming it a sectarian book, the youth coming forth from such schools will be prepared to infect the moral atmosphere in which they live and spread the contagion of vice throughout the community.

“Well did that Christian patriot, Dr. Channing, who has so recently left his country and the world to feel and mourn his loss, exclaim, ‘The exaltation of talent, as it is called, above virtue and religion, is the curse of the age. Talent is worshipped, but if divorced from rectitude, it will prove more a demon than a God.’ For in the language of another gifted writer, ‘Better that men should remain in ignorance, than that they should eat of the fruit of the tree of knowledge only to be made more subtle and powerful adversaries of God and humanity.’ And yet such must be the practical fruit of Common Schools thus dishonored, perverted, and prostituted to the service of this crusade against the Bible.”—*Dr. Reese*.

See also, Powell on Education, p. 44, 53, 79, 80. Smith’s Wealth of Nations. B. v. ch. i. Tocqueville, vol. ii. p. 319, 153, 155, and vol. i. p. 349, 351, and 428.

†See this picture filled out in the melancholy history and course of Mr. Brownson as depicted by himself in his work, “My Progress in Error,” who has run like an unchained and untamed beast of the forest, through every species of error and delusion, until now he is fanatically in love with

But if such a religious education is essential, the question arises, can it be imparted by the state or government? Now it will admit of a very strong argument whether in this country at least, if not every where, it is competent for the government to interfere with the education of the people in any other way, than by encouragement, or such an equalized tax for educational purposes as will allow every citizen to designate the particular institutions to which he wishes his tax to go. On this basis colleges managed by the State might be acceptable, or even preferable to some, and by their example useful to all.

State education, except in the way and on the plan suggested, as Tocqueville and other writers teach, tends to centralize power in the hands of the government; and as its patronage is exclusive, to form a body within the nation which, as it has the power, stability, and wealth of the government, must more and more fill up the place of an aristocracy, and undermine that principle of self-government, local association, and municipal control which is fundamental to the theory of republican institutions.* May not the exclusive support of some institutions also check the improvement of education, by destroying the great stimulus to all progress, namely, the necessity for exertion arising from competition and rival institutions? Does not such exclusive patronage also remove the teachers of the youth of a country from an immediate responsibility to the people, and thus convert colleges, as Adam Smith says, from being the seminaries, into the dormitories of learning, where, like Rip Van Winkle, they wake up to improvements some centuries after they have been discovered.†

May it not also be questioned whether the Legislature of any State is the most competent body to direct its education. Not to say that such bodies may often be under the control of

the Pope, and mad for the substitution of the free! tolerant!! and republican!!! system of Popery, with its literature too!!! in place of the republican Protestantism of America.

*Democracy in America, vol. 2, p. 325, 326, 339 and 342.

†Bacon is of the same opinion. "It is not to be forgotten," says he, "that the dedicating of foundations and donations to professorial learning, hath not only had a malign influence upon the growth of sciences, but hath also been prejudicial to states and governments; for hence it proceedeth, that princes find a solitude in respect of able men to serve them in causes of state, because there is no education collegiate which is free."

In his "*Table Talk*," Hazlitt expresses himself of the same opinion. "Our universities," says he, "are in a great measure become cisterns, to hold, not conduits, to disperse knowledge. The age has the start of them that is, other sources of knowledge have been opened since their formation, to which the world have had access, and have drank plentifully at these living fountains, from which they are debarred by the tenour of their charter, as a matter of dignity and privilege. All that has been invented or thought in the last two hundred years they take no cognizance of, or as little as possible; they are above it; they stand upon the ancient landmarks, and will not budge; whatever was not known when they were endowed, they are still in profound and lofty ignorance of."

their least educated and enlightened members, it is certain that they have not the time necessary for the work, while local and narrow views may affect their whole proceedings, and thus legalise, stereotype, and perpetuate an erroneous, defective, or useless system, while they impede, by their exclusive endowments, the progress of other and independent institutions.‡ And then, too, may it not be argued that the education of their own minds, and those of their children, is one of those inalienable rights which can never be given up by any individual, or by any body of men, and one of those rights therefore, which *is not* given up to society, and with which its legislators have no right to interfere except in that mode of voluntary taxation which will allow individual opinion to promote the common welfare, and yet to secure that education it regards as essential to the welfare of its own children? Besides, can any man show that the assumption of the control, and the endowment of some particular Colleges, and other schools, out of many, is not an incipient alliance between the State and certain opinions there inculcated, which may be either religious or irreligious, moral or immoral? Education assuredly cannot be neutral. It must either be Christian, Jewish, or Infidel; and as Christian either Presbyterian, Romish or of some other denominational form. Hence in making such an exclusive selection, the State must enter into alliance with one or other of those forms; and if so, then is not the State prepared, whenever the majority shall will it, to ally itself, through the all-powerful instrumentality of the education of the leading minds of the people, either with infidelity, or with some form of religion, since there is no alternative? And if it is objected that education is essential to the welfare of a people, and cannot be adequately supported but by the State, then it may be replied, that religion is still more essential and that the support of its manifold wants requires a still more munificent endowment, and that if the

‡On this point let us learn instruction from the English State Universities, for they are not voluntary or independent denominational Colleges.

In the Westminster Review for September, 1844, in an article on the Ethics of Politicians, based upon the report of the Parliamentary Committee on opening letters, which practice involves, say they, theft, lying, forgery, treachery, rogue-making and tyrannous injustice, says: "We have long considered the state of our Academical and University education to be the cause of half the errors committed in legislation, but of all the evils to be traced to this fruitful source, none are greater than the moral canker they occasion. The ethics of Archdeacon Paley, and Professor Sewel,—political expediency on the one hand, and blind submission to authority on the other,—the transformations of Ovid and the history of the Punic wars, leave no place for the decalogue or any sound interpretation of its meaning; and the result in after life, when our high-born University graduates appear at the Council board, as the world has seen with astonishment, is a formal recognition of PETTY LARCENY as a fundamental maxim of State policy." p. 117.

State identifies itself with some one form of the one, it ought to do so with the other also.*

“ ‘Tis liberty which gives the flower
A fitting life—its lustre and perfume,
And we are weeds without it. All constraint,
Except what wisdom† lays on evil men, is evil—
Hurts their faculties, impedes their progress
In the road to science,—and begets,
In those who suffer it, the sordid mind,
The bestial wish, the meagre intellect,
Unfit to be the tenant of man’s noble form.”

But waiving, for the present, this argument,—which we merely present for the consideration of inquiring minds and not as in itself necessary to our conclusions, nor in any way designed as an attack upon State institutions in themselves considered,‡ and which might be extended—may we not affirm, that whatever the State may attempt to do on the subject of education and of colleges, except on the plan of an equalized support, it cannot provide for the people either in its schools or in its Colleges, that THOROUGH, PROPORTIONATE, AND EFFICIENT RELIGIOUS EDUCATION and controul, which we have already seen is essential in order to reap the full benefits of education. This impossibility arises from the very nature of the case;—from the genius of our civil constitution, which knows no religious party; from the existence nevertheless, of various parties in the State, all differing on the subject of religion, and all tenaciously adhesive to their peculiarities of opinion; and from the utter impracticability, therefore, of identifying itself either with no religion, or with Judaism, Christianity, or Infidelity, without at the same time allying itself with one party and arraying against it all the rest, and without overthrowing the cardinal principles of our free institutions. And the experiments made on this subject, by almost every State throughout the country, have universally proved, and are now every where in glaring evidence demonstrating the fact, that it is utterly impossible to combine with any State institution,—whether schools or colleges,—a direct, systematic, efficient and predominating religious influence, since this could be done only by allowing some one denominational system to be energetically carried out. On this subject it is unnecessary, and it might be invidious, to dwell, but from a recent extensive tour over the greater portion of the country, I am of the opinion that the conviction is becoming very general, that any

*See Appendix No. 1.

†By this, Cowper here unquestionably means piety, or evangelical religion.

‡Our States, in the absence of any other institutions, and in the existing views of Society, could not have done better than they have, and therefore are deserving of great praise. But of course if better informed they will not be unwilling to devise even more liberal things.

attempt on the part of the State to imbue its education with a decidedly religious character is Utopian and vain, and cannot be sustained.*

And hence we are brought to the conclusion that since education will and must be given to the people; since this education, to be beneficial and preservative of the institutions of the country, must be religious; and since such a religious education cannot be given by institutions exclusively patronized by the State, and therefore avowedly destitute of any direct and efficient religious management, instruction and controul, it must be given by religious denominations themselves.

To this conclusion, however, there are a host of objections all clamouring for audience, and like the winds of Æolus, overwhelming us with their boisterous confusion. But if our premises are immoveable, and our conclusion from them fairly and logically drawn, then all such objections are unavailing, and unworthy of consideration. There is nothing,—however plain, practicable, or necessary,—against which objections may not be raised; and the only question which can ever be entertained by the ear of true wisdom is,—Is the end aimed at necessary to be secured, and are the means proposed the only reasonable or practicable method by which that end may be reached? These points being determined, it has no more to say to the thousand queries whether this method may not be liable to difficulties; but laying aside all such enervating discussions and dilettanti reasonings, it girds itself for the task before it, and gives all diligence to work out the end proposed by every means in its power.

Let it not then be said, that this scheme is impossible. "Impossible," cried Mirabeau to his Secretary, "never name to me that blockhead of a word." What is there which practice and manly effort might not actually avail to accomplish? The first of all things then, is to gird ourselves for the actual doing, to know that we actually either must do, or, as the Irish say, "come out of that." "It is not,"—to use the striking words of a very powerful though eccentric writer,† "it is not a lucky word this same *impossible*: no good comes of those that have it so often in their mouth. Who is he that says always, 'there is a lion in the way?' Sluggard, thou must slay the lion then; the way has to be travelled!" "All difficulty, and this difficultly too, is as a nightmare; the instant you begin to *stir* under it, the difficulty is, properly speaking, gone. Difficulty once manfully fronted ceases to be difficulty. Once rightly girded up, how many things will present themselves as *doable* which now are not *attemptible*."

*See Appendix No. 2.

†Carlyle's *Chartism*, p. 96 and 98 Eng. Ed.

What christian denominations then ought to do, they *can*,—and when once made to realize their obligations, they *will* do. The power of christian principle is almost omnipotent. It can accomplish any thing but impossibilities. It brings into operation every power and principle of our nature, “body, soul and spirit,” which are all considered but as “a reasonable sacrifice.” And while christian principle thus brings to bear upon the cause it supports, all the might of man, it also secures the co-operation of the still mightier power of God, who is able to work in his people to do whatsoever is in accordance with his will. Do we theorize in thus speaking? Nay, we speak as wise and practical men. For is not the organization and support of the ministry, the erection and preservation of churches, and the maintenance of the ordinances of the gospel, an immeasurably greater task than the support of education, and especially of a few colleges? If christianity then accomplishes the greater work, can it not accomplish the less? And if it was able to achieve the former task even in the primitive age of weakness, poverty, and persecution, how assuredly can it do this now in an age of peace, prosperity, general wealth, and unlimited toleration? Did not christianity found its schools, establish its seminaries, endow its universities, and form even its literature, in the very earliest ages?† Were not all the lights of science and education, which twinkled in the otherwise dark and lurid sky of the middle ages, enkindled by the fire of piety and at the altar of religion? Did not the morning star of the reformation and the revival of letters rise upon christian minds, and shine more unto the perfect day of universal enlightenment, through the combined energies of those mighty men whom God raised up to regenerate the world? And while in the Medi-æval age there were magnificent universities established, and that too, as can be clearly shewn, almost exclusively by private and voluntary endowment,* does not Monsieur Villers,—himself a Frenchman and a Romanist—allow that Protestantism has founded more and better colleges than Popery?‡ Protestantism sustains itself by knowledge, and its two great auxiliaries are the school and the college. In Scotland therefore, in England among the Dissenters, in the New England colonies of the Pilgrim Fathers, christians

†That the entire system of education pursued by the Jews and early Christians was denominational is beyond doubt. The Jewish Synagogues had all schools attached to them. Christ himself and his Apostles acted on this plan. Hence the number of presbyters in every church. Hence the distinct office of teachers in the Apostolic and early churches. And hence the number of their schools. See Biblical Repertory for Jan. 1844, p. 9, 17. Riddle's Christian Antiquities; Dr. Howe on Theological Seminaries, &c.

*See Dr. Pusey's Work on Cathedral Institutions.

‡Essay on the Reformation, p. 230, 232.

regarded the religiously conducted school and college as equally necessary with the church and the ministry, and hence have their colleges been munificently endowed, and successfully carried on by the exclusive efforts, and management of these christian bodies.‡ And has not the Free Church of Scotland, besides building near seven hundred churches, supporting as many ministers, and providing largely for its colonial and missionary schemes, actually secured the means to establish a school and a parsonage in every parish, and to endow a college, with the necessary apparatus, library, buildings and revenue? Are not the Congregationalists, Presbyterians and Methodists in England, the Presbyterians in Ireland and the Presbyterians in almost every State in the Union, where they have not already an institution, engaged in the same glorious enterprise of founding and endowing colleges and seminaries of their own?

The scheme, therefore, of denominational education, is as practicable, as it is essential to the purity and the permanence of our free institutions. All that is necessary to secure its full and perfect accomplishment, is to establish its religious and obligatory character in the minds of christians generally, and then the stream of benevolence, which is seeking in its deep and broad channels the most distant and desert regions of the earth, will not fail to supply the fountains of our home education with the water of life and the bread of Heaven, instead of the husks of barren science, and the poison of an irreligious, or partially religious, education. Besides, is it not probable that when our legislators come to examine the subject fully and impartially, an equalized plan may be adopted, by which such institutions may receive that measure of the public support to which they are assuredly entitled, since they represent the convictions and the wishes of those citizens whose views of education they are intended to carry out.

But it may be thought this system will lead to all the evils of a bigoted sectarianism, and is thus opposed to the genius of our institutions. To this objection we reply first, that we have shown that it is the necessary and unavoidable tendency of institutions exclusively supported by the State, to ally themselves with some one sect, either religious or irreligious, or otherwise, as is most generally the case, to lose the benefit of any efficient religious influence and controul; and will any man deny, that any possible evils of sectarianism are infinitely preferred, to the certainly destructive results of an irreligious or a non-religious education? But will such evils, I ask, necessarily arise from denominational education? That these evils do

‡See Dr. Laings "Religion and Education in America," p. 63. Baird's Religion in America, ch. xiii., p. 337, Eng. Ed.

exist, and that they are found to exist, and that too, in a State of ignition and violent commotion, and not of cool repose, even among the students of our State institutions, we all know; and they do in fact thus appear among us, not because of the diffusion of true, and sincere, and well-instructed piety, but because of the want of such piety, and of the existence, in its stead, of a nominal, superficial, and therefore bigoted christianism. Bigotry and sectarianism are the invariable results of an ill-informed, ignorant, and mere nominal christianity; while liberality, charity, and mutual forbearance, are as surely the fruits of a deep, sincere and thoroughly instructed piety. The way therefore to undermine sectarianism and bigotry, is to imbue education thoroughly with the spirit and principles of true religion, which will in every case be found, in proportion to its purity, to be peaceable, gentle, easy to be entreated, and full of mercy, kindly affectioned towards all men, and full of that charity which hopeth all things, and beareth all things. Pure and undefiled religion will thus root out sectarianism and party-spirit, and substitute in their place, zeal for the glory of God and the salvation of man. This is the true foe to intolerance, persecution, and illiberality towards a difference of opinion, since it makes its possessor happy and contented; well established in his own mind; convinced that it is not his office to judge another man's servant, since to his own master each individual must give an account; and that instead of making enemies of those who differ from him, he must become all things to all men, that he may thus lead them to a candid examination of his own views.

Such *would be* the result of a deep, well read, well instructed religious education in contrast with that nominal and imperfect religious education which has so generally abused the name, and brought discredit on the cause, of christianity. And that such *has been* the effect of a thorough religious influence in the schools and colleges of a land, we may appeal for evidence to the growing enlargement and liberality of views,—the kind and gentlemanly deportment as citizens of the civil polity and members of the social circle, and the charity and good-will as fellow citizens in the commonwealth of Zion,—which characterizes the alumni of our New England institutions, and the present members of the Free Church of Scotland, whose *hearts* have been found as open, large and free as their *hands*, and who are as distinguished for their liberality and enlarged philanthropy, as they are for their piety. Besides, it may be clearly shown that different denominations are made to serve the same good ends in the State, that they do in the church;—that they are at once the results and the causes of freedom of opinion and of action;—that they are the best safeguards of purity and liberty;—the

most powerful antagonists of centralized power and therefore of consolidated despotism;—that they prevent that stereotyped assimilation of character, opinion and manners which operates like a moral stagnation or quagmire upon society;—that they keep the waters of society in a natural and constant motion, and thus preserve it from those earthquake-convulsions which are the result of long confined and accumulated forces;—that they open up more numerous opportunities for advancement, and thus stimulate industry and give impulse to budding genius;—that they secure greater activity, energy, enterprise, and competition;—that they give birth to the only principles which have self-devotion and power sufficient to cope with infidelity;—and that there must therefore be parties in the spiritual *theocracy* if we would have a pure, free, and lasting political *democracy*.*

But it ought still further to be borne in mind that *denominational* education, at least so far as it regards presbyterianism, is not *sectarian* education. The end aimed at, and which we have shown to be absolutely necessary to the best interests of society, is the thorough religious *education* of the people in contradistinction to their mere *instruction* in certain comparatively unimportant branches; and this end, we have seen, cannot be secured by a State education nor by any attempted union of different religious bodies, and must therefore be attained, if attained at all, by the efficient and harmonious effects of some one denomination. As therefore, by a State education I mean that which is not only patronized by, but is under the direction and regulating controul of the State; so by a denominational education, I mean that which is under the efficient controul and direction of some religious denomination, to which it looks therefore as the chief source of permanent endowment. The end aimed at therefore, is not to make sectarianized pupils, but to secure an efficient religious government and discipline, and a course of instruction thoroughly imbued and pervaded by the mild and heavenly influence of religious truth. The basis on which such institutions are to be erected, is not any one ecclesiastical system in all its minute peculiarities, but that truly Catholic foundation,—THE BIBLE, THE WHOLE BIBLE,—including which we have all religion, and excluding which we have none. But as this basis itself admits of varying construction, in order to give its influence unbroken and undivided effect, it must be exhibited through the interpretation of some one denomination. Now it must be admitted that in this respect the Presbyterian Church stands eminently distinguished among other denominations; and that while she is too commonly believed to be the most narrow, bigoted and peculiar in her

*See Duff on India and India Missions, p. 573, 534, 539.

doctrinal views, she is in reality most Catholic and liberal, and eminently adapted to be the guardian and patron of a religious education. The Presbyterian Church can endow and govern educational institutions without making them necessarily or essentially, seminaries teaching presbyterianism. The entire standards of our church, which contain the complete code of our doctrinal views and ecclesiastical polity, are not regarded as necessary terms of general membership and christian communion, but are only imposed as the necessary terms of ruling and ministerial office-bearing in the church;* and since therefore our only terms of communion are the fundamental truths of the gospel and the evidences of personal piety, our basis for a denominational education is as broad, as free, and as catholic, as that of God's own blessed word. The wisdom of our fathers is thus stamped, in preeminent glory, upon the elementary or school catechism which is designed and adapted for the instruction of all the members of our church, and of the young generally. The school catechisms of the Episcopal, Romish and some other churches, embody the most peculiar doctrines and ceremonies of those churches.† To introduce them into school and colleges is therefore, to stamp such institutions with a sectarian, and not merely with a religious character, and to shut the door against all other denominations. Our school catechism however, (as is true also of our larger catechism and confession of faith) is purely doctrinal. "It contains a summary remarkably lucid in its order, and comprehensive in its statements of Divine truth; but it contains nothing more. It leaves the door open to men of all denominations who hold the great fundamental doctrines of our faith. This is abundantly manifest from the fact that the shorter catechism is a classbook in almost every school in Scotland." And as it regards the doctrines themselves, while they are now commonly denominated Calvinistic from the able exposition given of them by the immortal Calvin, yet *they are not*, and *never can have been* peculiar to Presbyterianism, as that term is understood. They were the doctrines of the primitive churches of Great Britain and Ireland. They were taught by the early fathers, and developed in all their peculiarity by the great Augustine. They have ever been held by the purest, the most learned, and the most pious party in the Romish Church, and by the Waldenses, and all other witnesses who testified to the truth during the

*See Dr. Janeways Sermon on the Presbyterian Church, Introduction, and p. 32. Hill's Institutes of the church of Scotland, p. 150, 153. Dr. Carlile of Ireland on the use and abuse of Creeds or Confessions, p. 24, &c. Directory for Worship, ch. 7 iv. p. 499. Bib. Repertory, p. 462, for 1840, and for Oct. of same year. Hodge's Hist. of the Presb. Church, vol. ii. p. 271, 305, 351, 339. Dunlap's Confessions of Faith of the Church of Scotland, vol. i. p. cxlii., &c., cix., xxxv.

†This does not include the Methodist Church.

middle ages. They were the undoubted and universal creed of the English as well as of all the continental reformers, and the avowed tenets taught till the time of James the II, in the English Universities. They have continued to be the faith of the most burning and shining lights in the English church until the present hour, and of all who are termed evangelical throughout the world; and they are the views of all the sound portion of the Baptist and Congregational churches both in England and America. By making these views therefore, the basis of our teaching, we take that creed which a great part of the pure church of God, in all ages and countries, and of all denominations, has agreed in receiving as the creed taught by the Holy Scriptures.

And however objectionable some of these doctrines may be to those who either do not understand, or who misunderstand them, it could be shown, if time permitted, that they have commended themselves, as I have elsewhere proved, even to philosophers and free thinkers, as most powerful in giving to a people energy, and virtue, and political honesty, and military daring, and an indomitable thirst for liberty, which led its possessors, either, as freeman to stand, or freeman to fall; and that they have ever produced the most steady, moral, peaceable, and law-sustaining community.* When therefore, Europe lay buried in darkness, it was from the Presbyterian colleges of Joua and Armagh, where thousands of students could be gratuitously supported at one time, that her scholars, teachers, ministers and professors were supplied. And when this country was in its period of infancy, it was to the Presbyterian schools and colleges of Scotland, Ireland and Holland, she was indebted for much of her learning, and for many of those ministers, teachers and literati, whose influence continues to shed a growing radiance over the whole intellectual and social community.

In raising therefore, a Southern Presbyterian University under Presbyterian supervision, and upon the basis of Presbyterian doctrines and the religious influence they are adapted to exert, we enter upon no Utopian or untried experiment, but upon one sustained by the experience of all ages, of all countries, and of all impartial judges. The foundation has been laid broad and deep, amid many difficulties and discouragements, but in trusting faith, unyielding firmness, and buoyant hope. Its progress is slow, but we trust sure. And is not this the law and the evidence of whatever is destined to be great

*See the opinions of Sir James Mackintosh, Bancroft, and others in the author's work on "Ecclesiastical Republicanism," p. 54, 61. See also the chapter on "The Liberality of Presbytery," p. 202, 254, and Dr. Beecher's Sermons, p. 252, 254, and the proofs at p. 231, and see also Appendix where the effects of these doctrines on Literature is shown.

and permanent? The young immortal is left for many long and helpless years to depend upon the care and guidance of others, while inferior animals arrive at once at comparative maturity and independence; and the oak which is to last for centuries, comes forth in feebleness, rises slowly from the earth, and is only rooted and strengthened by the repeated shocks of the wintry tempest. And has not every great man been born in adversity, nurtured in hardship, and thus taught those lessons of energy, perseverance, and indomitable purpose which have elevated him to the highest rank of intelligence and fame? Now, as it is with individuals, so is it also with institutions,—“whom God loves he chastens, and causes to bear the yoke in their youth.” From our present difficulties and struggles and many disappointments, let us, therefore, derive encouragement, and be stimulated to self-denying effort. The young Hercules, though yet in his cradle, has given you to-day, and on similar occasions, some manifestations of his future strength and vigour; and confident from the history of the past, enduring all things for the present, and hoping all things for the time to come, Oglethorpe University waits but the opportunity of proclaiming her principles and exemplifying her merits, to receive that favour and support which will secure for her complete success, and place upon her summit the last top stone, amid the triumphal praises of grateful thousands to Him who has crowned her with glory and honour.

May it be a gem in your future crowns, my young friends, that you were among the first alumni of this honoured University. May it be your pride while you live to do her reverence, and your high ambition to reflect honour upon her by lives eminent for patriotism and piety. May it be your highest gratification, according to your ability, in after life to add some stone to her rising grandeur, to enlarge the means and instrumentality of her success, and thus to leave her under lasting obligation to cherish your memory, and revere your character. And thus may you enable her to prove to the country and the world, that the voluntary principle,—that cardinal element in our free and tolerant institutions,—is as powerful and as successful as it regards education, as it is in reference to religion; and that it can give birth to as eminent colleges, well trained and enlightened students, and able and patriotic citizens, as it can stud the land with beautiful churches, and imbue the minds of its ever-growing population with the pure and life-giving principles of heavenly truth.

APPENDIX.

No. 1.

I beg to call especial attention to the following extract from a letter addressed to the author by an eminent chancellor in this State.

"I have," says he, "a settled conviction that all efforts to educate the youth of the country by the state, will, in the end, prove worse than unavailing. If it be true, as beyond contradiction, it is, that the only firm foundation of social happiness and prosperity consists in an early and deep-rooted inculcation of the principles of christianity; it follows, of course, that state education must fail. Confined to empty generalities by the fear of offending against, or trenching upon the great diversity of sectarian doctrines and prejudices, which must ever obtain in a free country, the subject of education must be left by their public enactments in a state little short of positive indifference, upon the subject of religion. The position of the instructor must be one of necessary neutrality. He dare not deepen any religious impression in the mind of the pupil, lest he should be accused of a sectarian, proselyting spirit; and, if it be forbidden by circumstances, to urge home the truth in all its strength and vividness upon the heart and conscious of one who is the subject of these impressions, is it not evident, from every man's experience, that the impressions themselves will evaporate in empty air, and leave this subject more impervious to the sense of religious obligation than if he had never experienced them?—Those who hope to convey religious instruction in general terms,—that is, as it is sometimes expressed, to convey the elements of a liberal and enlightened religion to the minds of youth, without the admixture of a specific creed, are much mistaken. Such a thing was never done, and never will be done. The heart can only seize, in the first instance, upon truth in some determinate shape. General, indefinite truth, never yet made the *original impression*. The first impression must, in the nature of things, be specific. The process of generalization takes place afterwards. The affections enlarge, the heart becomes liberalized, and a genuine liberality, and a catholic spirit, spring up wherever there is true piety; but this piety is always found to originate in particulars, and not in abstractions. I sincerely believe that education will be most successful when left to denominational superintendence."

No. 2.

"Much is said," says the New England Puritan, "of the need of a more thorough education of the whole people, as a means of preserving our free institutions. But many whose zeal in the cause of general education is worthy of all praise, have sadly mistaken the way of accomplishing the object which they have so much at heart. For while they inculcate the importance of popular education, they are working a divorce between education and religion—are pleading for the exclusion of the Bible, and all effective religious teaching, from our public schools. But it is clear, that the education which made this nation a nation of freemen, was an education in common schools, in which evangelical religion was taught, and in which the Bible was the common reading book: and that was just the opposite of that system towards which we are now tending—a system which excludes all religious teaching except a few negatives and generalities, which can have no effect in the formation of character, unless it be to foster a spirit of indifferentism, and rear a generation of Nothingarians. Such a system of education is a system of warfare upon evangelical religion.

But if it be so, it is no hopeful way of preserving our republican institutions. For if we follow the lights of history we shall find *that evangelical religion has been the foster-mother, both of political freedom and sound and efficient literature.* In no period have the Calvinistic doctrines prevailed in England, as they did at, and just before the time of the Commonwealth. The parliament of England, which deposed King Charles, and called the Westminster Assembly of Divines, may be regarded as a fair index of the prevailing religious sentiment of the nation at that time: and the Westminster Catechism, framed by that Assembly of their choice, and adopted by the Parliament, tells what doctrines the majority of the English nation then held. It seems, that from the time of the middle of the reign of Elizabeth, till the commencement of the Commonwealth, the tone of evangelical doctrine had been rising; and a careful observer of the progress of events, may see that it was the spreading doctrine of Calvinism that exerted a leading agency in breaking up the despotism of the semi-papal monarchs then upon the throne.

And then it is a remarkable fact, that these days of England's Calvinism were the golden age of England's literature. The Edinburgh Review, an unexceptionable witness in such a matter, says, [Vol. 18, page 275,] "There never was anything like the sixty or seventy years which elapsed from the middle of Elizabeth's reign to the period of the restoration. In point of real force and originality of genius, neither the age of Pericles, nor the age of Augustus, nor the time of Leo X., nor

of Louis XIV., can come at all into comparison of it. *For in that short period we shall find the names of nearly all the very great men that this nation ever produced*,—the names of Shakespeare, Bacon, Spencer, Sydney, Hooker, Taylor, Barrow, Raleigh, Napier, Hobbes, and many others.” To these should be added Milton, Owen, Baxter, Bunyan, Calamy, Lightfoot, Gataker, Ainsworth, Bates, Charnock, Howe, Selden, Hale, Twisse, and others. Lorimer, in his Protestant Church of France, says:—“It is a remarkable fact, as showing the connection between evangelical religion and the higher manifestations of mind, that no persons of national greatness appeared, from the restoration to the revolution—the days of irreligion, and vice, and persecution—and that in one department at least, of literature, in the 18th century—that of poetry—the first to break loose from the tame formalism of the age, was the evangelical Cowper.”

Thus do we read in the history of England, that evangelical religion gives force and life to a national literature, and a national freedom; and that the negative religion, now so fashionable in some quarters, destroys it. We might derive the same instruction from the history of Scotland. It was the thunder of John Knox that shook down the fabric of tyranny and popery in that noble little kingdom; and Calvinism furnished Knox the magazines of his thunder. Calvinism did a like work for Switzerland, the adopted country of Calvin; and we need not occupy time in showing how the doctrines of the reformation wrought for liberty, and nursed its growth, in Holland, and many of the German States.

If, then, any one wishes to invigorate and restore the literature of the country—if he wishes to impart new power to our means of education, let him seek to remove every hindrance to thorough religious teaching; let him admit the principle, that morals cannot be effectually taught and enforced, without evangelical motives;—in short let him cease to put asunder what God has joined together, and then he will have less reason to despair of the Republic. But if, trampling on the lights of history, and rejecting all the results of the world’s experience, our patriots and patrons of education still hug the theory, that education, cut and squared is the only remedy,—and if they are suffered to sway the precious interests of our national education, then the gloomiest forebodings will be worse than realized. Then our nation’s history may be written in this one sentence;—VITAL CHRISTIANITY REARED ON THIS GROUND A NATION OF FREEMEN; AND ITS ENEMIES AND FALSE FRIENDS PULLED IT DOWN.

No. 3.

Since writing and delivering the foregoing, I have found the following concurring views in papers received during my absence. The New York Evangelist after showing the necessity of Denominational Common Schools, says:—

“Now, is there any real impracticability in such a plan? Nay, might not the Public School Fund itself contribute to such a plan, by being apportioned properly, for charity, to the schools connected with each church, without any distinction of sect? The Public School system, in this way, would see to it that in each church there was provision for the education of all, while the appointment of teachers, and the arrangement of a system of instruction, would be with each sect, and more under control of the parents themselves, and of individuals whose attainments and intelligence might fit them for the work.

“We believe that the voluntary principle would work as well and as happily in education as in religion. At all events, if our public system of education is in danger of running into a negative but practical infidelity—if there is to prevail in it a jealousy of the Bible—if everything is to be taught in it *but* religion, and religion is to be excluded on the plea and pretence of sectarianism, we say, perish such a system, for our country would be ruined by it. It is time that this matter be looked to. Let those who wish an infidel education for their children, set up infidel schools; but let not the Public School system of education be thrown into the hands of irreligious men, or neutralized of all religious influence, or rendered absolutely pernicious by the exclusion of religion, on account of the cry of sectarianism by infidels and sectarians.

“A system of education is somewhere rotten, which even affords a possible opportunity to infidel demagogues to agitate in it for the exclusion of the Scriptures. A system of education is rotten, and must be injurious, which can become a bone of contention between political parties, or in which teachers are established, and branches and books appointed to be taught according to political bias and favouritism. It is a fearful thing indeed, if the education of our children, the system by which their character and destiny for life, and perhaps for eternity, are to be formed, is to be made a foot-ball, to be kicked about by the miserable struggles of opposing political parties. All boards of education and bands of commissioners had better be in the salt sea sunk, and the business of instruction left in chaos, except so far as private benevolence may take charge of it, than to have these sacred interests become the spoils of party, and the tools of intrigue and influence.

“The very possibility of this is frightful. One thing is certain. The business of education in our country may far more safely be trusted to the religion of our country, than to the politics of party in our country. Politics may exclude religion, may court sectarianism, may corrupt the system of education to buy a sect; and mere politics never did and never will care one farthing for the real interests of the soul, or the higher objects of education, either for time or eternity. But religion will sanctify education, and in any case will not, cannot, leave the children of our country without an education, or educate them in a practical infidelity. The subject is a great and important one. We hope the attention of christians will be more awakened to it, and vigilantly fixed upon it.”

And in a Report recently presented to the New Jersey Society for the Improvement of Common Schools in urging the same plan it is said:

“It is not to be expected that our religious and moral citizens, who esteem the Bible the great charter of our civil and religious liberty, will consent to have religion divorced from our public schools for the purpose of maintaining a state system of instruction. In our Northern and Middle States these form the majority of our citizens. They pay nine-tenths of our taxes, and are the main pillars of all our institutions. And because they make less noise than the infidel and the papist, and make less effort to act in concert for political and party purposes, our legislatures seem more disposed to overlook their interests, and to disregard their wishes. But when the choice is fairly presented to educate their children under that system of compromise which our State schools require, and which so carefully sifts out every thing like evangelical religion, or to break up those systems, they cannot long hesitate. It is too vast a sacrifice to require the three-fourths of the children of a state to be educated infidels, that the other one-fourth may not be instructed in the christian religion. All the moral, civil, social, temporal, eternal interests of man forbid such a sacrifice.” “So that as our state systems of public instruction are now arranged, your committee cannot see how the moral and scriptural training of our youth can be secured under them. And unless these are secured, they feel persuaded that in christian states the systems should not be permitted to exist. There is also a painful conviction upon their minds, that unless in an indirect way, states in their corporate capacity are unfitted to manage *well*, institutions having to do with the intellectual, social, moral, or even pecuniary interests of the people. Churches controlled by the state are the worst of all churches—purely state colleges are the worst of all colleges; and whether right or wrong, the men of our age have decided that state or

national Banks are the worst of all Banks. Even Canals and Rail Roads are said to be best managed by private corporations. And this is owing to the fact, apparently contradictory of a proverb of Solomon that in the multitude of *legislative* counsellors there is not safety, and for the reason that they are not all Solomons, and for the superadded reason, that all things controlled by the state, are so managed as to subserve political and party purposes. They find it more necessary to propitiate the heartless, unprincipled demagogue, than to follow in the paths pointed out by wisdom and experience. So that reasoning on general principles, and from universal results, we are forced to the conclusion, that except in an indirect way, states, and political corporations, are not the bodies to whom the management and details of our public school systems should be entrusted.

"But can these systems be placed on a basis so as to secure the patronage of the State, and the moral, equally with the mental training of our youth? This is a question of the gravest import, and for which your committee has now no solvent. To every plan which suggests itself objections arise, but by no means so fatal as are the objections to the present system." "Hence," says the New York Observer, "it appears that while in New York the Bible and other religious works are excluded *because* they are sectarian, *infidel* works are introduced under the plea that infidelity is not sectarian."



AN ADDRESS,

DELIVERED

BEFORE A MEETING OF THE FRIENDS
OF SUNDAY-SCHOOLS,

IN THE

WENTWORTH STREET BAPTIST CHURCH,
CHARLESTON, S. C.

ON

MONDAY, APRIL 29, 1844.

BY THE

REV. THOMAS SMYTH, D. D.

OF THE PRESBYTERIAN CHURCH IN THAT CITY.

PHILADELPHIA:
AMERICAN SUNDAY-SCHOOL UNION,
146 CHESTNUT STREET.



AN ADDRESS.

IF christianity is associated in my mind with any of its manifestations more intimately than with others, it is with the Sunday-school and Missionary enterprises. With Sunday-schools are connected my earliest religious feelings and impressions. There the seed, which had been sown and watered by parental devotion, sprung up, first the blade, and then the ear, until it ripened into hopeful piety. I can well remember the feelings which thrilled my youthful heart as I sat a listening scholar upon the Sabbath-school bench, and drank in instruction from the friendly lips of a warm-hearted Sabbath-school teacher. Full well can I remember with what intense interest I passed from the scholar's bench to the teacher's chair, and endeavoured, in my turn, to impart what I had so freely received. The Sabbath-school was the warm sunshine by which divine grace called into life and energy the principles of sacred truth with which I had been early imbued, so that instead of being mere abstract and theoretic truths, they became a fountain of living waters, diffusing life, light and joy, throughout my renovated spirit. Whatever, therefore, is most tender, hallowed and divine, in christianity, is associated in my mind with Sabbath-schools. The language of Watts, in which I was then accustomed to depict their character, appears none too strong in my riper years, for when I bring before me an assembled Sabbath-school, I can truly say, that

I have been there, and still would go,
'Tis like a little heaven below.

When I was thus led to cherish the hopes of the gospel, the first field in which I attempted to exercise and develop the principles of true piety, was the Juvenile Missionary Society. Gratitude led to devotion, and love to God, and love of my fellow-men. Rejoicing in my own heart-felt peace, I could not forget those who were still vainly saying, "Who will show us any good;" and having freely received, I could not but feel that it was my sacred obligation to impart freely to others the blessings of salvation. And if ever I have been enabled to realize the joy that is unspeakable, and to make progress in holiness, it has been in labouring to promote the missionary cause.

Now these two enterprises—Sabbath-schools and Missionary efforts—will, to all future times, characterize the age in which we live, and eclipse, by their reflected glory, all the achievements of science, arts, politics, or arms. In them lie imbedded the future developments and moral regeneration of mankind.

These two enterprises are also essential to each other. They act, interact, and react upon one another. They are essential the one to the other, and are identical in spirit, aim and end. The one is the root of which the other constitutes the branches and the fruit. The man, therefore, who is a friend to the cause of missions, *must* be a friend to the cause of Sabbath-schools; while he who is a friend of Sabbath-schools, must as certainly be the patron and supporter of the missionary enterprise.

God's plan of propagating the church is through the young. And the great distinguishing blessing of the gospel church, is the out-pouring of God's Spirit not only upon the old, but also upon the young; and the assiduous and prayerful attention which they are to receive at the hands of the church. "For it shall come to pass in the last days, (saith God,) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my hand-maidens I will pour out, in those days, of my Spirit; and they shall prophesy." Now, "this promise," says the Apostle Peter, (Acts ii. 39,) "is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Thus is fulfilled that declaration of our blessed Saviour which is so full of hope and encouragement to every christian parent, that "of such," that is, of little children, "is the kingdom of heaven." In this way it is that God has provided for the missionary character and design of the christian church, by the very means which secure the spiritual instruction and regeneration of the young.

When, therefore, we are led to look tremblingly to the future, and in view of the clouds and thick darkness by which it is enveloped, to ask, "Watchman, what of the night? Watchman, what of the night?" we take encouragement to believe that "the morning cometh," from the rapid increase of Sabbath-schools and missionary effort. In these we behold that day-spring which arises upon the darkened horizon, and gives promise of the noonday brightness of millennial glory. In these we see the spring time of a coming summer, when these buds of promise will ripen into a rich and plentiful harvest. In these we perceive the seminaries where the young soldiers of the cross are trained for future and glorious service under the Captain of their salvation, when He shall ride forth conquering and to conquer, until the heathen are given to him for his inheritance, and the uttermost parts of the earth for his possession.

But we proceed to remark, that if there is one principle or mark by which christianity and the gospel are characterized, it is the spirit of love and union. The gospel is, in fact, a system of reconciliation. It unites God to man, man to God, man to

man; and above all, christian to christian. Love to God, and love to our fellow-men, is the chief mark and evidence of the christianity of the heart. Now there is but one Lord and Father of all, one Lord and Saviour, and one ever-blessed Spirit, the Sanctifier; and hence it follows, that all who truly love this one God—the Father, Son and Holy Spirit—must necessarily love one another. For if we love him that begat, we will love all those that are begotten of him. Where there is deep and genuine filial love, there will then be also fraternal affection.

This is the true christian unity. Christian unity is not to be sought in any one temporal head, in any one ecclesiastical polity, or in any uniformity in rites, ceremonies, and ritual forms. Wherever the truth, as it is found in Jesus, is held, there is a foundation of christian union upon which all who receive it may confidently build and grow up together in one spiritual temple in the Lord. Here then is a common vineyard in which all may labour according to their varying modes of spiritual husbandry, to the praise and glory of his grace who has called them to be co-workers with him. Wherever there is found the presence and influence of the ever-blessed Spirit, there, amid every diversity of operation, gift, and grace,—there is one heart, one soul, one aim, and one glorious end. Such is the teaching of inspiration. For “we all have access by” *one* “faith unto this grace wherein we stand.” “As many as received him, to them gave he power to become the sons of God, even to them that believed on his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

Love to one another is, therefore, the great test and character of christian discipleship. And he whose love of denominational peculiarities leads him to hate or avoid other christians, is himself without that “faith which worketh by love.”

It follows then, that all true christians must heartily approve of the principles of the Sunday-school Union. In their nature these principles are Scriptural and christian. One of them is, that all who hold in common the essential truths of the gospel, should co-operate in the establishment of Sunday-schools, in which children may be trained up in the nurture and admonition of the Lord; and in the preparation, publication and diffusion of works adapted to the youthful mind, in all stages of its progress, and holding forth these fundamental and common truths. ALL WHO ARE CHRISTIANS, ARE SUCH BY VIRTUE OF SOME PRINCIPLES WHICH THEY HOLD IN COMMON. These form the soul of their religion and their other peculiarities, its garb, dress, fashion, or mode of action. And if then it is true, that all are the children of a common Father, and born of a common Spirit, then are all assuredly bound to unite their

efforts in one combined agency for the more powerful and successful defence and extension of these fundamental truths.

Another of these principles is, that in thus advancing the cause of Sabbath-school instruction the talents and activities of laymen, as well as clergymen, must be brought into active and zealous employment. Now it is one of the cardinal and most vital principles of at least one hierarchy, that the laity must be excluded from all interference and co-operation in ecclesiastical affairs. This constitutes such a body a *hierarchy* instead of a christian *church*. A hierarchy is a government of priests, and may exist without a people. It is made for the people, and the people are subjected to its absolute and independent control. This is a hierarchy, but it is not a church. There can be no church without a people; and wherever there are faithful people, there is a church. Ministers are, it is true, given by God to his people, to discharge certain duties for them. But there are manifold duties and obligations still resting upon the people, as God hath given to every man ability. And the welfare, the health, the energy, and the efficiency of the body depend upon the co-operation and activity of all its component members, and not of the head merely. The employment, therefore, in the management of its affairs, and in the instruction of its schools, of the zeal, piety and knowledge of the laity, is a crowning excellence of the Sunday-school Union, and an eminent proof of its truly scriptural, christian, and Protestant character. It proclaims, in opposition to all priestly tyranny, spiritual despotism and clerical usurpation, the freedom and birthright of God's spiritual and regenerated children. "YE," says God, to all his children, "are a chosen generation, A ROYAL PRIESTHOOD, an holy nation, a peculiar people, that YE should show forth the praises of him that hath called you out of darkness into his marvellous light." Christians are thus denominated "God's clergy," (1 Pet. v. 3, &c.,) and true christian ministers are those who do not act "as being lords over God's clergy, but as being ensamples to the flock."

Another principle of the Sunday-school Union is, that it gives prominence and importance to the instruction of the young. It would give to this subject, not only theoretically but practically also, greater weight than it has ever before received. It would enforce the claims of the young, not only to the indirect influences of the gospel, but to the direct and hearty efforts of the church. It would plead for their religious training, not only in the family but also in the church and on the Sabbath. It would hold up the conversion of children, not merely as an object to be ultimately sought, but as one to be immediately expected, and made the object of prayer and effort in dependence on the gracious promises of God.

Now what can be more scriptural, more christian, more important, or more timely than the development of this principle? It has been long and sinfully overlooked. The church has not acted upon it: ministers have forgotten it; and parents have too generally allowed it to be neglected. God and nature, the condition of society, and the spirit and power of a free press, all demand that a hundred-fold greater efforts shall be made to pre-occupy the garrison of the youthful heart, before it falls into the hands of the great enemy. And to promote this glorious result the Sunday-school Union is especially devoted.

It is another principle of this society, that in all its efforts to carry out these principles, it will not in any way interfere with the authority of ministers or churches, or with the peculiar views and tenets of different denominations. The co-operation it demands is only in common plans, and for the furtherance of those objects which lie beyond the precincts of pastoral or denominational control. It is, therefore, an auxiliary to all evangelical churches, and an hindrance or rival to none. It attempts not to discharge any pastoral or ecclesiastical functions, but combines the energies of all more efficiently to carry out those designs which are for the common benefit of all.

These principles, therefore, commend themselves to every christian heart, and characterize as both scriptural and proper, the society of which they are the fundamental principles. And when we consider what this society has accomplished, we must regard it with still deeper interest and affection. If we travel through the length and breadth of our land, and across our western wilds, and as we everywhere meet with Sabbath-schools, we ask "Who planted these; who watered them when planted; and who nourished them into maturity and vigour?" we are told concerning most of them, "It was the Sunday-school Union." If we find children everywhere delighted with their juvenile productions, in which, while they find occupation and amusement, they at the same time receive the most valuable instruction, and we ask, "Who prepared and published such beautiful and invaluable works, and at a cost so trifling?" we are again answered, concerning thousands and millions of them, "The Sunday-school Union." And whence came the thousands of teachers in England, in Scotland, in Ireland, in America, and in all parts of the world, who are voluntarily affording gratuitous religious instruction to the rising generation? Whence the thirty thousand teachers in Ireland, whose labours, if compensated, would be worth, on the lowest calculation, some six hundred thousand dollars per annum? And whence the hundred thousand teachers in America, who, at the same trifling compensation, would earn an income of almost one million and a half of dollars? We are again told that much of this is the result

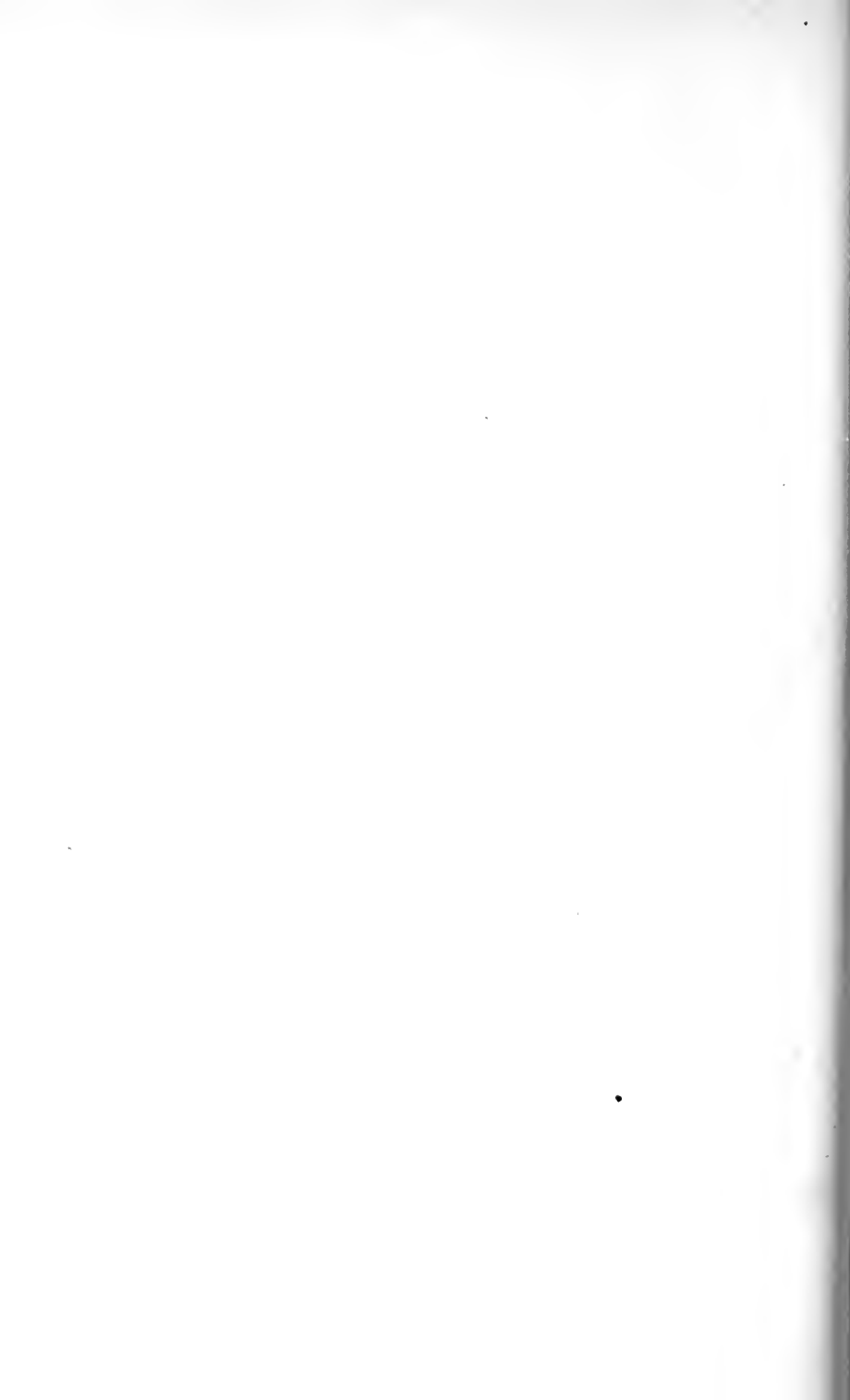
of the Sunday-school Union, and of that spirit of self-denying liberality upon which this society is based. And when our hearts are gladdened by reading the lives, and tracing the labours of the most enterprising and successful missionaries of the cross, and we ask, "Whence did these men procure those principles and that noble spirit which led them to the undertaking and accomplishment of such almost superhuman designs?"—we are still referred to the Sunday-school, and to the hallowed influences there exerted upon their character and habits.

Now if such have been the results of the Sunday-school enterprise in past times, what may it not accomplish in time to come. Its machinery is now well tried and adjusted. Growing experience has given increasing wisdom for the conduct of the enterprise. Its library is beyond comparison for excellence and adaptation to the youthful mind, and above suspicion in the tone and character of the doctrines and sentiments it inculcates. And, as if inspired with a new energy, it amazes while it delights us, by now providing a paper adapted to the young, and in the most beautiful style of printing and engraving, for the mere nominal charge of TWELVE AND A HALF CENTS PER ANNUM.

Let us then rally round the Sunday-school Union, both for its sake and for our own advantage. Let us cherish and pray for the spirit of love and charity and christian union. Let us remember the days of GRIMKE, and let him, though dead, speak to us from his honoured grave, and call upon us, as we wish well to the best interests of our country, and would promote the spiritual welfare of the rising generation, to foster and sustain the AMERICAN SUNDAY-SCHOOL UNION.

UNION! it is a hallow'd name
To all who feel the Saviour's love;
Whose hope of heavenly joy's the same;
Who by their words their faith would prove.

Lord! let our union more increase,
As months and years revolve their round;
In purest holiness and peace
Let us, thy servants, still be found.



*The Fundamental Doctrines of Christianity, the true and only
required Basis of Charity and united Christian Effort.*

A
DISCOURSE,

DELIVERED AT

PHILADELPHIA, ON THE TWENTY-SECOND ANNIVERSARY

OF THE

AMERICAN SUNDAY-SCHOOL UNION,

MAY 17, 1846.

BY THOMAS SMYTH, D. D.

OF CHARLESTON, S. C.

PHILADELPHIA:
AMERICAN SUNDAY-SCHOOL UNION,
146 CHESTNUT STREET.
1846.

At a meeting of the American Sunday-school Union, duly convened by public notice, at the Society's house, (146 Chestnut street, Philadelphia,)

AMBROSE WHITE, Esq., in the chair,

It was, on motion,

Resolved, That the thanks of the Society be presented to the Rev. Dr. SMYTH, for his sermon preached on the 17th inst., and that a copy be requested for publication.

Att.: J. C. PECHIN, *Sec.*

A SERMON.

"Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."—Phil. iii. 15, 16.

THIS exhortation of the apostle is addressed to christians, since he not only writes to such, but, in the very passage before us, addresses himself to "us, therefore,"—that is, "as many as be perfect." By "perfect" the apostle does not mean perfection in holiness, since he had but just before declared, that he laboured "not as though he had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

By being "perfect," therefore, the apostle means being truly christians, true believers in the Lord Jesus Christ, and true partakers of his blood, and of all the benefits of his righteousness, his Spirit and his interceding love. True believers *are* "perfect," because they have imputed to them the perfect righteousness of Christ; are perfectly justified; are under the influence of the all-perfect and sanctifying Spirit; enjoy the favour and friendship of God, "who is perfect;" and are complete and perfect in Christ, through whom they are now justified and made subjects of complete redemption.

True believers, however,—that is, they who are "perfect,"—instead of considering themselves "perfect," as it regards their *actual attainments*, are required to cherish the same view of their deficiencies which the apostle here expresses, and to recognise their own ignorance, weakness and insufficiency. And not only so, christians are also to remember that their brethren in the Lord may be "perfect," and yet be of various minds or opinions as to many things contained in the word of God. Such differences of opinion are to be expected from the various degrees of advancement made in christian knowledge, and from the different capacity with which the truths of christianity are contemplated. They are not, therefore, to be looked upon as inconsistent with the character of a perfectly sincere believer in all the *essential* principles of the gospel; or of an actual partaker of all the *saving* benefits and blessings of that gospel. They are not to militate against the exercises of christian

charity, but are, on the contrary, to constitute the very basis upon which that charity is to be exercised, since charity presupposes opinions and practices which require forbearance and mutual toleration. And it is by the exercise of this charity, as the apostle teaches, we may expect that the Spirit of God will lead us to that more perfect unity of sentiment *towards* which we should aspire, and *for* which we should pray. "Nevertheless," says the apostle, while such differences remain, and are conscientiously held, "whereto we have already attained, let us walk by the same rule, let us mind the same thing."

From this passage, then, we learn, that with a perfect unity of essential faith there may be a diversity of opinion and of practice; and that it is the paramount duty of christians not only to recognise and acknowledge as "brethren in the Lord" all who agree in holding "the truth as it is in Jesus," but also to co-operate with them in every good word and work, so far as such works can be carried on upon the basis of this essential and mutually acknowledged truth.

Diversities of opinion and of practice *originate* doubtless in human ignorance, weakness and sin; but they were permitted by an all-wise God to enter into the christian church at its first beginning, and to become established and perpetuated in the various denominations of christianity *now*, in order that through the glaring weaknesses and infirmities of its members there might be made known, through this very divided and distracted church, "the manifold wisdom of God." Amid this war of elements, and these clouds of man's wild opinions, the bow of heaven's truth is seen reflected all the more clearly, as it points, in ethereal brightness, the pathway to holiness and heaven. Amid the wild uproar and confusion of hostile and contending parties, the glory of the great "Captain of our salvation" is the more illustriously displayed as He is seen "making the wrath of man to praise him, and restraining the remainder thereof," since it is while He goes forth as "the leader and commander" of this disunited people, who amid all their other differences are bound together by a common faith in Him, and love and devotion to his cause, he is evidently demonstrated to be "the Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace." In permitting "the tares to grow up together with the wheat," and "the hay, wood, and stubble," to be built up in connection with "the gold, silver, and precious stones," even while they are destined to be ultimately destroyed, Christ also makes manifest his infinite condescension, forbearance, and pity for the weakness and infirmities of his people, and thus constantly reminds us that even as He loves all, so should all that are loved by Him cherish love one towards another.

And while it is lamentably true that such diversities afford an easy ground for the cavil of the infidel, and the sneer of the scoffer, and constitute "a stone of stumbling, and a rock of offence," over which many fall into perdition, nevertheless it is also true that the way of salvation is so plain that the inquiring pilgrim "though a fool, need not err therein;"—that such diversities of opinion on other matters are therefore obstinately wrested, by those who will not come unto Christ that they may have life, to their own destruction; and that there must therefore now, as well as in the apostle's days, be divisions and diversities among true christians, that they who are truly sincere, and who truly submit to the guidance of the Spirit of truth, "may be made manifest." In the present state of the church and of the world, these diversities among christians subserve many valuable ends, while their complete annihilation will constitute the triumph of the cross and the glory of the Omnipotent Spirit, when, under the reign of millennial blessedness, all true christians shall "see eye to eye," and become, even to the view of men, AS THEY ALWAYS HAVE BEEN TO THE VIEW OF GOD, "one fold under one Shepherd."

Under present circumstances, mutual charity, forbearance and co-operation in every christian enterprise, are the great duties which christians owe to their brethren of other denominations who agree with them in fundamental truth. The obligation to act in this spirit and in this manner is enforced upon us, *first*, by the imperfection of our natural faculties, and the consequent and necessary variety of opinion; *secondly*, by the imperfect state of the church in this world: *thirdly*, by the fact that the want of this spirit and the attempt to enforce a perfect uniformity of belief and practice have invariably resulted in the production of divisions instead of union, of jealousy instead of affection, of hatred instead of love, of a disproportionate and unchristian zeal for things of minor importance to the comparative neglect of things essential, to the introduction of unauthorized and man-made terms of communion, and to hypocrisy in profession and laxity in practice; and *fourthly*, this obligation is made imperative by the all-powerful argument that it is enforced by apostolic precept and by apostolic practice: "Let us, therefore, as many as be perfect, be thus minded, and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

I rejoice in the opportunity afforded me, of giving public demonstration of my cordial adherence to these views which I have long cherished, and in which I am more and more confirmed, by growing experience, deeper insight into the word of God, larger knowledge of the operation of the Spirit in the

conversion of souls, fuller observation of the character of other denominations, and by the signs of the times, which, like so many beacon-fires upon the mountain heights, call upon all the scattered soldiers of the cross, to rally to its standard, and to come up, with all their might, to the help of the Lord, to the help of the Lord against the combined hosts who are now concentrating their forces under the god of this world, and the principalities and powers of earth "against the Lord, and against his anointed." It is true that much of what I have published, in other forms, has been in explanation and defence of the ecclesiastical views of the denomination to which I am attached. But as I look for, and advocate, no uniformity nor incorporation of denominations, but only a unity of sentiment in things essential, and a union of effect in things of common importance and utility, I have regarded my course as contributing to these results. For it is only when the strength, and determination, and conscientious adherence of those who differ from us are made manifest, that we perceive the hopelessness of amalgamation, change, or uniformity; are taught that there will, and there must be diversity; and are thus prepared fully to adopt as our principle and rule, the course prescribed by the apostle in our text. By endeavouring, therefore, to overthrow arrogant and exclusive assumptions, to show how sincerely and scripturally denominational views may be maintained; and that all who hold the Head are required to acknowledge, and to bear with one another in love; I have hoped to contribute my feeble aid towards the diffusion of such a spirit and such a practice.

In furtherance of the same object, I will now show, *first*, that there *must* be fundamental truths in christianity; *secondly*, how these may be distinguished; and *thirdly*, the obligation to make them the basis of christian charity and christian effort.

I. In the *first* place, then, we remark that there must be fundamental truths in christianity, as distinguished from those that are of minor importance. This arises out of the very nature of things. Every system of opinions is described by those views which distinguish it from all others to which it may have a resemblance, and with which it may hold many things in common. So it is with every order, society, and association among men. And so also must it be with christianity, both as an organization, and as a system of revealed truth. There are, and must be, certain great and fundamental principles by which it is characterized, and essentially distinguished from Paganism, Mohammedanism, and Deism.

Fundamental truths are those which affect the foundation upon which christianity rests, just as fundamental error is that from which all other errors spring, and which involves the rejection of what is essential to the gospel. Those truths on

which christianity rests, and by which it subsists, are fundamental, since without them the whole building and superstructure must fall. These constitute its laws, its first principles, its axioms, its data; the foundation on which rest its promises, its overtures, and all its blessings; and its essence, without which neither the form nor the substance of christianity can remain.

"ALL SCRIPTURE is given by inspiration," and contains what is true and profitable, but there is a great difference in the intrinsic and relative importance of these truths. None can be rejected or denied *when once known to be revealed*, but all are not absolutely necessary to be known. The knowledge of all is profitable, but "*this is eternal life, to know the true God, and Jesus Christ whom he hath sent.*" All are to be believed as far as they are, or may be, known, because they have a bearing upon the confirmation, proof, or illustration of what is essential; but there are some things which are to be believed for their own sake. These constitute "the word of truth, by which we are begotten,"* and "by which we are sanctified;"† "the incorruptible seed of divine truth, which liveth and abideth for ever;"‡ "the word of truth," and "the gospel of salvation."§ Some truths, therefore, are useful, but others are essential. Some are chronological, geographical, historical, genealogical, and typical, which we are bound rather not to deny or contradict than positively to understand and remember, to receive implicitly rather than explicitly; but other truths relate to that grace and peace which are multiplied unto us "through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that BY THESE we might be partakers of the divine nature, having escaped the corruption that is in the world through lust."|| There are, in short, truths in the gospel as well as in the law which "are weightier matters," while others are like "the tithing of mint, anise and cummin;" truths which constitute "the foundation laid in Zion," the rock on which the church is built, and others which are only built thereon, or are necessary, in order to fix our hopes more surely, and more comfortably upon them; some truths which are necessary to the very *being* of a christian, and others which contribute only to his *well-being*.

It is very important to observe, that as Scripture is an infallible guide to practice as well as to faith, sincere and universal obedience to what God requires is as necessary to salvation as sincere and universal assent to what God reveals. We must

*James i. 18.

†John xvii. 17-19.

‡1 Pet. i. 23.

§Eph. i. 13; 2 Tim. ii. 15; 1 Peter i. 22.

||2 Peter i. 2-4.

"confess with the mouth as well as believe with the heart;" and while "faith justifies," it "works also by love," "purifies the heart," and constrains to obedience and the keeping of all Christ's commandments, so that "faith without such fruits is dead" and "profiteth nothing." But while this obedience, to be sincere, must be universal, so that it will lead us, in all things and at all times, to do what we know to be in accordance with God's will, is there no difference between the relative importance of the things that are to be done, so that while some things are of such a nature, that we cannot be christians without doing them, others only become necessary from the circumstances in which we may, or may not be placed, and from our knowledge of their requirement by the word and will of God? Most assuredly this will be denied by none; and hence it is equally certain that the same distinction must be made in things to be believed, since in both cases the disposition to obey—to obey the truth, and the precept—must be sincere and universal in order to salvation.

A similar inference may be drawn from a consideration of the various elements of the worship of the Deity, of which, while all are necessary to be rendered as far as they are known to be ordained, some are essential in their own nature, while others are necessary only because commanded, or requisite for the performance of the others.

The conclusion, therefore, is irresistible, that while all divine revelation is true—and no truth of God, when known, can be rejected consistently with salvation—still all the truths contained in the word of God are not necessary to be known, either for their own sake, or in order to salvation, but are, like the overflowing bounties and beauties of nature, given by the munificence of God, "for our correction, instruction, and reproof," "that we may be *thoroughly* furnished unto every good work," and enabled to comprehend and to appreciate more fully "the manifold wisdom of God."

That only some truths are fundamental, is further evident from the fact, that otherwise no man could be certain of salvation, since no man can be certain that he fully and perfectly understands and remembers all that is revealed in the pages of revelation, in the book of conscience, and in the ample volume of nature. And are not all christian churches, even those who professedly reject this distinction, unavoidably required practically to adopt it as the basis of their communion, since they admit persons to membership, not on an exhibition of a perfect knowledge of all possible truth, but only of that truth which they deem necessary to a credible profession of "repentance towards God, and faith in our Lord Jesus Christ?"

Be this as it may, the Scriptures clearly and unequivocally recognise this distinction between the truths it reveals. Christians, according to its teaching, may be "perfect," and yet have differences of opinion on some points.* They may be "in the faith," and are, as such, to be "received," and yet they may be "weak in the faith," and to be received *as such*, and that, too, "not to doubtful disputation."† A man, we are assured, may understand and receive the foundation, that is, what is fundamental, and, consequently, be saved, and yet build upon that foundation, opinions which are as the "hay, wood, and stubble," which shall be destroyed.‡ There is what is called "the gospel," "the wholesome words, even the words of our Lord Jesus Christ," and "the doctrine that is according to godliness," to teach otherwise than which is to be "proud, knowing nothing, but doting about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings, and perverse disputings."§ There are errors which "frustrate the grace of God," and "subvert the gospel," and "heresies," which are "damnable,"|| and "to which we are to give place by subjection, no, not for an hour; lest the truth of the gospel should be overthrown."*† On the other hand, there are errors which, while condemned as errors, we are to tolerate; and in reference to which we are "to become all things to all men."** There is, therefore, "the faith of God's elect," and "the truth which is after godliness,"†† the "one faith,"‡‡ without which no man can be saved; "the unity of the faith,"§§ "the common salvation,"|||| under which are embraced all that is fundamental to salvation, while all other truths are only necessary and important as they lead to these, or to a more full and cordial acceptance of them.

The distinction between doctrines which are fundamental, and those which are not, and which is thus plainly taught in Scripture, was also, as might be shown, adopted, and acted upon by the early fathers, by the primitive churches,*† and by the reformers generally,*§ and is fully drawn out in at least one of our Protestant Confessions.*|| "All things in Scripture," says this Confession, "are not alike plain in themselves, nor alike clear unto all, yet those things which are NECESSARY to be

*Our text. †Romans xiv. 1. ‡1 Cor. iii. 10-12. §1 Tim. vi. 3, 4.

||Gal. i. 7-9, and v. 12; 2 Pet. ii. 1. *†Gal. ii. 5-21.

**Rom. xiv. xv.; Col. ii. 16, 17. ††Titus i. 1. ‡‡Eph. iv. 5.

§§Eph. iv. 13. ||||Jude iii. See also Heb. vi. 1.

*†See in Turretine de Fundamentalibus. Lips. 1730, p. 9, and fully in F. Spanheimi Opera, tom. iii. Lugd. 1703, p. 1059, 1306, and Waterland, vol. viii. p. 90.

*§Essays on Christian Union, p. 84, and Chillingworth's Religion of Protestants; Turretine, in his work, gives a cloud of witnesses from among the reformers and post-reformers. See from p. 54, of his work above quoted, to p. 182, where the words of all these eminent men are given.

*||See Westminster Confession of Faith, ch. i. and vii. See also § vi. and elsewhere, as in ch. ii § 8.

known, believed, and observed FOR SALVATION, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them."

II. This leads me to my second point, which is to show how those doctrines which are fundamental may be distinguished. If, as has been proved, it is beyond doubt, that there are, among the truths and duties revealed in the word of God, some which are pre-eminently essential to the very essence of christianity and of christian hope, their existence is not to be denied because there may be difficulty in reducing them to a fixed and determinate number, form and order. This difficulty arises not from any want of a fixed and determinate character in the truths themselves, but from the obscure and various judgments of men's blind, prejudiced, and perverted reason, which leads them to represent the same object and the same event in very different and even opposing aspects. There is, too, a pride of opinion, a desire to be independent, and to differ from others for the mere purpose of exhibiting independence, which constitute a colouring medium through which truth is seen in false and distorted proportions. And then, too, there are a thousand things in nature and in science whose certain distinction and relative proportions we unhesitatingly admit, while it is impossible (as in the colours of the rainbow) to define and separate them by any abstract rules. That there are, for instance, fixed and necessary principles of taste, is a truth now generally admitted; and yet what insuperable difficulty is there in reducing them to a fixed and certain standard, owing to the infinitely diversified state of mental cultivation with which the same objects are contemplated. Or who will deny that right and wrong, morality and immorality, virtue and vice, are founded on immutable, unvarying, and certain principles, and yet how are these principles conformed to the ever-varying condition in which the hearts and dispositions of men are found to exist? And in like manner, truth is eternal, and unchangeable, and the relation between what is essential and what is of less intrinsic or of less relative importance, is fixed and certain, whatever difficulty there may be in making this clearly appear to the minds of men. The standard of truth is infallible and immutable, even "the word of God, which liveth and abideth for ever," and we have the assurance that the Spirit of truth will guide every sincere inquirer into that knowledge by which he will become "wise unto salvation," and that in doing God's will "he shall know of the doctrines whether they be of God."

We cannot determine the *amount* of certainty necessary to produce in *every* heart saving faith and assurance, and yet

such an amount is really determinate. We cannot fix the amount of obedience and the number or quantity of duties which are in every case necessary to salvation, and yet what constitutes in every case sincere and holy obedience, is, in God's view, absolutely certain and will be surely awarded. The difficulty, therefore, in determining the absolute and precise quantity and objects of *faith* is no greater than what exists in the case of *duty*, and is therefore of no greater force in overthrowing the conclusion that there are certain *truths* which are fundamental and essential to salvation, than that there are certain *duties* which are thus essential. "The ablest physicians would not perhaps undertake to give us an exact catalogue or determinate number of all the essentials of human life, or of all the *fatal* distempers or *mortal* wounds incident to the animal frame: but they could easily give in a competent list of either kind; and when any particular case comes before them, they can, for the most part, judge, by the rules of their art, what means may be necessary to preserve life, and what will as naturally tend to destroy it. In like manner, though divines take not upon them to number with exactness all the verities essential to the life of christianity, or all the errors *subversive* and *destructive* of it, yet they can specify several, in each kind, with unerring certainty, and have certain rules whereby to judge, as occasion offers, or any other; and this suffices in the essentials of *faith* as well as in the essentials of *practice*."*

The fundamental character of any christian doctrine may be determined by its relation, as a principle or motive to christian holiness, obedience and practice, to the foundation on which the gospel of Christ rests; and to the economy of salvation as it centres in the person, character and work of Christ, and the person, character and agency of the Holy Spirit. Fundamental doctrines are such as affect the vitals of christianity; such as are frequently and plainly enforced in Scripture or plainly inferable from its enforcements; such, especially, as are presented in Scripture, when the way of salvation, and the nature, objects and grounds of faith are pointed out; and such as will be found to lie at the foundation of the christian experience of the great body of believers.

In these ways may every one determine and find what truths of Scripture are fundamental. God has declared that in regard to them the sincere inquirer, however ignorant, need not err. He promises also, to all such, that "wisdom which is from above," and the infallible teaching of that ever-blessed Spirit, who is able to "guide into all truth."

Christianity is a remedial system, adapted to the condition of a guilty and fallen race, and implies, therefore, as its very

*Waterland's Works, vol. 8, p. 101, 102.

foundation, that we are sinners, and that God has, in infinite mercy, provided a Saviour. And as the very name christian was originated by God himself,* and the entire burden of the christian ministry is the "preaching of Christ," and not of God as apart from Christ, or as in and of himself alone either able or willing to save sinners,† it is manifest that the person, character, atonement, righteousness, death and intercession of Christ, and the person, character and offices of that divine Spirit "without whom no man can call Jesus Lord," constitute the essence, the foundation, and the very life and power of christianity; and that fundamental truth and error must therefore be determined by their relation to these great doctrines.

To make the distinction we have established, however, of any practical importance, we must carefully distinguish between the relation of fundamental doctrines, *first*, to the system of revealed truth; *secondly*, to the church; and *thirdly*, to individual salvation; since a truth may be essential in any one of these cases and not in the others. In other words, what is essential to the scheme of salvation and to a full confession of what this scheme is, in its nature, origin, and plan, is very different from what is essential to the being of a church, and to the enjoyment of the benefits of salvation by individual inquirers.‡

The FIRST of these distinctions (which I have not seen made in any of the discussions of this subject I have read)§ appears to me of great utility and importance. Many things are essential to the conception, design and completion of the scheme of salvation, and consequently to that system of truth which imbodyes the origination as well as the actual nature and way of salvation,—which are not essential to a participation of all the benefits of that salvation as a scheme now finished and complete, and offered to our acceptance. It is one thing to ask, "How was this glorious scheme devised and perfected, and

*Acts ii. 26. See the original.

†Acts v. 42, xvii. 3; 1 Cor. i. 23; 2 Cor. iv. 5; Col. i. 28, &c.

‡The want of a perception of these distinctions lies at the basis of some of those objections which have arisen against the Evangelical Alliance, and the Speeches in the Synod of Glasgow and Ayr, by the Rev. James Gibson and others, (Glasgow, 1846.) in which it is laid down, that "the whole principles, (of Mr. G., as a Free Churchman.) and *nothing less*, are necessary to constitute a Christian church or a CHRISTIAN MAN;" p. 24, and elsewhere wherever "The Claim of Rights" is included; and pp. 57, 59, 75, and 76. Now, on this principle there is, as I should infer, no other Christian church but the Free Church of Scotland, and no man can be a Christian (that is be saved) out of it. Well might Dr. Buchanan glory in principles which delivered from such a spirit, and well may we all rejoice that *all* the truths essential to the *system* of truth and to the church, may be held and professed, while co-operation is maintained on the basis of those truths alone which are essential to personal salvation.

§Those I have are by Stapfer, vol. i.; Turretine, in a 4to volume devoted to the subject; Spanheim in his works, vol. iii.; Waterland's Works, vol. viii, and Stillingfleet in his Grounds of the Protestant Faith.

what is its comprehensive plan?" and another to ask, "What must I do to be saved?" The answer to these two questions must be altogether as different as would be the answers to the question, "How came I to exist, and how am I constituted?" and to the question, "How am I to act so as to enjoy and to perpetuate this life?" The one refers to the nature of things, and is purely abstract. The other refers to duty, and is as purely practical. The one relates to the *science*, and the other to the *way* of salvation. The one describes the origin and the method of salvation, the other tells me how this salvation may be secured *by me*. The one unfolds the divine philosophy of salvation, and leads us back to its origin in the counsels of eternity and the covenant of grace, while the other puts us in the way and leads us forward to the full and everlasting enjoyment of it in a blessed immortality. To the former, and not to the latter, belong all those "doctrines of high mystery" which are to be "handled with special prudence and care,"* and about which there ever have been such diversities of opinion among those who must on all hands be acknowledged as humble, honest, and sincere inquirers after the true knowledge of God's word and will.†

To the *scheme* of salvation, and a complete *system of divine truth*, these doctrines, that is, whatever is plainly revealed or can be properly inferred from the words of inspiration, however high and mysterious, must be considered as essential. Here, however, there is room given for those diversities of opinion to which, in our present state, the nature, capacity, and

*Confession of Faith, ch. iii. § 8.

†The formal ground and reason of faith doth nowise lie in any particular objective destination of Christ's satisfaction and righteousness, or in any particular objective intention wherewith he made and fulfilled the same. But it wholly lies in the glorious person and offices of Christ, with his satisfaction and righteousness as *freely* and *equally* set forth, by the gospel, unto all the hearers thereof; with the Lord's call and command to *each* of them to come even by faith, unto this glorious foundation."—Sacred Contemplations by Adam Gib, p. 344, 345.

If there was not a sufficiency in the atonement for the salvation of sinners without distinction, how could the ambassadors of Christ beseech them to be reconciled to God, and that from the consideration of his having been made sin for us who knew no sin, that we might be made the righteousness of God in him. In short, we must either acknowledge an objective fulness in Christ's atonement, sufficient for the whole world, were the whole world to believe in him, or in opposition to Scripture and common sense, confine our invitations to believe to such persons as have believed already.

The consideration of the *efficiency* of the gospel remedy is one thing, and depends on the purpose of God, and cannot therefore be the ground of the gospel offer or of a sinner's faith; since "secret things belong unto the Lord," but the consideration of the *sufficiency* and adaptation of this remedy is another thing with which we have to do, and which is a ground both of the offer and the acceptance of the gospel.

See Boston on the Covenant of Grace, head iv. part ii.; Colquhoun of Covenant of Grace, p. 286; Calvin on Matthew, 26, 28; Scott on Romans, v. 15-19; Marrow of Modern Divinity, with Boston's Notes, p. 77-191, 19th ed.

degree of cultivation of the human mind will inevitably lead, even when directed to the study of the Scriptures with prayerful examination and habitual docility. About these truths, therefore, there may be an honest, humble, and reverent difference of opinion. These are among the things about which even those who are "perfect" may be "otherwise minded," without bringing into question their *christian* character, or interfering with their christian union and co-operation in *those* things "in which they ARE agreed."

As it regards the SECOND distinction, that is, the relation in which fundamental truths stand to the church, I remark, that it must be assumed as proved, that it is the duty and privilege of every church to hold forth a profession of the truth of christianity, since it is impossible, on this occasion, to enter upon the arguments by which it is established. The necessity for such creeds is felt and practically acknowledged by all denominations, and arises from the very nature of man, and of the present state in which he is found. But whether this creed shall aim at embodying *all* the truths of God connected with the *scheme* of salvation, or only a part, must depend in the first place upon the state of the church and the prevalence of certain errors; and, secondly, upon the fact whether such a confession is designed as a bond of *ministerial* and office-bearing union, concord and profession, or only as a term of *general christian* communion. In the first case—(as is true for instance of the Westminster Confession of Faith*)—the creed of the church may aim at giving a summary and connected view "of the whole counsel of God," as it regards the Scriptures themselves, the origin, nature, and provisions of the scheme of salvation, and the laws of that church to whose organization it has led, and at whose foundation it is based. But in the latter case, as was true of all the ancient creeds, and as is true also of some of the church creeds now employed, the confession may only aim at a profession of such truths as are *essential to saving faith* and christian holiness, or to the rejection of certain prevalent and dangerous errors.

Many things, also, may be essential to the constitution of the church, viewed as a visible and an organized body, which are

*On this view of the Westminster Confession of Faith, see Dr. Jane-way's Sermon on the Presbyterian Church, Introduction, and p. 32; Hill's Institutes of the Church of Scotland, p. 150, 153; Dr. Carlile, of Ireland, on the use and abuses of Creed or Confessions, p. 24, &c.; Directory for Worship, ch. 7; iv. p. 499; Bib. Repertory, p. 462 for 1840, and for October of same year; Hodge's Hist. of the Presb. Church, vol. ii. p. 271, 305, 351, 330; Dunlap's Confessions of Faith of the Ch. of Scotland, vol. i. p. cxlii, &c. cix. xxxv.; Dr. Struther's on Party Spirit in Essays on Christian Union, p. 394. See also p. 423, 426, 427, and the Confession of Faith, p. 427, standard edition. And as to the nature of Creeds generally, see Sir Peter King's Hist. of the Apostle's Creed, and Waterland's Works, as guided by the Index to the word Creeds, &c.

not essential to a full view of the scheme or science of salvation, or to a personal enjoyment of all the benefits of salvation, since this involves the entire controversy respecting the order, polity, officers and ordinances of the church. Even, therefore, where there is agreement in all that is essential to the *scheme* and to the *attainment* of salvation, there may be great diversity as it regards what is essential to the perfect constitution of the church. The determination of what is essential doctrinally or practically, does not decide what is essential ecclesiastically. And hence a church may condemn and reject many things in the ecclesiastical order of others, and exclude them from its ministerial and ecclesiastical communion, while it gladly certifies that they hold the truth that is essential to the *system*, or to the *enjoyment* of the gospel, and rejoices to welcome them to a participation in its general christian communion. In other words, a man may be a good theologian, and a good christian, and yet be a very defective churchman; since other things are necessary to the organization of a church of Christ than those truths which lie at the foundation of the *scheme* of redemption, and the *enjoyment* of salvation. And hence, what is essential to the claims of any body as a true church of Jesus Christ, and to the validity of its ordinances, is not decided by the fact, that it holds *those* truths which are essential to the attainment of salvation, but also by the facts whether, in addition to these truths, it is organized on scriptural principles, and whether its ordinances are scriptural, and administered in a scriptural manner.

The THIRD sense in which it is important to inquire into what is fundamental, is in relation to the salvation of the soul, or what a man must believe in order to be saved. Now, it has already been seen that the answer to this question must be very different from that given to the question, "How was the scheme of salvation originated, and what is its nature, and the entire system of truth connected with it; and what is necessary to constitute a true church?" Of the knowledge necessary to answer these latter questions a man may be in a great measure ignorant or mis-informed, and yet be possessed of all the knowledge necessary to answer the question "What must I do to be saved?" In other words, there may be a saving apprehension of Christ and his salvation, where there is great ignorance of the manner in which that salvation was devised and accomplished; just as many things are required in order to prepare nourishing food, or some healing balm, which are not necessary in order to derive, from that food, nourishment and strength, and from the medicine restoration to health. In like manner, it is only necessary for a man, in order to be saved, to know, *first*, the extent and depth of his spiritual malady;

secondly, his own inability to remove or to heal it—that is, to justify or to purify his soul; *thirdly*, to know the character, sufficiency, almighty power, and infinite grace of “the good Physician,” “Emmanuel, God manifest in the flesh;” *fourthly*, to know what is the nature of that all-sufficient remedy by which He has provided for our guilty and depraved hearts, namely, his infinite righteousness to supply our want of all righteousness, and his infinite satisfaction to atone for our innumerable offences; *fifthly*, to know how we may become individual partakers of these priceless blessings, namely, by a true and living faith in Christ, as able and willing to save to the uttermost, all that come unto him, according to the promise and the assurance of God; and finally, to know how this faith, and that change of heart necessary for its exercise, can be wrought within us, and that is, by the renewing and sanctifying influences of the Holy Ghost, by whom we are “made meet for an inheritance among the saints.” What is necessary to salvation is, in short, to know how a sinner, AS SUCH, can be justified from all sin, sanctified from all pollution, and made a partaker of everlasting life.*

Of course much less may suffice to lead a man to the Saviour, and to give him a good hope, than what will enable him to rejoice in the *assurance* of faith and hope and joy; and while, therefore, the humble and ignorant inquirer is to be directed *at once* to a divine and all-sufficient Saviour, he is at the same time to be encouraged “to follow on to know” more perfectly the whole plan and method of our salvation, that he may be built up and established in the faith of the gospel and in the comfort of piety.† “Therefore,” are all such to be exhorted that “leaving the PRINCIPLES of the doctrine of Christ, they go on unto perfection, not laying again the foundation of repentance from dead works and of faith towards God.”§

III. From what has been said, it is evident that only those truths which are fundamental and necessary to the salvation of the soul should constitute the terms of *general* christian

*See Stapferi Inst. Theol. tom. v. p. 538.

†This matter may be determined in another way, namely, by determining what is the object of *saving* faith, since whatever this is, must include all that is essential to personal salvation. Now a man may believe many truths about God, the soul, and immortality, which do not affect the question of his salvation. The whole Bible too, as to the testimony and word of God, is the object of faith, but not of *saving* faith, which, as Calvin remarks, “in the word, which is its general object, seeks a special object, in which it may find and receive reconciliation with God and remission of sins.” It is equally evident that the ground of *saving* faith cannot be election or particular redemption, since that which is believed must be something revealed, whereas these truths are among “the secret things which belong unto God.” Christ, therefore, in his person, character, sufficiency, work, and spirit, must be the object of saving faith, and the testimony of God respecting them, its ground and warrant.

§Heb. vi. 1.

communion, the basis of charity, and the bond of general christian union and co-operation. That which unites to Christ our head makes us members of "that church invisible and holy—the house of God," "which he purchased with his own blood." And that which gives evidence that a man has been received by Christ, must be sufficient evidence to all who are Christ's, "to receive him, as Christ also hath received him, to the glory of God."† All who are united to Christ are as certainly united to one another.‡ It follows, therefore, that "the disruption of the bond which unites any one to all the rest, must be the disruption of the bond that unites him to Christ;" since the branch can only be severed from its connection with all the other branches, by being severed from the stem itself; and the limb that is separated from the other members of the body is separated from the head. To claim to be united to Christ, therefore, as a church or as an individual, and to refuse to hold christian communion with those whom we are bound to confess Christ has received, is either wickedness, impiety, pharasaic, self-righteous pride, or preposterous folly. In receiving them to our communion, and in communing with them, we receive them as *christians*, but not as *church-men*; as members of the church catholic and of the church invisible, but not of any particular, visible church. Their church-membership is an index to the fact whether they do or do not hold Christ the Head, but even where their church may be defective, if they be "in the faith," we receive *them* without any "doubtful disputations." *Christian* communion therefore only commits us to the acknowledgment that those admitted to it, hold the truth that is necessary to salvation, and leaves our profession of what is essential *theologically* and *ecclesiastically* in all its force. "Whereto we *are agreed*, we walk by the same rule and mind the same thing." In spite of ourselves, we are united—united whether we will or not. If we are one in Christ, we *must* be one—we cannot help it. We are under imperative obligations to receive to our communion all whom Christ has received, and to acknowledge that they are perfect as christians, even though they may be imperfect as church-men and as theologians. "So thought, so felt, our apostle. The comprehensive prayer of his heart was—'Grace be with all them that love our Lord Jesus Christ in sincerity!'—His christian affections were 'with all that, in every place, call upon the name of Jesus Christ our Lord, both theirs and ours!'—'In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature:—and as many as walk according to this rule, peace be on them and mercy, even upon the Israel of God!'" "Let us,

†Rom. xv. 7. ‡1 Cor. xii. 13; 1 Cor. xx. 17.

therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you, nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

"Happily," to use the words of the North British Review, on Christian Union, "this is no expedient of man's device: it is an express Divine prescription, at once in itself so reasonable, and so urgent and unquestionable in its authority, as to render it surprising that the various bodies of christians should have so little regarded it in practice. Words cannot be plainer than those we have already quoted from the epistle to the Philip-pines—'Whereto we have already attained, let us walk by the same rule, and mind the same things.' Whereto they have not attained, co-operation among christians is impracticable, without a violation of conscientious persuasion, which in christian ethics is inadmissible. While the sentiments of christians, for example, are so diverse as they are on the forms of ecclesiastical polity, and one section regards Episcopacy, another Presbytery, a third Independency, as of Divine institution, or, at least, as accordant with the word of God, and necessary to the well-being of the Church, it is plain that conscientious conviction cannot be obeyed, unless Churches be formed on each of these models. While christians retain these opposite convictions, they cannot walk together in these things in which they differ. And in regard to such differences, the apostolical concession to the conflicting opinions and usages of the Gentile and Jewish believers must, meanwhile, be applied, 'let every one be fully persuaded in his own mind.' But must these churches repel one another, as if they had nothing in common? No more than the believing Jews were at liberty to repel the believing Gentiles, or the believing Gentiles the believing Jews. On church polity they have not attained to the same views; and therefore thus far they cannot walk together; but in the other and higher departments of christian truth, worship, and morals, they have attained; and are therefore bound to 'walk by the same rule and mind the same things.' By an express recognition of one another as brethren in Christ Jesus—by a free and cordial interchange of kind offices on the part of the pastors, which would tend to draw forth the fervent charity both of pastors and of their flocks, and would proclaim to the world their union in the truth—by combining in common efforts, by prayer and other fit measures, for reviving religion at home, and extending the gospel by christian missions to unenlightened regions—and by fraternal and generous communications to the necessities of one another, their real unity would be felt and manifested, their brotherly love would grow, and the world be compelled once more to pronounce the eulogium, 'See how these christians love

one another.' We cannot see that even the present divided state of the church should prevent the enjoyment and manifestation of the primitive union, when the disciples abode 'in the apostle's doctrine, and fellowship, and in breaking of bread, and in prayers.'"

Truth is all-important, but all truth is not equally important. And while truth is essential to christian character and hope, so also are charity, and peace, and union, essential to the christian character both of individuals and of churches; and to make any thing, therefore, however true or even important it may be in itself, but which is not *essential to personal salvation*, an excuse for the failure of these things, is to "turn the truth of God into a lie," and to prove that "we know not what spirit we are of," or as it regards God, what that meaneth, "I will have mercy and not sacrifice." The apostle, therefore, charges those as bringing in another gospel, and as troubles of the churches, who made any thing more than faith in Christ essential to christian character and communion,* and there is truth in the conclusion, if not in the criticism, of Coleridge, when he derives the term heresy (*αἵρεσις*) from a verb, which gives it the signification of lifting up some opinion, even if in its place it be true, into improper elevation, and undue importance; that is, making fundamental to salvation what may only be of minor or relative importance. "Now the end of the commandment is charity, out of a pure heart and of a good conscience, and of faith unfeigned,"† and if there is one evidence of christian faith, more than any other, made imperative and prominent, it is "love to the brethren," that is, to "all who love our Lord Jesus Christ in truth and sincerity." "Him that is in the faith," however "weak, receive ye," and that "not to doubtful disputations."

Such, I believe, to be the "wisdom which is from above," and which, as is true of it in every case, lies equally removed from those extremes of bigotry and indifference, to which the perverted mind of man is so liable. Truth is sacred. All truth is important, and no jot or tittle of it can be rejected with impunity. *Whatever* is revealed, or prescribed, or instituted by God, is "for our instruction and for our profiting," and is "to be received with thanksgiving." Even the outward order and forms of government of the church are of weighty and momentous importance, since they have a powerful moral influence in moulding and fashioning the experience of the believer. There is nothing, therefore, indifferent about the doctrines, order, or worship of the church; nor can any heresy be more pernicious and fatal than that which assumes to be wiser and more merciful than God, and to substitute an indifference for

*See Luther on Galatians, p. 39-41. †1 Tim. i. 5.

all opinions, for "the truth as it is in Jesus." Only those that are in this faith are "received by Christ," and can be "received by us." Only such know that "gospel, which is the power of God unto salvation to every one that believeth," and we know that Christ is thus formed within every one, or else they are reprobates. All truth, therefore, is sacred and important to the *well-being* of the soul, but all truth is not equally important to be known, understood, and received *unto salvation*. There are truths, however, which are fundamental, and without the knowledge and reception of which no man can be saved. And while all truth is necessary in giving a full view of the origin, history, nature, and plan of redemption, and it is the duty or privilege at least of every church to hold forth and confess all those truths which are believed to be most necessary and important to be known and to be taught in order to the *perfection* that is in Christ Jesus, yet there are comparatively few truths which are absolutely essential to be known and received in the love of them, in order that "we may know that we are of the truth, assure our hearts before God," and enjoy the witnessing of "the Spirit with our spirit that we are the children of God."

These truths, then, are the terms of communion with Christ, with his church, and with all who receive and embrace them. However weak we may regard them, as it respects the full system of truth, and the full experience of christian hope and joy, we are to "keep the unity of the spirit in the bonds of peace," to receive, acknowledge, and treat them as brethren in the Lord; to make it manifest to the world, that amid all our diversities we are one; that whatsoever an ungodly world may say, and whatsoever the man of sin may say, we are one; that we can have concord without compromise, unity without uniformity, variety without variance, and co-operation without incorporation; and that the only union ever contemplated, promised, or secured to the church on earth, is union in the truth and union in the spirit.

To realize this union, to manifest it, to make it evident to all men, to work it out in our practical demonstration of its power, and to make it as irresistible as it might be in overcoming the world and dethroning error, will-worship, man-worship, and every superstition, this we are called upon to do with all our might, "to the glory of God."* Our very differences will redound to His glory, by that concentrated power which so many separate forces, acting in combined strength, will give to the truth of God; by the manifestation which they will give of the power of divine grace, in overcoming these forces and uniting and holding them together; and in that life and energy which they are made to communicate to all the principles of de-

*Rom. xv. 7.

votion, all the springs of activity, and all the sources of christian strength. How imperatively, therefore, are all "who love the Lord Jesus Christ in sincerity" as our Emmanuel, God manifest in the flesh, to mind the same things, to walk by the same rule, to co-operate in every good work, "and thus provoke one another unto love and unto good works," and thus give unity, energy, and universality to their enterprise and to their success.

I am fully of the opinion, that the principle laid down by the apostle not only warrants, but requires, the co-operation of believers with their fellow-men in the furtherance of "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, we are to mind these things." But I believe that it leaves christians without excuse, if through pride or bigotry, or denominational jealousy, or a *disproportionate* regard for any truths, they erect walls of separation between them and those whom Christ has received, and by refusing to co-operate with them in the promotion of "the common salvation," they give the enemy occasion to blaspheme and triumph, and add venom to the bitter taunt of hellish men, that "Christ is divided," and that his dismembered body and self-contradicting truth give the lie to all the claims and professions of christianity. Blessed be God, his word is gaining the ascendant over all human systems, and his truth prevailing over the vain philosophy of men. In these signs of the times we perceive the harbingers of peace. The long-separated friends of the great "Captain of salvation" are getting tired of their civil war. And amid all the smoke and thunder of the battle-field, we see preludes to a coming peace. The halcyon bow of promise spans the angry clouds; and those who have hitherto regarded each other with hostility and jealousy are seen advancing with the olive-branch of a firm and indissoluble peace.

And now, brethren, but few words are necessary to show the bearing and design of this discourse as delivered on the present occasion, when we are assembled on the eve of the twenty-second anniversary of the American Sunday-school Union. This Society had its origin in the very views and feelings I have been describing, and were it not in existence already, we would be called upon, as by a voice from heaven, to enter with all our heart and with all zeal upon its immediate and efficient organization. Whether we consider its basis, its principles, its object, its spirit, its instrumentality, its agency, its materials, or its end, it is alike admirable, christian, and "glorifying to God."

Its *basis* is the fundamental truth of God; not that which is essential to the full development of *the science* or *theology* of

salvation; nor that which every denomination of evangelical christians may feel it important to hold forth and profess; nor that which is essential to the organization of christian churches; but those truths which the word of God itself makes necessary to the attainment of salvation by every one who is capable of "believing with the heart and confessing with the mouth."

Its *principle* is, that all who can cordially receive these truths, shall co-operate together without compromising any denominational principle, or excluding any denominational effort; "in minding the same thing, and in walking by the same rule."

Its *object* is, the publication of these great fundamental and saving truths in such form and manner as may bring them most surely and most powerfully before the minds of the millions of children and youth of these United States.

Its *spirit* is love, union, charity, peace, and good will. Recognising no distinctions and knowing no denomination "according to the flesh," its language is, "Grace be with all them that love our Lord Jesus Christ in sincerity;" and, passing by no class of our fellow-men, and no portion of our common country, it looks with a benignant eye on all, while with prayerful emotion it exclaims, "Our heart's desire and prayer to God for you is, that you may obtain salvation."

The *agency* it employs is the free, gratuitous, and voluntary service of those who are constrained by the love of Christ to consecrate their bodies, souls and spirits, their time and talents, to the furtherance of his cause, and the ingathering unto his fold of lost and wandering sheep.

The *instrumentality* which is put into the hands of these agents, (now amounting to more than one hundred thousand,) is the simple, unobtrusive, and inexpensive organization of a Sabbath-school, to be held on God's own day; if procurable, in God's own house; under the control of God's own church; and with no other aim than God's glory and the salvation of souls.

The *materials* upon which these agents are to expend their energy, are "the word of God," the oracles of heaven, the pure word of inspiration; the Bible, and the truths of that blessed volume, which "is able to make wise unto salvation," as presented in its own unaltered pages, and as they have been carefully digested in other well-prepared and well-approved forms of auxiliary and attractive reading.

And *the end* aimed at in all this combined agency and effort, is that by which the apostle constrains us to such union and co-operation in effort, and that is, "the glory of God," as this will be secured in the manifestation of christian union, the diffusion of christian truth, the prevalence of christian love and concord and amity, and in the practical demonstration given to an unbelieving world, that there are great and fundamental

truths upon which all evangelical christians *can* unite, by which all who believe them *can* be saved, and which *can* be made so plain and powerful, that by them God "can perfect praise even out of the mouths of babes and sucklings."

In every view, therefore, this Society commands our highest reverence, and our most hearty co-operation. It is not only commendable, wise, and expedient—it is *required* by the whole genius and spirit of christianity, and by the positive and express teaching of apostolic wisdom, and the authority of apostolic inspiration. It is based on the distinct acknowledgment of every truth fundamental to *salvation*, and leaves every denomination to enforce, according to its own views, the whole truth which they may deem to be essential to THE SYSTEM of the gospel, and the character of the church. It recognises, as "perfect," all who receive these truths, and who rest upon them as the groundwork of a living and experimental piety. It receives all such into union with it, because they have received Christ, and Christ has received them. It affords a homestead where they may all meet, and feel that the Lord is their common dwelling-place, and that they have one Lord, one faith, one spirit, and one hope of their calling. It provides a platform on which they can all meet and give open proof that they love each other as brethren, and Christ as their common head; a channel through which they can unite their streams of benevolence, and pour the tide of their common charity over the length and breadth of the land; a high-way of holy devotedness, where they can all "walk by the same rule, and mind the same things;" and a treasury of scriptural and elementary instruction, which, when combined with what is more peculiarly denominational, will at once build up the heart in "the truth which is according to godliness;" and also in that truth which is adapted to mature and perfect the christian character.

This Society labours for that class of the community which lies at the foundation of the future character and prospects of the country and the church, and which is not included in the field cultivated by any other agency. It aims at making good citizens and useful christians, by "training up our children in the way they should go," in the assurance, that when old, "they will not depart from it." It goes before the heralds of the cross, into the wilderness and the desert moral wastes, to "prepare the way of the Lord, and make his paths straight," and to "open up wide and effectual doors," (as it has done in many an instance of blessed efficacy,) for the ministers of the everlasting gospel. "It goes forth in the morning bearing the precious and incorruptible seed of divine truth," and sows "beside all waters," and having thus "gone forth weeping," and amid cold, and toil, and every discouragement, it leaves the appointed hus-

bandmen to put in the sickle and reap the spiritual harvest, and to "return bearing their sheaves with them."

And what wonderful things hath God wrought by its humble and unobtrusive instrumentality? During the twenty-two years of its existence, some thousands of schools, scattered over all the States and Territories, have been formed. Probably not less than twenty-five millions of copies of its publications have been circulated; and so pervaded are they with the essential truths of the christian faith, that few if any of them can be shown, in which the method of a sinner's salvation is not so stated, that if the reader shall never see another book, or hear a sermon, he may know how to flee from "the wrath to come;" and in which, nevertheless, nothing is admitted that can in any way compromise or contravene those truths, which are by any deemed essential, either to the system of the truth or to the constitution of the church. Multitudes of children and teachers also have become hopefully pious, and have connected themselves with some evangelical denomination. It has led, also, by its example, to the formation of Sunday-school societies, connected with the various denominations, and to all the good accomplished through their instrumentality. And it has led, in various ways and divers manners, to results bearing on the advancement of Christ's kingdom and the welfare of society, which can only be estimated by that omniscience which can trace up all effects to their ultimate causes, and only be fully appreciated when we shall behold their glorious issue in the blessedness of eternity!

Let the AMERICAN SUNDAY-SCHOOL UNION then be dearer than ever to the hearts of christians. Its "field is yet white to the harvest," and still enlarging in its illimitable extent. Its race is not run, nor its course finished. They are, in fact, only commenced. It has but acquired the experience, the skill, and the instrumentality, through which it may come up with accumulating force, "to the help of the Lord against the mighty." God, by his ever-blessed Spirit, is even now drawing together the hearts of his children, and inspiring them with thoughts of love, peace, union, and co-operation, against their *common* enemies, and in defence of their *common* principles. And in this Society, and the Bible and the Tract societies—the three moral wonders of the age—God has provided centres where these rays of love may all converge: fountains into which the waters of mercy may all flow, again to emerge in streams of salvation; and rallying points around which all the soldiers of the cross may gather, where they may concert their plans, and concentrate their powers, in order the more successfully to pour themselves upon the united hosts of idolatry, infidelity and error.

May He whose cause it is, and according to whose wisdom this Society is formed, pour out upon it more abundant success, and draw towards it, with ever increasing ardour, the zeal, the affection, and the co-operation of all who receive his truth in the love of it; and to his name, Father, Son, and Holy Ghost, shall be all the praise. Amen.



OUR FATHERS

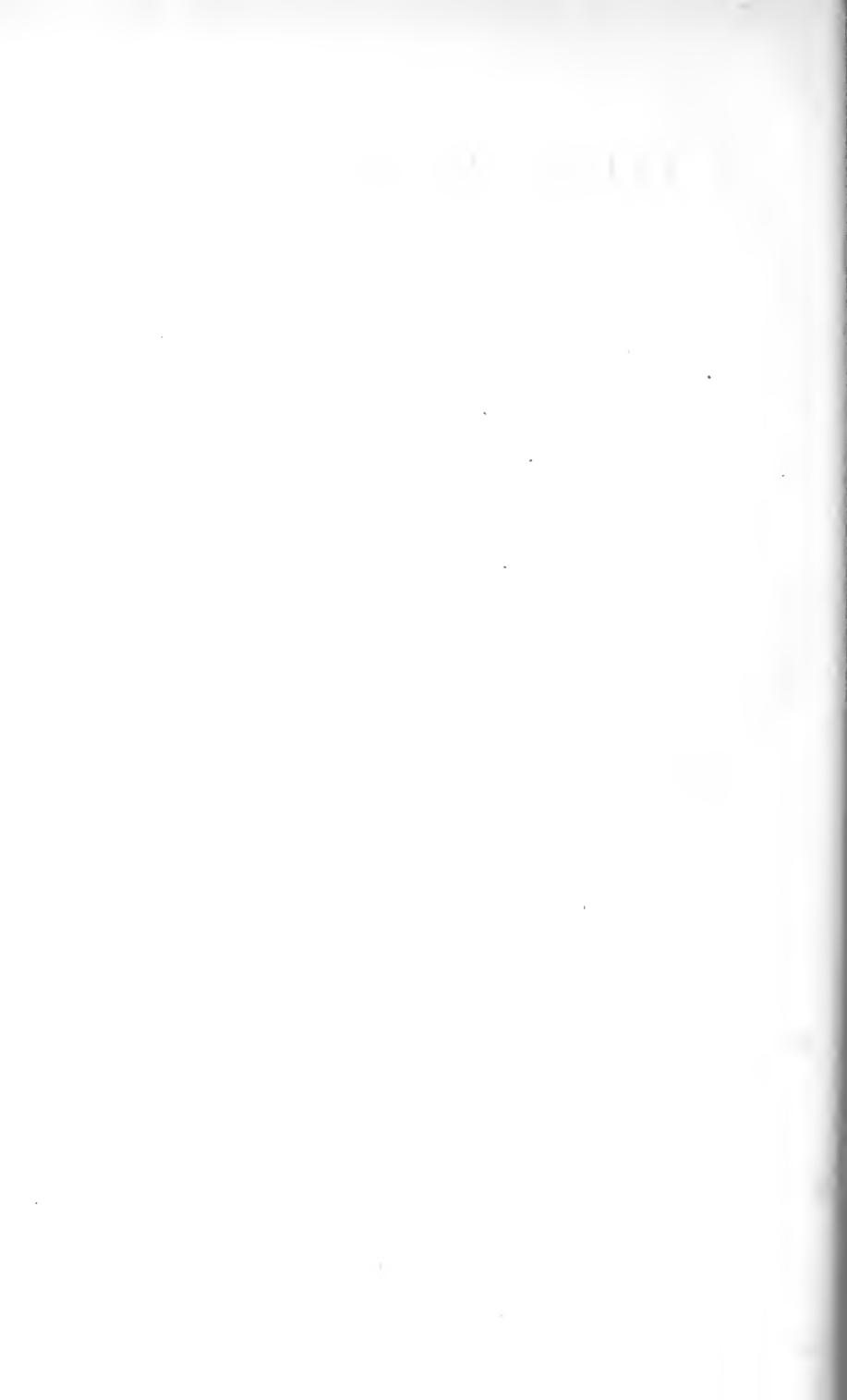
A DISCOURSE PREACHED ON
THE OCCASION OF THE

Jubilee Celebration of the Second
Presbyterian Church,

CHARLESTON, S. C.

ON SABBATH MORNING,
JULY 31, 1861.

By REV. THOMAS SMYTH, D. D.,
Pastor.



A DISCOURSE.

I. Dent. 8:22: And thou shalt remember all the way which the Lord thy God led thee these forty years.

II. 1 Kings 8:57: The Lord our God be with us as he was with our fathers, let him not leave us nor forsake us.

III. Levit. 25:10, 11: And ye shall hallow the fiftieth year. A jubilee shall that year be to you.

Our fathers! where are they?
They are with us still.

With us their names shall live
Through long succeeding years,
Embalmed with all our hearts can give,
Our praises and our tears.

Saint after saint they here
Have lived and loved and died;
And as they left us one by one,
We laid them side by side.

We laid them down to sleep,
But not in hope forlorn;
We laid them but to ripen there,
Till the last glorious morn.

We long to hear their voice,
To see them face to face,
To share their crown and glory then,
As now we share their grace.

Our fathers—who were they?

Our fathers were patriots. They did not come to this country to learn liberty but because they loved it and would here enjoy it more abundantly. They were patriot sons of patriot sires of the men who had fought under many a gallant leader and won many a hard earned victory. The blood of the men who sustained amid incredible hardship the Siege of Derry, and the ruthless barbarities of the Irish rebellion ran in their veins. With them resistance to oppression was obedience to God. Proud though poor, and cherishing liberty more than life, they have ever and everywhere been found firm, faithful and true, honest and honorable, indomitable in will, uncompromising in principle, and clinging to their rights with unconquerable tenacity. They have always been a peculiar people. Pious without puritanic severity, jealous of their honor and chivalrous in their daring, they were always found equally reliant and reliable. Their piety, principles, and patriotism were a transmitted inheritance. They were found in the Waldenses and have among them preserved and perpetuated pure religion and political independence. They were found in ancient Scotland and maintained in its heath-clad mountains and inaccessible

glens an asylum for the truth as it is in Jesus and a rampart against Rome's tyrannous usurpations until the dawn of the reformation. They made Ireland for centuries the light of science and the garden of the Lord, and the heroic defender of the faith. They were revived by Wickliffe in England and by Jerome in Germany, until Luther in Saxony, Calvin at Geneva, Zwingle at Berne, Knox in Scotland, and our forefathers in North Ireland kindled with them such a flame of religious and civil freedom that it has never gone out, but is still illuminating with diffusive lustre the Eastern and Western continents.

In this country they have played a notable part. Their blood enters largely into the cementing material of the foundation on which it has been constructed. You will find their names among the master spirits who struggle for liberty in the church and in the State and contended anew unto blood. They drew up the Mecklenburg Declaration of Independence a year before the National voice was heard, and they not only made declaration, they became independent; originated a government; instituted laws and appointed officers. Now the men who consummated this revolution were, to a man, Scotch-Irish Presbyterian ministers, elders, and church members. But even this was but the end of an effort made as early as 1725 to unite in combined and determined opposition to the impositions of the mother country. After long prevention by the existing authorities this led to the formation of a general Synod in 1764, which was the first body in the country to declare itself in favor of resistance, and an appeal to arms. To them was attributed all the blame of that revolution which was called rebellion in which they were prominent and even foremost. "A Presbyterian loyalist," says Mr. Reed, "was a thing unheard of." To the Standards and covenants of the Presbyterian church we owe the spirit, order, and, to some extent, even the words of the Declaration of Independence; and as Chief Justice Tigman says of the Constitution itself, It is also well known that Witherspoon, Alexander Hamilton and Joseph Reid, in whom more than any other man Washington confided, were Presbyterians, and that a large proportion of the heroes of the revolution were Presbyterians. Generals Morgan and Pickens and Colonels Campbell, Cleveland, Shelby, Sumpter, Hayne and Morrow and many others, were Presbyterians and several of them ruling elders. Marion and Huger were also—as Huguenots—Presbyterians. The chief framer of the Constitution of Pennsylvania—the first to proclaim universal and free toleration of religious opinion was a Presbyterian and the overthrow of the then existing establishment of religion in Virginia and in South Carolina and the complete divorce of the church and the State, was mainly owing to the efforts of the Presbyterian church.

In the war of 1812 which was made renowned by the victory of New Orleans by Gen. Jackson, who was a Presbyterian, when the lines of our city—now fast disappearing—were thrown up in expectation of a land attack it is pertinent to remark that your first pastor Dr. Andrew Flinn was in the habit of going from this pulpit, on the Sabbath, to exhort and pray with the citizens at work upon them.

In our present crisis the man who gave voice and volume to the spirit of Secession and inaugurated revolution is a Presbyterian. Dr. Thornwell whose eloquent and profound appeals are yet ringing in the ear of the whole people, Dr. Palmer, whose Patrick Henry oration aroused to impetuous action Louisiana and contiguous States, Van Dyke, whose bugle notes are still echoing through every mountain and valley in the land, and a host of other champions for the right, are Presbyterians. Judge Nesbit of Georgia who offered the resolution for secession in the convention and drew up their published address, is a ruling elder in the church at Macon, as Mr. Cobb is in the church at Athens.*

When therefore it is asked of our fathers where and what are they? We can answer: Their names are on the roll book of patriotic fame; and their perished doubt finds a shrined and tranquil grave where many of them fought and fell "by all their country's wishes blest."

Our Fathers! We may say of each of them what is—by his request—preserved as a perpetual memorial of a recently living and honorable member of this congregation, the last United States Judge but one who saw our cherished elder and Sabbath School Superintendent, with Simonton, Moffett, Budd, Bird, Whitney, McElroy, Clarke, Miller, Mustard, McNiels, Quigley, Robinson, Baker, and some fifty more connected with the congregation who have been in the ranks of our citizen soldiery performing the drudgery and risking all the danger demanded by our perilous position—"he loved his country and would have cheerfully died for it."

Gone are the great and good,
Who here, in peril stood
And raised their hymn,
Peace to the reverend dead.
The light that on their head
These fifty years have shed
Shall ne'er grow dim.

NOTE.—*The "Game Cock" State, as South Carolina is called, has colonized so much that it is quite propable she will, after a while, "rule the roost." As an instance, I will state that of the seven Governors of the seceding States, five are from the land sacred to the Palmetto; of the members of the late Texas Legislature, the majority were either born in the land of Nullification, or were removed only one generation from it, while the secession element now so active in Arkansas is wafted along mainly by those who have emigrated from South Carolina.

But I proceed to remark that our fathers were Presbyterian. Patriotism is the offspring of piety and will be characterized by the form and force of that piety. The connection between civil liberty and pure christianity is not incidental but essential. Corrupt doctrine and hierarchical polity have been both the cause and the effect of civil bondage and degradation, while the dawn of religious light and life at the reformation was also the dawn of political freedom and of republican institutions. These followed Calvinism in Switzerland, at Geneva, in Holland, and in Scotland, where the teachings of Buchanan, Knox and Melville created a general desire for a free commonwealth. This desire came with the Scotch and Scotch-Irish and Huguenot settlers to this country, and their principles originated as we have seen, and gave form and character to this Republic, which without them never could have been formed. This is true not only because they constituted a large part of the original population, particularly in Virginia and the Carolinas, but also because their *religious* principles led naturally and necessarily to their *political*.

The bible was to them the supreme and only ultimate standard of doctrine and duty, not only theoretically but practically, explicitly and implicitly. The bible and the bible only was to Presbyterians the first and last appeal.

God's will and authority must therefore give a foundation, law, and order to every civil, social and ecclesiastical polity. Government must be God's ordinance. Law must proceed from God's throne and be bounded by God's law. Power to be powerful must be exercised in God's name and have God's seal stamped upon it. As such it is to be revered and conscientiously maintained and its laws obeyed and its compacts held inviolate.

Individual personality, and responsibility to God, and to God and his word alone, and the consequent doctrines of liberty of conscience, untrammelled by any doctrines or commandments of men, liberty of thought, speech and action—these generate an instinctive sense of independence, of inalienable rights, and corresponding obligations—sanctified as solemn trusts imposed by, and to be accounted for to, God.

Principles become in this view paramount to all considerations of interest, and their maintenance a point of honor and of self-respect, and the highest duty to God.

Self-reliance, self-government, private opinion, jealous resistance to unauthorized control, boldness in the expression and maintenance of self-formed views of right and wrong of truth and duty, are necessary developments of such primary principles.

This union of love for personal liberty and reverence for law, order and justice, is equally opposed to the tyranny of *one* man or of many, of a monarch or a mob. It generates a corresponding reverence for the equal rights and responsibilities of others. It awakens the sense of duty to them—of respect, honor, reverence and cheerful acquiescence in their liberty of opinion and of practice on all matters not infringing upon fundamental principles and rights.

The basis is thus laid for confederation and representation and for formation of constitutional compacts through which every individual may,—by delegates chosen by themselves,—devise and execute laws for the promotion of the common welfare and preservation of order, harmony and happiness.

Presbyterian polity is thus seen to be the development of Presbyterian doctrine, and a confederated representative commonwealth the natural result of both.

God is the beginning and the end of this creed, and the bible the alpha and omega of principles and practice. Submitting only to God, Presbyterians are knights and priests among men, each man a sovereign, and through Christ an intercessor. Saved by free grace, through simple faith, having in Christ a friend, in the Holy Ghost a comforter, in God a reconciled father, and in heaven an eternal home, a true hearted Presbyterian is above all fear of man, victorious over the world, humble and happy, peaceful and contented. Seriously solemn he sees God in everything and everything in God, fixed, well ordered and sure, and under His wise and gracious providence made to work together for good. Patient in adversity, and cheerful and even joyous in prosperity, calm and hopeful amid the vicissitudes of life, and triumphantly exultant in death. Presbyterians have a character which makes fast friends, pure patriots, resolute and defiant foes. Unflinching defenders of the right, persistent enemies of the wrong, law-abiding citizens, bible-loving christians, holding fast to the doctrines that are old, uncorrupt and evangelical, they are a conservative element in any community, a breakwater against demoralizing laxity of manners, and a bulwark of order, authority and law.

Facts in the history of the Waldenses of Scotland, of North Ireland, of Australia, Canada, Holland, France, Geneva, Switzerland and in this country will sustain this delineation of Presbyterianism as not less true than it is noble. Even were it therefore as true, as it is untrue, that it has "written no poem" and achieved no literary triumph, IT HAS DONE MORE. IT HAS PROVED ITSELF TO BE THE PILLAR AND GROUND OF THE TRUTH AMID ERROR AND DEFECTION. IT HAS FOUNDED EMPIRES IN THE SPIRIT OF FREEDOM AND LIBERTY, AND HAS GIVEN BIRTH TO DECLARATIONS AND ACHIEVEMENTS WHICH ARE THE WONDER

OF THE PRESENT, AND WILL BE THE ADMIRATION OF EVERY FUTURE AGE.

Well therefore may we make this fiftieth year a jubilee since it commemorates such fathers.

O God, beneath thy guiding hand,
Our exiled fathers crossed the sea;
And when they trod the wint'ry strand,
With prayer and psalm they worshiped thee.

Thou heard'st, well pleased, the song, the prayer:
Thy blessing came; and still its power
Shall onward through all ages bear
The mem'ry of that holy hour.

Laws, freedom, truth, and faith in God
Came with those exiles o'er the waves;
And where their pilgrim feet have trod,
The God they trusted guards their graves.

And here thy name, O God of love,
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more.

But we remark lastly that our fathers were practically large hearted and liberal towards this church whose semi-centennial anniversary we celebrate.

This temple that to God
Stands where our fathers trod;
Guard well your trust—
The faith that dared the sea,
The truth that made them free,
Their cherished purity.

Equally splendid and costly was the tabernacle and its various appurtenances, and that second temple which perished in the destruction of Jerusalem. God therefore approves of costly and attractive sanctuaries. He was himself the designer and architect of the tabernacle. He approved of all that was in David's heart to do for his temple, and encouraged and rewarded Solomon for carrying out all his father's intentions,—who had “set his affection upon the house of his God,” and “had prepared with all his might” the gold and silver for it. Prosperity is promised to those who love Zion and the time to favour her—the set time is come when her children take pleasure in her stones. God rebuked and threatened judgment because his people neglected his house while careful about their *own*. And our Saviour acknowledged the justice of the plea made by the people on behalf of one who sought his miraculous interposition—“he is worthy that thou shouldest do this for he hath built us a synagogue.”

Our fathers are therefore worthy of this commemoration. They built for us this church which has not cost less than \$100,000, and they extinguished the last claim upon it by a mutual association who assumed as their own towards \$30,000. They

set their affections upon it. They cherished it as the apple of their eye—their pride and monument and heritage to posterity.

Some of you have shared liberally in continued expenditures made necessary by recent alterations and improvement, but many of you have entered upon other men's labour of love, and enjoy the fruits of their sacrificing toil and liberality. Is it not then your privilege to persevere, perpetuate and perfect what the fathers have—with so much sacrifice,—put into your trust for your own spiritual welfare and for the furtherance of the gospel?

There is a small but still a smarting debt to be extinguished.

A new Lecture Room, in a convenient, location, on the street, easily accessible, with suitable accommodations for colored persons, and for our infant class, bible classes and Sabbath school, is in my conformed judgment, a great desideratum, as it *has* for *years*, been a recognized and premeditated scheme.

As a matter of ornament, and completion of the original and oft revived design, we need a steeple.

Brightening above the wreck of years,
Like faith amid a world of fears.
Thus now! and still to other hearts
Be what thou art to mine;
And when to me life's dream departs,
Do thou a beacon shine,
To guide the mourner, through his tears,
To the blest scenes of heaven's eternal years.

Our church stands in great need of an endowment or permanent fund, vested, and capable of use *only* for the purpose of paying the necessary expenses of insurance, music, clerk and sexton, and the necessary care and ornament of the cemetery grounds—leaving the income from pew rent to meet the salary of the pastor. Were such a fund created the rent of pews could be made more moderate, and a serious hindrance to the growth of the congregation, and the convenience of many, be removed.

Will you not then as children or successors of the fathers—will you not set *your* affections to the house of your God, and prepare with all your might for the house of your God. Oh that the hearts of the children may be turned unto the hearts of the fathers, to love, cherish and labour for the God, the Saviour and the church of their fathers, and to cry unto God—do good in thy good pleasure unto Zion, build thou the walls of Jerusalem. O, Lord, open thou our hearts, our hands, and our lips, and we will shew forth thy praise. We will bring all our tithes into thy storehouse and prove thee herewith until thou dost pour us out a blessing such that there shall not be room to receive it. Then shall God arise and have mercy on Zion, for the time to favour her, yea the set time is come. When the

Lord shall build up Zion he shall appear in his glory. This shall be written for the generation to come, and the people that shall be created shall praise the Lord.

Awake. Arise then ye children of the fathers. Put on your strength. Quit you like men. Be strong and of good courage. Let it be with you *one distinct object*, to labour that you may have to give to the church, and to every good work connected with it. God loveth the gates of Zion more than all its families as such, and they shall prosper that love her. Yea if any man will—for her sake and the gospels,—prefer Jerusalem above his chief joy he shall receive an hundred fold in this present world, and in the world to come life everlasting. When God maketh up his jewels and it shall be said of this and that man that he was born in her—his works, his labours of love, his prayers, his cares and toils, his doings and desires to do more, shall all follow him and be put down to his account there.

Let not then the jeers of a churlish, selfish world delude or hinder you. Covetousness is idolatry and giving is worship, and right giving a grace, and a means of grace, and an acceptable sacrifice, a commanded duty, a proof of faith, an expression of gratitude, an acknowledgment of stewardship, a putting out to interest of the silver and gold which are the Lord's, a giving unto God *of his own*. Your comparative riches and honor in heaven will depend much on your right use of whatever measure of them God has given. "Make to yourselves friends of the mammon of unrighteousness that when ye fail they may receive you into everlasting habitations." You must soon give account of your stewardship, then, whose shall these things be you now fondly call your own? That will depend on the use you make of them now while you live, and the disposition you make of them in your WILL. YOUR WILL—that is the last act of stewardship—the final proof of the state of your heart towards God—of faith and love and devotedness to *him* in comparison with wife and children and friends;—the last opportunity for giving your money to God's exchangers to be turned into the coin of heaven; of putting it out to usury in the bank of faith; of sowing plentifully that you may reap abundantly.

YOUR WILL! My hearers it is as solemn a duty to remember God in your will as in your works and ways. Nay, it is more so for it is your last dying will and testimony for God, for Christ and for his church and cause. A godless will is a graceless will. It ignores and sets aside God. It loves and serves the creature more than the creator who is above all, better than all, and the giver of all. It is robbery of God perpetrated in the last act of responsible agency. What could such a testator

answer, if on leaving his body God should say—Ye have robbed me. With what feelings of unavailing regret will such a man join in the song of the redeemed, worthy is the Lamb that was slain to receive power, and RICHES, and wisdom and strength, and honor, and glory and blessing.

Oh, then, Brethren, let your power and riches, and wisdom, and strength and honor, and glory and blessing, be given unto Christ and to his church and cause now, and when in your WILL you exercise the last opportunity of doing so upon earth—for it is your will—for which you must give account to God.

On this subject there is a woful callousness of conscience and ungodly worldliness of spirit and of habit, so that men who recognize God's claims, in some measure, in life, absolutely forget them in the last—the final—the unalterable disposition of their affairs. Children and friends have *their* claim—*under God,—but no more—in death than in life*, and no more any time than is for their best interests in eternity as well as in time, and a good education, thrift, a reasonable portion—as far as needed—of property, a good name, piety and prayers, good works, and alms abundant before God, and God's promised blessing of an hundredfold interest on liberal testamentary investment in some christian and benevolent work of God—this surely is the inheritance which a good man leaveth to his children.

Thus far with the exception of the recent legacies of Mrs. Arms to the amount of \$1,500, and the Missionary fund created by our most worthy coloured friend Mrs. Moore which will amount to much more, our church has received, I believe, no bequests. I will hope that at the next Jubilee, our children will be able to commemorate the continued beneficence of numerous benefactors who being dead *yet live* and *speak* and *provoke others to zeal* and love and good works.

But that jubilee will be met only by one here and one there, even of these children who shall survive all intervening storms, like the last gleaning of the fig-tree on the topmost boughs. Of those who first met together to concert measures for building this church (all North Irishmen personally or by immedaite descent)—not one is living. Of those who invited Dr. Flinn with a salary of \$2,000 to organize and take charge of this church not one survives. Of all the original subscribers not one remains in the congregation and only Mr. Gilliland and Mr. John Ellison survive. And of those who were received as members during the year of its dedication only Mrs. Fairchild, Mrs. Cole and Mrs. Lanneau, who all united with the church in Oct., 1811, survive. Of those in 1812 only Mrs. Bose, Mrs. Harriet Rechon, and Mrs. Ann Robertson are alive this day. Of those in 1813 only Mrs. Russel and Mrs. Reeder and Mrs. Bennoist. Of all who were members under the ministry of

Dr. Flinn these, and Mrs. Ann Cunnengram of 1817, alone survive. And of all who united under Dr. Henry only eight are alive and still among us now, Mrs. Bell, Mr. Dukes, Mrs. Burdell and Miss Bennet and Mrs. Bird, who joined in 1824,—Mrs. Charles P. Frazer, Mr. Bird and Mrs. Whitaker in 1825; and Mrs. Jane H. Johnson in 1826, and Mrs. Douglass, wife of Rev. Mr. Douglass.

To you then who are now members the time in which you can praise and serve God is short. You have lived to see this church from an original membership in 1811 of 63, and in 1832 of 134, to a reported membership last year of 498, after dismissing about 100 to Zion and the original membership of Glebe street. The prayer which constituted the text of Dr. Flinn's dedication Sermon has been answered and God's eye has been upon this house day and night to put his name here. And it will be only by pursuing the course he then so ably pointed out this church can continue to prosper. She must be sound in her doctrines. She must be pure in her discipline. She must be fervent in her devotions. She must be consistent, zealous and persevering in well-doing. Thus and thus *only* may you expect the profound blessing of the Lord in the gift of a faithful ministry, peaceful harmony and the visitations of the Holy Spirit. "The Lord is with you while ye be with him, and if ye seek and serve him he will be found of you, but if ye forsake him he will forsake you."

God of Jacob attend! Church of the first born bear witness. Flinn, and Boies and Henry and Ashmead, bear witness. Ye former presidents and elders and deacons and officers, bear witness. Ye Robertsons and Robinsons, and Adgers and Smiths and McElmoyses, and Lanneaus, and Martindales, and Vardells, and Frasers, and Steeles, and Cunninghams, and Bennets, and Anthonys, and O'Neales, and Thomas's, and Browns, and Bells, and Wrights, and Simontons, and Moffets, bear witness while we again and SOLEMNLY DEVOTE THIS SACRED EDIFICE TO GOD THE FATHER, SELF-EXISTENT AND OMNIPRESENT; TO GOD THE SON, THE BRIGHTNESS OF HIS FATHER'S GLORY; TO GOD THE HOLY GHOST, ONE WITH THE FATHER AND THE SON; "TO THE SERVICE AND THE GLORY OF THE ADORABLE AND INCOMPREHENSIBLE TRINITY," WE MOST DEVOUTLY DEDICATE THIS HOLY BUILDING, WITH ALL THAT APPERTAINS TO IT. And now, O Lord God of Israel, "the great and terrible God," let thine eyes be open day and night upon this House. In it record thy name, and here delight to meet thy people to bless them. When pursued by their enemies they shall fly to this house for refuge. When thy chastisements are upon them for their sins, and they shall come to confess their iniquities, and tell their sorrows

before thee in this house, "then hear thou in heaven thy dwelling place," and answer the prayer of thy people.

"Now therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength." Let thy priests, O Lord God, who shall minister in this house, be always "clothed with salvation;" and let thy saints here rejoice in thy goodness.

Brethren, you have done much; but much more remains yet to be done. You have built a house for the Most High God. It remains that you fill it with devout and pious worshippers. Let not your seats, left empty in this place of prayer, testify against you in the day of eternity, that you here neglected the offers of mercy, and turned away from the ordinances of God, which were designed to secure your salvation. Let not the fires which burn upon the Pagan Altar, reproach your want of zeal in the service of the God of *truth*. With souls hungering and thirsting for the Word of Life, come, with your wives and children, to this house which you have built for the Lord, and *here* enquire for Jesus. He will meet you, in this place, and bless you. And when he shall come in the clouds of heaven, with his own glory and the glory of his father, accompanied by the splendid retinue of the skies, may we all be received into his presence with, "well done good and faithful servants, enter into the joy of your Lord." Having finished our probation *here*, may we all be translated to the "Temple not made with hands," where *we* who sow, and *you* who reap, shall rejoice together!

And now to the Father, to the Son, and to the Holy Ghost, be glory in the highest; and let the Church Militant join the Church Triumphant, in the loud—Amen.



THE REVIEW AND LESSONS OF FIFTY YEARS.

A DISCOURSE

PREACHED ON OCCASION
OF THE

Jubilee Celebration of the Second
Presbyterian Church,
CHARLESTON, S. C.

MARCH 31, 1861.

By REV. THOMAS SMYTH, D. D.,
Pastor.

A DISCOURSE.

PSALM 102, 11-18.

11. My days *are* like a shadow that declineth; and I am withered like grass.

12. But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.

13. Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come.

14. For thy servants take pleasure in her stones, and favour the dust thereof.

15. So the heathen shall fear the name of the LORD: and all the kings of the earth thy glory.

16. When the LORD shall build up Zion, he shall appear in his glory.

17. He will regard the prayer of the destitute, and not despise their prayer.

18. This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

1 PET. 1: 25, 26.

24. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.

25. But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

“Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee.”—*Deuteronomy*, 32:7.

“I remember the days of old, I meditate on all thy works; I muse on the work of thy hands.”—*Psalms* 143:5.

We have already, my Brethren, commemorated the third of April, 1811, when this church was dedicated to the worship and service of God in connection with the first meeting of the presbytery of Harmony. But as not only the day, but the year also, was to our fathers a season of rejoicing so should we feel inspired to make this fiftieth YEAR a jubilee; that the hearts of the children may be turned unto the fathers; that we may enter into their spirit, be imbued with their love; and have their hopeful ardour and consecrated zeal re-enchanted in our souls; so that, baptized with a fresh unction from the Holy Spirit, we may go forward in a career of holy and happy usefulness.

Thus, and thus only can we fulfil their hopes and consummate their designs in the erection and organization of this church. The building was but a means for this end; a place for praise and prayer; a school for spiritual instruction, an asylum for spiritual consolation; a field for spiritual labour in sowing incorruptible seed and harvesting immortal fruits; a foundation on which to erect a spiritual temple made of living stones, cemented and joined together in the unity of the Spirit and by the bonds of peace; a pillar of cloud of fire testifying for a living God and a loving Saviour, and a life-giving Spirit; a memorial to all generations of God's faithfulness to the fathers and friendship for their children; in short as a birth place of souls, a nursery for babes in Christ, a gymnasium for the young, a retreat for the aged, a well in the valley for weary and thirsty pilgrims, a dwelling place for the living, and a quiet resting place for the dead.

Our church has now reached one stage of its journey. And as the tribes of Israel on their journey through the desert halted on the plains of Moab before crossing the Jordan, and there remembered all the way which the Lord God had led them, their great sins, their fearful visitations, their signal blessings and their stupendous deliverances, as the best means of securing strength, victory and prosperity in the future, so may it be with us. It is the same church and the same wilderness still.

Far down the ages now,
Her journey well nigh done,
The pilgrim church pursues her way
In haste to reach the crown.

The story of the past
Comes up before her view;
How well it seems to suit her still,
Old and yet ever new.

'Tis the same story still,
Of sin and weariness,
Of grace and love still flowing down
To pardon and to bless.

'Tis the old sorrow still,
The briar and the thorn;
And 'tis the same old solace yet,
The hope of coming morn.

No slacker grows the fight,
No feebler is the foe,
No less the need of armour tried,
Of shield, and spear, and bow.

Thus onward still we press,
Through evil, and through good,
Through pain, and poverty, and want,
Through peril, and through blood.

Still faithful to our God,
And to our Captain true;
We follow where he leads the way,
The Kingdom in our view.

As a municipal part of this glorious Kingdom we have been looking back, and rehearsing the story of the past "which we have heard and known and our fathers have told us, that it may not be HIDDEN FROM THEIR CHILDREN, SHEWING TO THE GENERATIONS TO COME THE PRAISES OF THE LORD AND HIS STRENGTH, AND HIS WONDERFUL WORKS THAT HE HATH DONE."

Our way, hitherto like that of Israel, has been through a wilderness, and our experience similar to theirs. The retrospect of our fifty years as of their forty exhibits great sins and much unsteadfastness. Our course has been wayward, our provocations many, and our corrections multiplied. But while sin and formality and coldness have abounded merciful deliverances have much more abounded. And as when one revisits the bracing mountain air of his youth so may this filial gathering around our spiritual homestead refresh and re-invigorate, while it saddens and humbles us.

Oh, yes! the retrospect is well adapted to fill us with mingled emotions of humiliation and thankfulness. Fifty years have passed by. Two generations of worshippers are nearly gone. Nine hundred and thirty-seven members have here been enrolled upon the list of disciples and servants of our Lord and Master. At least double that number of impenitent hearers have occupied these pews. A still larger number of children have been nurtured among the green pastures and quiet waters of this heavenly fold. And yet the lame, the blind, the poor and outcast, lost sheep and intended lambs, have multiplied around us in the lanes and streets of our city and in the high ways and hedges, no man caring for their souls. "Occupy till I come;" "Go into my vineyard and work." "Be not weary in well-doing." "I am the Vine ye are the branches. I am the head ye are the members. I am the Lord and ye are my servants and herein am I glorified that ye bear much fruit." *Such* were our responsibilities and requirements, and to *enforce* them you have enjoyed the services of four eminent ministers. "The Anxious Inquirer" of Dr. Henry being still one of "the most widely useful" and permanently valuable publications of our Board. What then is the fruit of these abounding talents and opportunities. In giving an account of our Stewardship how miserable our gains, and how partial the harvest. How many the idlers and how few the workers! How few of those planted in these courts have been *fruit-bearing trees*, and amid *every vicissitude* fat and flourishing! How comparatively few souls have been saved, and how many left to perish to whom none of those who hear have said, "Come." Oh what witnesses are alive and dead who testify against our inactivity and slothful selfishness. How loud the warning against love that waxeth cold, and the fearful

peril of a fruitless life, and how solemn the call to repent and do our first works.

But on the other hand how much is there to inspirit grateful thanksgiving in our review of the past. She has been preserved through the war of 1812, and thus far marvellously protected in the lives of some fifty or perhaps considerably more of the lives of its members exposed to the dangers of the present fearful struggle. Four pastors have lived and died among you, eloquent and eminent while alive and whose cherished memories are still fragrant with the odour of unfeigned faith and unsullied reputation. And in such an evil world as ours, for ministers of like passions with their brethren, and exposed to peculiar temptations from the world, and the subtlest machinations of Satan, and the most jealous and jaundiced scrutiny of ungodly men to pass through life *blameless*, is no small trophy of the power of grace and priceless blessing to their people. In this heritage you are rich. In company with these four pastors sixteen presidents, seven secretaries, eleven treasurers and numerous officers as members of the Standing Committee who have honorably served the church, there have gone out and in before you, twenty-eight elders, and since their recent introduction eight deacons for whose services and sanctity you cannot be too grateful. And among the two hundred and thirty-eight members who are known to have fallen asleep, what a cloud of witnesses may compass us about today, to *whose faith*, and patience, and testimony for Jesus, we shall do well to take heed, commended as they are by their well remembered and fondly beloved persons. These all rest from their labours and their works follow them.

Their labours and their works—what were they? In estimating them let us bear in mind that the efficiency and prosperity of a church are not to be reckoned by its *individual* growth. A church is not a dead sea—a reservoir which is continually receiving and never extending the blessings of heaven. It is not a tree planted for ornament and admiration. It is not a *single* tree of any kind however flourishing and fruitful. It is a tree bearing its kind. It is a fruit-spreading tree, the germ and the germinator of other trees, a river which while pursuing its own undiverted course, is ever sending out its branches to fructify and bless. No small part of the fruit of the labour and work of our fathers remains in three important and prosperous churches in our city, and in the initiation of a fourth at Graniteville which accomplished much good, still found working in the christian elements of the place.

Our first partition as a church was in 1823 on the occasion of the resignation of the Rev. Artemas Boies in 1822. A large and very influential portion of the most spiritual members of

the church and influential members of the congregation then or afterwards retired with their families from the congregation and united in the organization, under the Rev. Dr. William McDowell, of the Third, or as it is now called, The Central Presbyterian Church. Among those who then and afterwards united with that prosperous organization are found the names of over forty including twenty-two members who withdrew in a body, and have been identified by Mr. Gilliland, who was one of them, as having been connected with this church.

Another separation of several families took place in connection with the labours of the Rev. Richard Varick Dye as a candidate for the vacant pulpit including Col. John Boman, Gilmore Simms, then Editor of a paper, since so celebrated as an author.

A very large number, from within the bounds of this church, from various causes, have removed to other portions of the country, and are, in many cases, most useful and active members of the church within whose bounds they live. I have made a list of at least one hundred families who have thus left us within a period of some ten or twelve years, and through whom the influence of this church is felt, and the gospel promoted in all the region round about. Since 1854, that is nine years ago, fifty-six persons have been dismissed by certificate, forty-four by rule; and fifty-three have died, making a total of 173 white members, besides 75 coloured members dismissed by certificate and 12 deaths, making a total subtraction from our membership since 1854 of 261.

Notwithstanding, however, the large *deductions* from the strength of the church, and the negative and positive losses from long intervals of vacancy in the pastorship, our church felt both able and anxious in 1847 to colonize and establish another church. In order to accomplish this the Rev. A. A. Porter was invited to associate himself with us, and after full preparation, and the report of a building committee appointed by Session of some \$10,000 subscribed, the following persons, with their families, were organized under Mr. Porter's pastoral charge, as the present Glebe Street church, which under his able ministrations, and those of Dr. Thornwell, Dr. Kirkpatrick and the Rev. Pickens Smith, its present pastor, has continued to prosper.

The names of the present Elders are Messrs. James M. Caldwell, John Caldwell, A. R. Stillman, J. A. Enslow, William Harwall, and F. M. Robertson, all except Dr. Robertson from this church. The Deacons are A. M. Lee, from this church, and Mr. Thomas Stenhouse. The number of white members is 120 and of coloured 25, and of families 65 and of Sabbath School children 90.

Again our church found that there is that that scattereth and yet increaseth and in 1855 she had so prospered and multiplied as to survey and map out the Northeastern and Northwestern portions of our city with a view to organize churches in them. This resulted in the establishment of what is now Zion church, by the union with it of Elders Archibald Campbell, F. D. Fanning, Robert Adger and James Chambers, and in all nineteen white members with their families, and seventy-one coloured members with their families, which have increased to sixty-two white and 460 coloured members, with sixty-five white and 150 coloured Sabbath School scholars.

This church originated in a long cherished desire to labour more effectively for the spiritual welfare of our large and increasing coloured membership. This led, in consequence of the return of the Rev. Dr. J. B. Adger from his mission to the Armenians with enfeebled eyes, and his willingness and desire to labour among the coloured people, only, however, in connection with, and under the management of our Session,—to the erection of a very neat building in Anson, at an expense of some \$7,000, collected chiefly by his zealous efforts, and in which,—as he had previously in our Lecture Room in Society street—he devoted his ministerial services, free of any general charge to the church, for two years, when he was succeeded by the Rev. Ferdinand Jacobs, for two years more, and then by the Rev. J. L. Girardeau, who laboured with us as associate minister, until the church, which had up till then formed a constituent part of our own, was, at its own desire given over to the charge of presbytery as an independent missionary church. Three years since, at the request of the church, presbytery, on my motion, constituted it a regular Presbyterian church.

Our Sabbath School has been a fruitful vineyard since its establishment in the latter portion of Dr. Flinn's ministry, and and from having been first inaugurated by the help of members of other churches, it has long been the largest in the city, and has at times been supplemented by a branch school. For some time past, in addition to our own morning School for white, and our midday School for coloured children, a goodly number of our male and female members have co-operated in the organization and support of two mission Schools on the Sabbath and one during the week.*

Another enterprise in which I am greatly interested is a Parochial School, approaching as near as may be to a Free and

*List of Members of Our Church Engaged in Mission and Industrial Schools: Mrs. Dr. Glen, Mrs. Wm. J. Johnson, Mrs. Fred. W. Eason, Mrs. Wm. N. Hughes, Miss E. Gilchrist, Miss Mary Robertson, Miss Carrie Stillman, Miss Emily Parker, Miss Anna Westcoat, Miss Eliza Westcoat, Miss Louisa Millar, Miss Massean, Miss Anna Simonton, Miss Jane A. Adger, Miss Wilson, Mr. Gilchrist, Mr. Baker, Mr. C. Averill, Mr. C. P. Frazer, Mr. W. P. Jacobs, Mr. Robt. Smythe.

Public School, but under the supervision and support of the Court of Deacons, that is of the pastor, elders and deacons of the church. Such a School for boys was, after mature consideration, established in the year 1850 under the direction of the Rev. Ferdinand Jacobs, and was eminently successful. During my long absence in consequence of enfeebled health, Mr. Jacobs found it impracticable to sustain it and supply pastoral labour to the church, and therefore disbanded it. I hope, however, that through the munificence of some endowment created for it, it will hereafter be perfectly and permanently established with both male and female departments, where the children of the church may receive—together,—the best education, under a christian and hallowing and cementing religious and denominational influence.

But were there no other grounds of thankful gratulation in this review of the past, the fact that thirty-one, and almost all of them members, and many of them children of this church, have since 1832 entered the field of ministerial labour, two of them as exhorters—in one or other of the Evangelical denominations,—is an occasion of peculiar thankfulness, and our crown of rejoicing. This is indeed our chiefest glory and an almost unparalleled privilege which we cannot too highly appreciate. Of these Mr. Christian Logan, William L. Hughes, Donald Auld and Robert Small, have finished their course of ministerial labour and left behind them cherished memories and the seed they cast into the ground, and watered with their prayers, which shall continue to propagate its kind for many years to come. The remainder are alive and in active service, and several of them in prominent, and highly important fields of usefulness. One—the Rev. Mr. Danforth—who informed me of his conversion and desire for the ministry through a sermon preached by me, is now a missionary to China. Besides these Mr. A. P. Miller and Mr. William Carberry died in their course of preparation for the ministry; and three are now studying with the ministry in view.

It has been the privilege of this church, through her Female Education Society, to enable some of these, besides many others, not connected with it, to pursue their course of preparatory education for the ministry. This association was organized by Dr. Henry in 1822. It has raised and expended \$25,000 and has assisted thirty-three young men in their preparation for the ministry. Of these seven have died, five are now in preparation, and the remaining twenty-five are labouring in the ministry. Of the \$25,000 raised and expended \$6,168 was raised from 1822 till 1832, and \$18,832 since my entrance among you.

The first Juvenile Missionary Society in this city, and as far as known in the South, was established in this church in 1832.

A quarterly paper with engravings, was for some time published and distributed, and its annual income since must average from \$150 to \$250.

Our entire Foreign Missionary contributions for years averaged from \$700 to \$1,000, and since 1837 to the sum of \$14,000.

Towards rebuilding or completing neighbouring churches, including Glebe street, Anson street, Zion, Orangeburgh, and two Lecture Rooms, one of which was destroyed in the great fire, an amount of some \$25,000 has been contributed within the last fifteen years, and during the last four years \$3,035 of this sum to neighbouring churches.

Towards endowing the Theological Seminary in Columbia this church contributed in all about \$36,000 since 1836, and probably some considerable amount previously.

Towards endowing the S. C. professorship in Ogelthorpe university the sum of some \$1,800 was raised.

These items do not include an annual amount raised for our own Sabbath School of from two to three hundred dollars; the heavy expenditures of some \$20,000 for several improvements on our church building in 1834 of \$8,000; in 1849 of \$5,000; in 1854 of \$3,500, and since that of \$2,500; making a total cost of our church building \$129,854. Neither does it include contributions to the other Boards of our church; to the American Bible Society, Sunday School Union, Tract Society, Hughes Fund, \$1,400; \$1,000 raised on occasion of the centenary of the Presbyterian church,—for the purchase of our organ in 1856, \$2,800; for fencing the mall, walling in and improving the Cemetery, and for various other purposes.

From a very laborious effort to arrive at the facts from originally imperfect reports, our church is known to have expended for its own purposes and charitable contributions:

For the building and alterations.....\$129,854

For other purposes:

From 1811 to 1820..... \$33,415

From 1820 to 1832..... 30,550

From 1832 to 1861..... 152,120

Total\$216,085

Domestic Missions \$9,897

Foreign do 14,390

Education 19,180

Theo. Seminary 12,991

Publication 596

Church Extension 3,035

Presbyterial 872

Congregational 186,672

Miscellaneous 31,213

\$278,846

These are all alluded to both by way of grateful recollection of the ability and willingness by which God has enabled us to accomplish them, and also as an example and stimulus for present and future liberality.

I will further enumerate among the many other grounds for thankful joy the gracious providence of God which has brought this church through a succession of recent trials, which were of themselves enough to have torn asunder, if not destroyed any church, and that after them all, and notwithstanding all, and the death and removal within nine years of twenty-six, we are able today to report a membership of 394 white and 163 coloured, making in all 557 members, and a degree of unanimity and cordial co-operation never exceeded in our history. Truly God has been merciful unto us and blessed us as he did our fathers.

And let it be borne in mind that the amount of good accomplished in various ways, has, after all, been the result of the labours of comparatively few, and that as a universal fact the working bees in every christian hive are few in comparison with the drones. Be not therefore discouraged if you find the graces to labour and to sacrifice for Christ, to will and to do, is *given to*, because *bought by* few. It is a high and honorable distinction to be one of Gideon's three hundred, and to be among the holy women and faithful brethren, who labour with Christ and are helpers of his joy.

There is much seed sown and latent in the soil awaiting the fruitful season of God's vitalizing grace and the earnest labours of the humble, hearty and prayerful husbandmen. It is now dormant but not dead. Like bread cast upon the waters it will appear after many days. It is in grace as it is in nature. There is the winter, spring and summer of the soul before the autumnal harvest, and there must be much toil and sweat and going forth weeping, before we can expect to come again with the full harvest sheaves rejoicing. Such love and labour is, however, self-rewarding and will be eternally self-recompensing, even if its fruits are unseen while on earth, for when the righteous rest from their labours their works follow them.

This has been our past experience as a church. The first years of Dr. Flinn's ministry must have been a highly reviving and refreshing time. Mr. Boies left at a time when a number were in a state of spiritual awakening and anxious inquiry. Dr. Henry's ministry was eminently earnest and awakening and attended with manifest and manifold results in the increase of the congregation, the conversion of sinners, and the zeal, energy and activity of christians. The seed he so faithfully sowed came up even after his sudden and calamitous decease, in a revival under the labours of the Rev. Dr. Beman and the

Rev. B. Gildersleeve. During your present pastorate there have been three distinct seasons of revival. One within the first year of my ministry, in 1835 and 1836. A second continuing for eighteen months, from 1844 to April, 1846, when at one communion no less than 108 were added to the church by public profession. The third in 1858 when we were in manifold difficulties and danger, and yet when, nevertheless, God was pleased to encourage and bless us with an addition of forty-three members, chiefly from the young, at one communion, and when—had all who were known to have been for some time previous, anxious and earnest,—united with the church, the number would have been at least sixty. Some were called away from the city or preferred making profession elsewhere.

For such a season let us earnestly labour and pray. Let us bring all our tithes of time, talents and entrusted means into God's storehouse and prove him therewith until He pour us out a blessing.

13. Return, O LORD, how long? and let it repent thee concerning thy servants.

14. O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15. Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16. Let thy work appear unto thy servants, and thy glory unto their children.

17. And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

18. So will not we go back from thee: quicken us, and we will call upon thy name.

19. Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

But there is another thought. What countless treasures has this church laid up in heaven. Our pastors and friends in Christ are there. Our tears, our prayers, our toils are all already transported before us to heaven. In due season we shall reap if we faint not. Our sacrifices will be found to have been all acceptable to God. Our tithes all garnered in his storehouse, and not even *intended but unaccomplished* good, though small as a good desire and a cup of cold water shall lose its reward.

Oh, my Brethren, believe it, believe it, believe Christ's every words; it is more blessed to give than to receive, and that if steadfast and always abounding in the work of the Lord your labour will not be in vain in the Lord. May we who are alive and remain, *so* live that our places shall be missed, and our names held in everlasting remembrance. May we leave our

monument in works done and good accomplished and in fruit remaining to be garnered.

The things that we live for, let them be our story,
 We ourselves but remembered by what we have done.
 I need not be missed, if my life hath been bearing,
 As summer and autumn moved silently on,
 The bloom, and the fruit, and the seed of the season;
 I shall still be remembered by what I have done.
 I need not be missed if another succeed me,
 To reap down the fields which in spring I have sown;
 He who ploughed and who reaped is not missed by the reaper,
 He is only remembered by what he has done.
 Not myself—but the truth that in life I have spoken;
 Not myself—but the seed that in life I have sown,
 Shall pass on to ages; all about me forgotten,
 Save the truth I have spoken, the things I have done.

And, oh, how does this admonish us that our relation to this church, our opportunities afforded to us, the talents of time, property and influence committed to our trust, the privilege of prayer and painstaking and suffering for Christ, will soon be ended. Voiceless echoes from the dead speak to us from every pew, from every aisle, from every window and wall, yea, from every timber and stone of this building, as well as from every foot of ground in yonder surrounding cemetery.

Turn which way I will what visions meet my eye,
 For every spot of thine recalls some trace of years gone by;
 Some cherished one, too frail to last,
 Some hope decayed, some friendship past.

Were all that are everywhere alive present today, how great a cloud of witnesses would surround us. But if that sleeping congregation which occupies these silent chambers could awake and crowd around, what a multitude would throng upon us. Pastors, elders, and deacons; fathers and mothers, sisters and brothers; the young, middle aged and old; the beautiful and beloved; the youthful wife and the unwedded though betrothed; the stranger and the fatherless; the far off pilgrim and the untravelled denizen; what an august and imposing assembly would they constitute.

But no—let them sleep on. Soon we shall be with them and lie side by side. Rapidly are *our* numbers lessening and *theirs* increasing. Blessed departed ones we salute you and we come. Dear sacred spot—

Turf of the shaded churchyard,
 Warder of the clay,
 Watch the toil-worn sleepers
 Till the waking day.
 Watch the well-loved sleepers,
 Guard each placid form,
 Fold around it gently,
 Shield it from alarm.
 Clasp it kindly, fondly,
 To cherish, not destroy;
 Clasp it as the mother
 Clasps her nestling boy.

How sweetly solemn to feel that we have this day the dead of half a century about us,—the church twice told and the people twice told, sleeping around us that blessed sleep from which none ever wake to weep. And as from week to week new treasures are entrusted to this hallowed spot—forms of youth and loveliness as well as of reverend age, how inviolable becomes the right to its perpetual possession, how sacred the duty to contend earnestly for that right against every ruthless invasion.

What guilt
Can equal violations of the dead?
The dead, how sacred! Sacred is the dust
Of this heav'n-labour'd form, erect, divine!
This heaven-assumed, majestic robe of earth
He deigned to wear who hung the vast expanse
With azure bright and clothed the sun with gold.

Guard these precious treasures,
Guard each loved one's tomb;
Keep them all unrifled
Till the Master come.

Fifty years hence and four other pastors and as many elders, deacons, husbands and wives, parents and children, citizens and strangers, small and great, shall have flourished and failed and died, and reposed their wearied brows on this couch of tranquil slumber, and another pastor shall impress upon another congregation the all-important and yet all-forgotten lesson of our graves, all flesh is grass and all the glory of men as the flower of the grass.

IV.

Oh how blessed then is the assurance of the perpetuity and preciousness of the glorious gospel of the grace of God. *Few, very few*, who saw this house dedicated are here to celebrate its jubilee, and *few*, if any, of those present will participate in its next commemoration. Voiceless and motionless we shall lie side by side and dust by dust, and the grass and the flowers spring from our moisture and moralize—while they freshen our tombs. But the word of the Lord shall live and abide. The church shall remain living and life-giving by the gospel with the Holy Ghost sent down from heaven. The church of fifty years ago is still alive and will live fifty years hence—living while dying,—living now by the life and love and labour of those whose mortality has been swallowed up of life, and of those who are following them to the dust of death; dying daily, and yet imparting life and light that shall quicken and enlighten coming generations of dying men like themselves.

Glorious contemplation. Delightful inspiration to patient continuance in well doing, to faith and hope and charity. to peace with and joy in God! Life in the midst of death! The living among the dead! The church amidst dying generations

still living and life-giving! We ourselves dying and yet transmitting a life that will never die. Principles that never grow old, doctrines which never decay, instruct with the divine life imparted to them in the beginning of man's apostacy and God's mercy; continued through the patriarchal and Mosaic economies, and increasing in its power under the gospel;—the basis of the holiness of churches and the good order of States through all time,—perpetuated and propagated but never changed or superceded. Like the laws of nature and the principles of science these doctrines are of the nature of God, and through all time and all eternity will remain unchangeably the same as God himself.

The liberty of Churches and States must ever be built upon the great truth, which it was the glory of the Reformation to proclaim, that "*God alone is lord of the conscience.*" The great doctrine of "justification through faith alone" must ever remain the foundation-stone of all sound theology, the spring of all holiness, and the basis of all christian progress. We may discover new relations of old truths, new applications, and new proofs and illustrations of them; but new truths, in the strict sense, in religion we never can discover, for this reason, that God's revelation is perfect and closed.

Along the whole path of our frail and dying life—along the whole path of dying generations—the gospel with the Holy Ghost, and Jesus Christ—God with us and God for us and God brought down to our homes and hearts, are the same yesterday, today and for ever. Oh, this is indeed life in the midst of death. God is not the God of the dead but of the living. The church dies not. The gospel dies not. Believers die not—they die to live matured and glorious with God in heaven. The vital principle of this church fifty years ago, while it has past upward with those who have died, has also past *downward* to them that are alive and remain, and will pass onward through the generations of all time to come. This beautiful house may be burnt up or destroyed but the church will, Phoenix-like, survive its ashes. The present pastor and officers *will* die but their office will remain, and their life and power will remain in the living and life-giving and life-preserving word of Christ's salvation. IT WILL ABIDE and standing in the midst of every succeeding race it will say, "The Lord God of your fathers hath sent me unto you. This is my name for ever and this is my memorial unto all generations."

In looking back over the long list of our mothers and fathers, sisters and brethren, who have gone before us, we rejoice in the evidence that the word of the Lord lived and abode in them while they lived, and that it lives in them now that they are dead. We rejoice in the hope that to them death was only the

finishing of their course and the reception of the crown laid up for them—only an entrance upon that immortal life *begun* in their bodies and to be consummated when body and soul again reunited shall be glorified together. When therefore we look upon the mouldered dead of the past fifty years we see the church living and life-giving by the word of God which liveth and abideth for ever—by the gospel with the Holy Ghost sent down from heaven—and thus passing down from the fathers to the children, and pressing *forward* in its living power to children and children's children in the ages that are to come.

What a sacredness has this church, frail as the grass, and perishing and passing away daily like the flower of the grass, and yet renewing its life daily and multiplying itself continually, encircled with the dead, composed of the dying, and yet instinct with a spiritual vitality that shall never die. How holy and awful is the place! It is none other than the house of God and the gate of heaven. God is here. God is in this consuming and yet unconsumable bulk. The dead of fifty years await the dead of fifty years to come, for we must all die. The word of God pledges immortality to the dead, imparts life to the dying, and stands like the angel of the Saviour's tomb, prepared to receive the departing soul into arms of mercy, to irradiate the tomb, and when the trump shall sound, to unbar the sepulchre, unloose the cerements of death, and reanimate the well-watched sleeper there. How sacredly solemn is the fellowship into which we here enter with the living who through this church have passed into immortal life, and whose once loved and lovely forms are with us still, and though dead still speaking to us.

How sacredly solemn is the office which I have for so long a time filled among you—the living among the dead! The living among the dying! The dying among the dying! Soon to be the dead among the dead! And yet “though I be nothing, and frail and fading as the grass, have a priceless treasure in this earthly vessel that the excellency of the power may be of God and not of us.” Life in death! Life through a dying man. So God hath chosen the weak things of the world and things which are despised; yea, and things which are not to save them that believe, that no flesh should glory in his presence but that he that glorieth let him glory in the Lord.

See that ye refuse not him that speaketh unto you God's word. Let no man despise either the messenger or the message, for he who despiseth, despiseth not man but God, and the message despised, rejected or even neglected, becomes the letter that killeth and the sorrows of death unto death. Oh, how sadly melancholy that I should be the messenger of death and not life unto any and apparently unto many. How sad to see many

living with the dead all around them, and themselves frail and fading as the grass, dying daily, and born to be dead among the dead, and yet refusing life, refusing the gospel which with the Holy Ghost has come unto them, choosing their lot among the dead—and going down to death and the grave, and through it to the second death beyond.

This church will live and remain though you, and I, and all of us shall die. Its life and life-giving power, its abiding word, its gospel with the Holy Ghost, its holy Sabbaths, its sacred services, its infant consecration, its public profession, its marriage rites, and its funeral dirges, shall abide through another and another fifty years, and through successive jubilee commemorations, until the end cometh when the last sinner shall have wearied out the grace and patience of the Holy Ghost sent down with the gospel from heaven, and the last saint shall have died in the Lord and rested from his labours, until the hour that cometh when all that are in their graves shall come forth, with all that are alone and remain, to meet the Lord in judgment, and to be separated the one from the other, and it shall be said of this and that man that he was born here, and of this and the other man that *here* he willingly and wilfully refused to be saved and died in his sins.

Oh, where are kings and empires now,
Of old that went and came?
But, Lord, thy church is praying yet,
A thousand years the same.

We mark her goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song.

For not like kingdoms of the world
Thy holy church, O God!
Though earthquake shocks are threatening her,
And tempests are abroad.

Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made by hands.

* * * * *

Oh, bless, as thou hast blessed the past,
While earth, and time, and heaven shall last!

Then let the grateful church, to-day,
Its ancient rite with gladness keep;
And still our fathers' God display
His kindness, though the fathers sleep.





Author

Smyth, Thomas

Title

Works, vol.5.

131989

Relig
Theol

DATE

NAME OF BOOK

UNIVERSITY OF TORONTO
LIBRARY

Do not
remove
the card
from this
Pocket.

Acme Library Card Pocket
Under Pat. "Ref. Index File."
Made by LIBRARY BUREAU

